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THE ARYAN PATH

Canst thou destroy divine Compassion ? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—The Voice of the Silence

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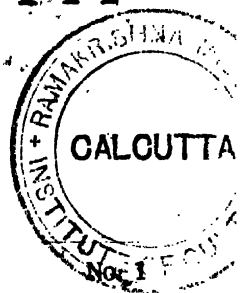
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THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*



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ART AND RELIGION

According to the greatest philosophers, the human mind-Soul, in its endeavour to feel the Great Presence and to know the Ultimate Reality, arrives at the stage where an inner urge compels it to express its message and thus to enter the Kingdom of the Prophets.

Most men's religion is a formal acceptance of a code of rites and of rules imposed from without, one which very often their reasoning faculty cannot sanction or their moral perception support. When man in the progress of time can no more disregard the promptings of conscience and the urge of the mind-Soul, he tries to rationalize his religion and soon comes upon the truth that religion is a Way of Living. This Way, he finds, has two main constituents—one is the aspiration of the Soul to express on the screen of time the Eternal which he feels is within himself; the other is the urge for companionship with his fellow-men who should be members of a fraternity giving and receiving the gifts of the Spirit and thus enhancing the creative power of consciousness of each individual.

The artist is a man who has reached

this stage. His religion, his way of life, is to create for his own satisfaction and for the edification of his fellow-men. For this double purpose the poet composes his sonnet, the painter produces his picture; the sculptor incarnates his consciousness in marble, while the dancer expresses his in rhythmic motion; the composer creates by listening, the singer by the use of his vocal cords.

The philosopher is engaged in the same task, but his creative activity expresses itself in mathematical precision, attempting to define the nature of the Real. Schools of philosophy, like the *shad-darshanas* of India, are but the different modes of describing the nature of the Real and may be fittingly compared to the different branches of Art.

Religion is a way of life both to the artist and the philosopher; this is not very clearly recognized either by others or by themselves, because the organized creeds have usurped the place of the spontaneous religion of the inner man. The artist may be said to be concerned with the *Lila*, the Play aspect, of the Deity; the philosopher with the *Maya*, the Illusion aspect. The Deity being

omnipresent, the Self in all objects is the same Spirit. Poems and pictures as well as the syllogisms of logic and the equations of mathematics reveal but some phase or aspect of It. The artist through his pursuit of Beauty, the philosopher through his search for Truth, reaches some spiritual realization. Great mystical artists and true philosophers are therefore prophets with their respective messages, approaching the Wisdom of the Buddhas of the race.

The following two articles deal with the problem of the inner religion. Professor Hirianna, whose erudition sheds lustre on all his expositions, writes about the experience of the creative artist and that of the religious mystic, an experience shared by the appreciator in the measure of his ability to penetrate beyond the objective work of art into the mood and thought that inspired it.

The power of art and of literature to harmonize the different elements of human thought is recognized and the religion of the artist and his Way to the Beautiful are attracting more and more people in every country. On the other hand, religious differences are conceived to be irreconcilable; these, however, can be effaced, which important truth is implicit in the second article by Shri G. R. Malkani, Head of the Amalner Institute of Indian Philosophy. The philosopher's Way of Knowledge is obscured by a peculiar feature of our civilization, that of argument not so much to arrive at Truth, as to put forward different points of view. The Indian estimate of the functions of art and of philosophy is very different from that assigned to them by the Occident. This clearly emerges in the two articles published below.

ART EXPERIENCE

The eagerness with which people visit places like theatres and music-halls shows the intrinsic attractiveness of art. We shall not attempt here the difficult task of accounting for this attractiveness, but shall only draw attention to some of the features that are distinctive of the enjoyment of art, with a view to indicating its place in the scheme of human experience. In the first place, the contemplation of a work of art leads to an attitude of mind which is quite impersonal. Whatever strain or conscious effort may be required for getting into that attitude, when once it is attained man forgets himself altogether; and he will be aware then of nothing beyond the object or the situation portrayed by the artist. In the second place, and probably as a consequence of such self-forgetfulness, the contemplation

of art yields a kind of spontaneous joy. In both these respects, the æsthetic attitude stands higher than that of common or everyday life, which is generally characterised by personal interests of one kind or another and therefore also involves a variable degree of mental tension. It is for this reason that Indian philosophers, especially the Vedāṇins among them, compare the experience of art with that of the ideal state which they describe as *moksha*. But the two experiences are only of the same order and not identical, for the former has certain limitations which are not found in the latter.

To begin with, art experience is transient. It does not endure long but passes away sooner or later, for it depends for its continuance upon the presence of the external stimulus which

has evoked it. The ideal state, on the other hand, if it should answer to that description at all, must, when attained, necessarily become a permanent feature of life. Its attainment consequently means the rising, once for all, above the narrow interests of routine life and the mental strain which those interests involve. It is not suggested by this that art experience will not leave its good influence behind. All that is meant is that, whatever may be the nature and the extent of that influence, the experience itself, with the features that make it comparable to the ideal state, disappears after a time.

Secondly, art may prove so seductive to man that, in his zest for the pleasure it brings, he may grow negligent of his obligations to his fellow-men. That is the moral, for instance, of Tennyson's "Palace of Art". In it, as is well known, the poet describes a gifted soul as building for itself a fine and spacious mansion amidst magnificent surroundings, but on the summit of a hill far away from the common people. After ornamenting it with artistic works of great beauty and splendour, it enters the happy abode saying to itself, "All these are mine; and let the world have peace or wars, it is all one to me." This self-complacent attitude, no doubt, does not continue very long, for the soul which has thus isolated itself from others grows penitent of its pride and unsocial behaviour and at last steps down from its lofty position to join the common life and to share its sorrows and its joys. But the poem makes it clear that there is nothing in æsthetic experience itself to guarantee against a life of self-centred satisfaction.

The ideal state will never be thus divorced from sympathy for fellow beings because, on the Indian view, it cannot be

attained by any one who has not learnt to render loving service to others as the result of a thorough training in social morality. The *Katha Upanishad*, for instance (ii. 24), is emphatic in stating that no one who has not overcome selfishness will ever reach the goal of life.

Lastly, the impersonal joy of art experience is induced artificially from outside, while that of the ideal state springs naturally from within. A few words are, perhaps, necessary to explain how this distinction between them arises :—

(1) We have already referred to the dependence of art experience on an external stimulus. We have now to remark that it results from the contemplation not of a real, but of an imaginative or a fictitious situation created by the artist. That situation is also self-complete, for art, as is well known, deals in wholes. A perfect work of art has, indeed, been compared to a monad, for it admits of neither additions nor subtractions. The unique experience which accompanies the witnessing of a drama, say, is conditioned by both these features. Its impersonal character is explained by the unreality of the incidents represented on the stage. A frightful object appearing there will not incline even the most timid in the audience to shrink from it; nor will an alluring one prompt even the most covetous to cast a wishful eye on it. The attitude of the spectator towards them is one of appreciation merely, and there is no suggestion of anything to be done. Similarly, its restful joy is to be traced to the perfect unity of the situation depicted which, when realised, so satisfies the yearning in man for complete comprehension, or for knowing whatever there is to know, that it allays, for the moment, all his doubts and discompos-

ing thoughts.

(2) Now as regards the ideal state : As pointed out before, it can be attained by no one who has not successfully undergone a course of moral training. That, however, is only one of the qualifications for reaching it. There is another, *viz.*, the acquisition of philosophic knowledge or, more strictly, the realisation of the ultimate truth. The ideal state is therefore the result of a combined pursuit of the values of truth and of goodness ; and a person who succeeds in that pursuit comes to possess a comprehensive view of reality as well as a spirit of complete unselfishness. The same two conditions being thus present here as in the case of art experience, he derives the same kind of detached joy directly from the real universe. But the noteworthy point here is that, as the one represents a stable conviction about the nature of the universe and the other a permanent transformation of character, the state becomes not merely an adventitious one like art experience, depending upon an outer stimulus, but a natural and necessary expression of an inner attitude of the soul.

We may summarise what has been set forth, so far, as follows : The experience of art, like that of the ideal condition, is an ultimate value, in the sense that it is sought for its own sake and not as a means to anything else. Like the ideal condition again, art experience is characterised by a unique kind of delight ; and in this it is superior to common experience. But as it does not last very long, it may, when it passes off in consequence of the art stimulus being withdrawn, be succeeded by routine life with all its strifes and perplexities. In the case of the ideal experience, on the other hand, no such lapse is conceivable for it arises

once for all and is permanent. Again, art experience does not require as a necessary condition of its attainment either philosophic knowledge or moral worth. It can be brought into being, even in their absence, by the power which all true works of art possess. That æsthetic contemplation can lead to the same kind of exalted experience as that of the ideal state, without all the arduous discipline—moral as well as intellectual—required for the latter, may appear to be an excellence of it. In a sense, no doubt, it is ; and an old Indian art critic has declared, with exultation, that the bliss of *moksha*, which the *yogin* has to strain himself for long to win, is no match for it. But we should remember that art experience is woefully fugitive, and that the enduring character of the satisfaction that attends the ideal experience more than compensates for all the trouble and the exertion involved in attaining it.

It is, of course, possible to deny that there is any such enduring experience at all. An ideal like *moksha*, it may be said, is nothing more than a glorified idea—"the type of the perfect" in our mind which can never be actualised ; it is because such experience is altogether beyond the reach of man that he has invented art as a means to escape from the cares and the responsibilities of ordinary life. This view assumes that the real neither is nor can ever become perfect, and that the ideal is always bound to remain unreal. It thus postulates a complete lack of harmony between the world of facts and the world of ideals. That is pessimism, pure and simple. It looks upon life as "a vale of tears", and regards art as nothing more than a hobby or a pastime to which man may turn for relief from the troubles of life. It may be

that this doctrine of despair cannot be logically refuted. Yet the best thought all over the world is different. In any case, this pessimism has never commended itself to Indian thinkers; and many of them believe not only that it is possible to realise this goal, but that it can be reached even within the limits of the present life. According to them, art is much more than a means to secure for man a temporary escape from the imperfections of common life; it is an "intimation" to him of the possibility of rising permanently above those imperfections. The limitations of the ex-

perience of art, to which we have alluded, do not affect the conclusion that it is of the same order as that of the ideal state; and we may well deduce from the fact of the one the feasibility of the other. Further, art experience is well adapted to arouse our interest in the ideal state by giving us a foretaste of it, and thus to serve as a powerful incentive to the pursuit of that state. By provisionally fulfilling the need felt by man for restful joy, art experience may impel him to do his utmost to secure such joy finally.

M. HIRIYANNA

A UNIVERSAL RELIGION

Religion is natural to man. Man cannot be satisfied with animal existence. Give him all the worldly pleasures he wants, and he will still remain dissatisfied. He cannot avoid pain, sorrow and death which are part of his physical existence. He naturally strives to be free from these, and also to attain ideal happiness, *i.e.*, happiness which has no end and which cannot be exceeded. Religion in some sense is the only means to this.

God is not necessary to religion. What is necessary is belief in the spiritual structure of the universe. Without such belief, the highest virtues of self-abnegating love and sacrifice will not manifest themselves. We shall simply be exalted animals. There will be no ideal and no real value to live for and to die for.

The tendency towards religion is innate in man. Every man strives after something which is in a way beyond his reach, a kind of superlative excellence, a higher life. But at the same time he has no natural means of proving that there is anything beyond what meets the

eye, or that there is a higher being called God or a spiritual law which governs the universe. Here, then, comes in the dependence of religious consciousness upon revelation. While the spirit is seeking to express itself within us, it requires an external revelation—a revelation through a book or through a person—to give a concrete form to its aspirations and to make the spirit self-conscious of its real purpose. The revealed word is the only ultimate authority in religious matters.

We should expect that this revelation should be common to all men, for all men are alike in their humanity. Also the revelation of a truth which we cannot empirically verify can draw the allegiance of intelligent men only when it speaks with one voice and with the authority of universality. There is no reason why religions should be many. But religions *are* many. Each religion has its own scripture and its own prophets. In our opinion these differences are man-made. Truth is one; but men

have conceived it differently. Any revelation that comes through a person is suspect. It must be taken with a grain of salt. The great religious teachers are, after all, historical personalities. They are already tainted with the ideas and the requirements of their age. They reveal the truth only as it is first modified by this historical medium of their personality. Thus locality and the historical situation play a great part in the appeal of a religion. We cannot disengage a religion from all these local circumstances and make it live as a religion. Religions are therefore naturally many. But truth can only be one. The religion of truth must recognise no locality, no history and no personality. It must be the religion of man as man.

Institutional religion which has reference to the outer form and to the symbols of religious life is the main source of division between religions. When religion is made personal, the symbol takes a secondary place. Man recognises that the true God is nearer home or in the heart, and that the true morality arises from the essential needs of the soul and so from within. Religions here come more or less together, and begin to recognise that truth is not the monopoly of any particular religion but is the common property of all religions. But the dogma still divides. While there may be harmony on the ethical plane, there may be no harmony on the intellectual. The different religions cannot be reduced to a common universal religion.

As long as a religion is based upon a dogma, it cannot have true universality. A dogma is a matter of belief. But belief is not knowledge. It is a substitute for knowledge. The only justification of belief is that it has pragmatic

value. A religious faith or belief in a supersensible reality is justified only in so far as it makes for a pure, noble and harmonious life. It should resolve personal as well as social conflicts. It should reconcile man to himself and so to other men. But beliefs are bound to be different. The dogma divides, while the truth unites.

The religion of truth is naturally the highest religion. Truth is nobody's property. It is neither yours nor mine. It does not depend upon *our belief*. It is the truth whether we recognise it or not. Our subjective attitude makes no difference to it. If we see the truth, the truth lives in us. If we do not see the truth, the truth is still truth; only it does not live in us. This higher religion is not *a* religion,—it is not one religion among others. It is free from every dogmatic element that divides one religion from another. Truth may not be seen. But truth cannot be different for different men. It is of necessity one and universal. If it is seen, it cannot but unite all men and all religions.

But how can we know the truth? What guarantee is there that *this is the truth*? This question is easily answered. The test of truth lies in the *seeing* of it. Knowledge alone can attest truth. This knowledge is to be distinguished from every form of belief. Belief is mostly supposition. But knowledge has no element of supposition in it. It is the awareness of bare truth. This awareness is possible. In any case, we cannot prejudge the issue without a fair trial.

The religion of Advait Vedanta is essentially the religion of truth. As in ordinary religion we seek to worship God, or seek to act in accordance with scriptural injunctions or what may be called the will of God, the emphasis in

Advait Vedanta is wholly shifted to a different sort of religious practice. This is an effort, consistently pursued, to turn our belief into knowledge. Not that other religious practices are either discouraged or denounced. But they are merely regarded as preliminary to, and as preparing the ground for, the knowledge of the truth. There is no conflict between the different religions and this religion of truth. Self-purification and other religious virtues make the attainment of knowledge easier. Only they are not the end, but a means to the end. Once, however, we have started on the path of knowledge, we seek nothing so much as a dispersal of our ignorance and a clearer and ever clearer vision of the fundamental truth.

What is this ignorance? It is the ignorance of the truth. It is essentially due to lack of discriminating thought. It is not something imposed upon me from the outside like the *maya* of God over which I have no control. I am not deluded by some cosmic power. The cause of my delusion or *moha* is in me. It is the absence of right thinking. As soon as I begin to think aright, to discriminate the true from the false and the eternal from the non-eternal within my own present experience, the veil of ignorance is lifted and the truth is seen.

This truth again is not a distant God. A distant God can only be known when He reveals Himself. If our demand is sufficiently insistent and persistent, even a distant God may be obliged to reveal Himself to His devotee. The vision of God is not unknown to religious consciousness. But it is very largely subjective. The devotee seeks his God under a particular symbol—and the symbol is made to live. But the truth which the Vedantist seeks is not a distant truth.

And the vision of this truth does not depend upon any supposedly outside agency which may or may not reveal it. The truth is *in me*. In fact, *it is me*. It is therefore the most immediate truth that is ever possible. This ultimate truth is called the *atman*, the Self.

The Self is to be *seen*. This may appear difficult. The first step is indeed difficult. Feeling is most natural to man, and it is not so difficult to turn this feeling to a higher being or God. If we merely begin by repeating God's name and putting feeling into it, love may gradually emerge. But we are never accustomed to see anything but physical objects. We always tend to look outside for reality. Even when we look inward, the same attitude persists, and all that we see are certain mental objects. We never see the Self as the Self is. For the Self is no object. Once, however, we counter this attitude of objectivity and realise that the Self is the most immediate subjective reality, nothing is easier than to see the Self. We have not to put forth any effort of thought. We do not have to strain as we do after an outside entity. We perceive ourselves as we are. Our being is not a mystery. The mode of our being shines like light in darkness. We are never in doubt about the "I" or the Self which is absolutely distinct from the not-Self.

We have normally no desire to see how we are. We only see other things. It is only when we are deceived or disillusioned about outside reality that we retreat into ourselves, and seek some rock of assurance there. Again, if we start looking at the Self in an introspective attitude, we are disappointed. Nothing meets the eye. The Self appears as nothing concrete or real which we might grasp. The only method of grasping the

Self presupposes the confusing of the Self with the not-Self, or the mistaking of the Self for the not-Self and *vice versa*. If we make no error, we have no scope for knowledge here. It is only through the correction of erroneous perception of the Self that we can rise to the direct knowledge of the truth.

The Self is always immediate. It is the soul of intuition. It is not further to be known. It is only in so far as there is ignorance about it or false appearance, and these can be removed, that we can be said to rise to a knowledge of it. The Self figures as the substratum in every erroneous perception of it. This substratum is always known and always immediate. What we have to do is to see through the false superimpositions that attach to it through lack of discriminating thought. This lack of thought is the only veil that divides us from the truth. Otherwise the truth is ever-present, ever-revealing and ever-true. Our intuition of the Self is positive, for the Self itself is all the intuition there is. But

the knowledge of the Self which would remove our ignorance is a process of negation. We arrive at it through the correction of error, and through the elimination of every form of misconception and of doubt.

This knowledge of the truth cannot be translated into any kind of ethical or emotional behaviour. It is an end in itself. It releases man from all forms of sorrow and transports him to the highest form of happiness, the happiness which is most natural and which is part of our very being. It is not a happiness which is to be produced and which may therefore quite as well cease to be. It is the happiness which *is*, for it is the very nature of the Self. This religion of truth has no affinity with any form of religious activity. Those who know the truth have nothing left to do. All their religious duties and obligations vanish like dreams of the night. This is the only religion that can claim to be universally acceptable to discriminating minds.

G. R. MALKANI

The true and abiding basis for Indian unity lies in the creation of an Indian culture which forges communal cultures into one living whole in art and literature, and society and politics. The universities are the competent agencies for inspiring our youth with a passion for unity evoking in them a life-long devotion to the promotion of a single unified Indian culture. A synthesis of many elements—some of them apparently opposed to others—of races, creeds, ideals and habits is the special need of India and I am sure it will be its greatest gift to mankind. This culture should be kept alive by constant flow of ideas for without it there cannot be any material advance. An open mind and a habit of original thought you must always carry with you. Only then will you be "apostles of culture".—From the Andhra University Convocation Address of the Hon. Mr. Justice P. Venkataramana Rao on 7th December, 1940.

THE ILLUMINATED TOAD

OR

NATURE AND THE SUPERNATURAL

[William H. Roberts combines educational and business experience ; he has been a professor both in India and in the U. S. A. ; and he is also a versatile writer.—Ed.]

Bufo, the family's large pet toad, hopped out from under the verandah and on to the lawn. Fireflies were darting about in gorgeous profusion. "Jewels in the purple robe of night", murmured the sentimentalist.

There was no sentiment in Bufo. He was interested in fireflies ; but his interest was purely dietetic. Yet as he busied himself with his prosaic concerns, all unwittingly he was transfigured.

The fireflies on which he dined did not die at once. Within his gross, ugly body they continued for a time to emit their light. Soon Bufo came to resemble a grotesque little Chinese lantern unaccountably endowed with erratic movement.

Lighted up by dying fireflies, Bufo was no longer a brute—almost a reptilian—fact. He became a symbol. It was his high, though probably unappreciated, destiny to serve for a time as a symbol of a vast reality—of Nature or "the natural". It is a pity that the fireflies could not know that they, too, were exalted to symbols. It might have consoled them to some degree for their doubtless very distressing end, had they been able to reflect that it was their privilege to represent miracles or "the supernatural".

With the illuminated toad for a parable, I propose to argue in all seriousness that science has not abolished miracles, but on the contrary has multiplied them.

Though Nature may seem to swallow up much that men once supposed to be "supernatural", nothing of wonder or value need be lost ; for in the process Nature, like Bufo, becomes transfigured. It acquires the characters of the events which it absorbs. In the end Nature shines forth as the most amazing of all miracles.

A few years ago I listened to an earnest testimony to a miracle of healing. I could not deny it. The man himself stood before me. Later I was able to check his story in important details. He was about sixty years of age. A few weeks before, he had been dying of tuberculosis. His brother, a competent physician, had assured him that he could not live more than a few days. Another physician of good standing in our community had allowed him even fewer. Friends with intense religious beliefs had gathered around him. They had prayed for him and with him. They had testified to the power of the Lord Jesus. They had exhorted him to faith. To their joy, he had risen from his bed, flung away his medicines and sung hallelujahs.

He died about two years later—of tuberculosis. But two years of life against a few days leaves a very favourable balance to the credit of "the Lord".

His physician remarked, "It almost discourages any one who is trying to practise medicine." Perhaps he was a little pessimistic. Physicians in general

are not depressed, or particularly impressed, by such incidents. They can point to a long list of cases that resemble this in a greater or less degree. It is generally conceded that "functional" disorders may be arrested, improved, or even entirely cured by "suggestion". The precise boundary between "functional" and "organic" or "structural" disorders—which suggestion cannot benefit—is difficult, if not impossible, to define.

I am entirely content to grant that the arrest of tuberculosis was entirely "natural". The more "natural" it is, the better it suits my purpose. If it is entirely "natural" that from a cross of shame and agony in Judea should flow such streams of spiritual and physical health that two thousand years later in California a man sick unto death could feel the thrill of life again, we live in an awe-inspiring world. If all this is natural, Nature is a more stupendous miracle than any in the literature of religion. Nature is no grim, gross, batrachian menace. It is radiant throughout its whole extent with the miraculous.

The child Jesus, a quaint apocryphal gospel records, once fashioned birds from clay. He clapped his young hands over them. They became alive and flew away singing.

Without even the forming pressure of a divine child's fingers, all around us earth and air, water and sunshine, are continuously being transformed, not into birds only, but also into flowers, growing children, young lovers, heroes, poets, sages and saints.

What perverse alchemy transmutes the golden wonder of the event we witness

every day into the base metal of the merely natural? What is "mere" about a Nature that comprises such a dazzling galaxy of miracles?

Can there be a plainer or a more prosaic fact than a potato? Yet what tale from the Arabian Nights or Jewish apocalypses, what miracle in all the lore of religion, is so amazing as the indisputable fact that a potato may sustain the most exalted moral heroism or explode into ideas that may alter the destinies of nations? "That things should be able to pass from the plane of external pushings and pullings to that of revealing themselves to men, and thereby to themselves . . . is a wonder", says John Dewey, "by the side of which transubstantiation pales".²

If miracles are only wonders, all Nature is miracle. If we are to distinguish miracles from "natural" events, it must be on other grounds. I believe we can discover a real difference that reflection will not obliterate. Before we attempt to define it, however, it may be well to consider the relation between miracles and "natural law".

Every one except a mental defective or a wishfully muddled theologian, or perhaps a wilfully perverse philosopher, is supposed to know that a miracle is a violation of Natural Law. And every one except the unfortunates to whom we have referred is supposed to know also that Laws of Nature cannot be broken. Therefore there can be no miracles. Science has proved it.

The truth is, however, that Nature is forever breaking its laws. In science all laws are *ex post facto*. They are not commands imposed by authority. They do not dictate what shall be. They state

¹ E. g., such ideas as those of Rousseau, Marx or Hitler.

² Dewey, *Experience and Nature*, p. 166.

simply what *has been* observed.

It follows that they are forever being broken. As summaries they are always inadequate and in need of correction. As generalizations we are always finding them premature.

On the other hand, they can never be broken, because they are not the kind of things that break. They *stretch* to include every new discovery. Suppose, *e.g.*, that a scientist should be convinced that water once turned to wine at a word. Nothing whatever would be deranged, violated, or "broken"—except perhaps the complacency of some dogmatists, and about that we need not worry. A scientist would simply record it in a notebook. It would indicate hitherto unsuspected but extremely interesting possibilities latent in water, and hitherto undiscovered energies concealed in words. The result sooner or later would be not the denial of Law but a more comprehensive and adequate Law than was known before.

The opposite of law, order, system and regularity is disorder, chance, chaos and caprice. If we were obliged to *contrast* miracles with Law, we would have to describe them as disorderly, chaotic, unpredictable events. That is just what religion cannot afford to do. I cannot believe that it has ever attempted to do it. Even when theologians have been most insistent that the laws of nature must not be understood as limits upon God's freedom, they have never meant to deny order, dependability and even regularity within the divine character. The excitement of controversy or common modes of expression may have betrayed them occasionally into inaccurate statements; but their meaning is really very simple and can be stated in thoroughly modern terms.

If that which seems to be a law of

nature would make the carrying out of a divine purpose impossible or, worse yet, cast doubt upon the reality of the divine being, there must be something wrong with the law. It must be a premature generalization, based upon insufficient observation or faulty inference. To-day it is a truism that all our laws are premature generalizations. So there is really no reason to be impatient or exasperated with the theologians. They have not denied the reality of laws nor sought to restrict their operation. Their criticism of particular laws has been simply a demand for laws that are more comprehensive and adequate.

The conclusion is startling, but I think it is inescapable. The "supernatural" is a liability that religion cannot afford to acknowledge. It amounts in fact to a denial of religion.

Theological book-keeping must be drastically revised. When the system of accounting was set up, Nature meant something definite. It meant—or soon came to mean—an immense aggregate of lumps of matter moving in empty space under the action of utterly unintelligent and senseless attractions and repulsions. A "natural" event—at least after Descartes—was one that could be fully explained in terms of pushing or pulling lumps. The "supernatural" then was a necessity. There had to be a home for consciousness, thought, feeling, purposes; for truth, beauty, goodness; in a word, for all *spiritual* qualities and values. In a world of jostling lumps, everything spiritual is an alien and under grave suspicion of subversive activities.

Today the adjective "natural" has changed its meaning. The only meaning that can withstand critical examination is dependable, orderly, systematic. Any event must be regarded as "natural"

if we can count upon its happening in specified circumstances, if it is possible to assign it a place in some system that accommodates other events. This compels us to regard the "supernatural" as irregular, unsystematic, undependable. This is just what religion cannot admit. If men cannot depend upon God, if there is no regularity or law in His actions, His value for men must be highly dubious. On the other hand, if men can depend upon Him, His actions are "natural" in the only sense that modern science or philosophy recognizes.

It must be a fair question by this time whether the word "miracle" means anything at all. We started with the definition of a miracle as a wonderful event. We found that innumerable entirely "natural" events are more wonderful than the miracles that are commonly regarded as a strain upon faith. We considered the view that miracles are violations of law or interferences with the inviolable processes of nature. We found on the one hand that natural laws are exceedingly elastic, and on the other that the quality of unexpectedness or undependability is most emphatically *not* the essence of a miracle. Does reflection obliterate every distinction between a "miracle" and a "natural event"? After so extended a discussion, must we conclude that there is nothing to discuss? There is a distinction. I believe it is thoroughly sound. But it does not lie where it is commonly supposed to lie.

Throughout the Gospels miracles are spoken of as "signs". *To an intelligent mind every event is a sign.* Every happening points beyond itself. What distinguishes a "miracle" from other events, I submit, is the character of that to which it points. A miracle is an event in which the familiar processes of nature are seen

subordinated to spiritual purposes. Whether it shall be surprising or not, depends upon the presuppositions with which an observer views it. Whether a particular event is "miraculous" or "merely natural" depends upon the insight the observer possesses. To saints and seers all nature and all happenings are miracles. To Jesus miracles were certainly not in the least *unnatural*. They were no unexpected events, no rarities, in no way remarkable. As wonders, it seems that he ranked them lower than the truths of his teaching or the experience of a new life in the hearts of his followers.

A miracle, viewed so, is simply evidence that "Nature" is a far more extensive and splendid system than we may have supposed. "Nature", the "miracle" proves, is spacious enough to include purposes, desires, spiritual beings and principles as active factors. Within the system they are real causes. They make things move and change.

Here we must part company with Bufo. He will no longer serve as a symbol for Nature. He did not himself create the fireflies. He quickly extinguished their brilliance. But if there have ever been bright sparks of personality and conscious purpose, all Nature is forever illumined by them. It must be forever true that in them, if only for brief moments, Nature became incandescent and glowed with intimations of its own meaning.

Human life seems to present us with an unending series of miracles. In human life, if nowhere else, we seem to witness the seizing by life itself of that which is inert and lifeless and the shaping of matter into the fair form of the ideal. If that is true, the facts are of cosmic, not merely of human, significance. If

purpose is banished from Nature, it can find no asylum or sanctuary in *human* nature. With irresistible momentum the denial of spirituality and purpose in the great Whole sweeps on to deny their reality or their efficacy in human affairs. But *if* consciousness, purposes and ideals do count in human behaviour, there is certainly an error in the premise. If we admit the least portion of freedom or intelligence, it quickly expands to cosmic proportions and shatters the whole mechanical scheme.

The question whether miracles really happen is one as to the limits of purposive or spiritual activity. This we have no right to decide in advance of trial and discovery. If our memories

reach back to the First World War, we have seen empires dissolved in ruin or welded in strong union by *ideas*. We have watched a nearly naked little Hindu confront the mightiest Power the world has ever seen, opposing to battle-ships, cannon, aeroplanes, tanks and poison gas nothing but "soul force".

Can faith move mountains? Was there once a personality so strong and radiant that death and a rock-hewn tomb could not hold him? To demand exceptional evidence for such alleged facts is proper caution. To deny the possibility is bigotry. As bigotry, it has less excuse than Torquemada had. For Torquemada knew nothing of the wonders of modern science.

WILLIAM H. ROBERTS

OCCIDENTAL INFLUENCE

An article worthy, for its spirit, of the Christian propagandist organ in which it appears is contributed by Mounir R. Sa'adah of the American University of Beirut to *The Moslem World* for October—"The East in Search of a Soul--Where Shall We Find It?" It is not the part of open-mindedness to reject the gold of truth, whatever mint-mark it bears, and we in the East can profit by the writer's reminder of the folly of many among us in indiscriminately accepting the slag from Western mines. Many have, as he claims, "caught the trivial and missed the essential". But we deny the implied very wide spread of the phenomenon of imitation of the West by the East. Only the fringe or, shall we say, the froth of Indian society at least is Westernized. And there is here no such "tragic chasm" as the author implies is universal in the East between the masses in our villages and such a true leader of the people as Gandhiji.

We can overlook Mr. Sa'adah's rather impertinent attribution of the opposite

reaction of many others in the East against things Western to "fear" inspired by "the strange superiority [sic] of ideas and personality", the "benevolence" of which is not appreciated, but when he deplores the harm wrought by overestimating our legacy and asserts that the "glorifiers of our past have done the East the greatest harm and are "the worst enemies of the truth" we must take issue with him sharply. His æsthetic heresy about the ugliness of a ruin (the Indian cave temples and the Parthenon for example?) is quite irrelevant. The ideology of ancient India is not a ruin.

Nor is "the present unrest in the East ... a manifestation of the fact that the people of the East have lost their souls ... through a long process by fixing their eyes in the wrong direction." It is true that we need to turn our "eyes once more to God" but to the God enshrined in ancient Indian philosophy—no anthropomorphic being but the omnipresent Deity that manifests in the heart consciousness of each and all.

WISDOM IN HIGH LATITUDES

[R. Ansell Wells who has lived and worked among the people in remote districts of Iceland relates in the following article some of his experiences. Races of men differ in inner characteristics as they do in physical traits, and these Icelanders are endowed with peculiar psychic impressionability.—Ed.]

“Except ye become as little children” are probably among the best known and the most imperfectly understood words in the whole of the Christian teaching. Life for many people today is so complex, so hurried and so crowded that they have no chance of realising or of appreciating the child-like simplicity of mind which it is not only desirable, but also possible to have. With so great a part of the world’s population living in towns, large numbers of people are prevented by their very surroundings from ever attaining to that state of mind in which the Great Truths will be revealed to them; it is only away from these centres of so-called civilisation that the Traveller and the Seeker after Truth can find the meanings of many things more important than the manifold cares of this world.

He who travels in Arctic and sub-Arctic countries has not chosen the easiest way of spending his life, but he has, by his choice, opened up for himself a future of the greatest possibilities, and he has set his feet upon a path which will lead him in a direction that may cause some surprise to those who have no knowledge of the North and of the mysteries which it can reveal. He who has once surrendered to the spell of the North will never again be able to disregard its summons; the magic of ice and snow, the power of frigid and almost limitless desolation will have laid their spell upon his imagination; but, more than this, his “true self” will have gained articu-

lation and he will have found near the top of the world a life more full and more complete than that which can be lived in the midst of people and of cities.

Many of us have half-felt beliefs, dim convictions which seem to be an integral part of ourselves but which are, at the same time, so dimly comprehended that we cannot give expression to them, even if we are tempted so to do. The reason for this is, possibly, that our surroundings have hitherto been such that we have never been able to cultivate that frame of mind in which these things become plain, and in which we can *know* for ourselves, though without being told and without knowing why, truths about which the sages and the philosophers have been talking and arguing through the ages.

Such was the experience of the writer, but it was only repeated journeys to the North and a sojourn in northern lands that made it plain to him and gave him something which has never died and which, even when transplanted to other places, has continued to thrive and to flourish. Not all the peoples of the North have been able to cultivate that priceless quality which we call Simplicity, and it is curious but interesting to note that the most primitive of them, the Eskimo, are so imbued with superstition that they are the furthest removed from that higher development which we are now considering and which is most noticeable among the inhabitants of Iceland.

In the northern parts of Norway and

of Sweden many people are gifted, but there are also many others to whom the messages of the former are quite unintelligible and who are not in any way prepared to accept or to give credence to what they can witness with their own eyes. In Iceland, on the other hand, it is not an exaggeration to say that one person out of every five has a definite power and that the other four, although they may not be possessed of the same power, at least recognise it in their neighbours and accept it for what it is. To judge from the ancient literature of the country it would seem that this has always been the case, and many are the instances which are quoted in the historical sagas. It must, however, be remembered that the scribes who first recorded those stories of the people were writers of the twelfth and thirteenth centuries and, after the manner of their kind, were wont to overlay the facts with which they were dealing with much talk of ghosts and devils, in an attempt, perhaps a subconscious attempt, to elucidate or to explain things of which they had but an imperfect comprehension. Because of this, too great attention should not be paid to the manner of the telling and the facts should be allowed to speak for themselves, shorn of the mediæval decorations which have been added at a much later date than that of the original stories.

The historical sagas of Iceland are of proved authenticity and of very great accuracy, though this is not the place in which to substantiate that statement, and their great importance from the point of view of this discussion is that they show conclusively that the Icelanders have, from the dawn of the history of their country in the year 871 A.D., been familiar, and more than

familiar, with the powers which they still possess in such a marked degree. The coming of civilisation to their country has in no way affected this state of affairs, probably because modern "amenities" can touch only the very fringe of their existence, and also because the traditions of the past, of which this is one of the best developed, are so deeply rooted in the hearts of the people that they are unlikely to be shaken by the innovations of the last few years. The fact remains that those who are gifted in the peculiar way of the Icelanders are to be found in the remote parts of the country and also in the capital, Reykjavík, where the signs of modern civilisation are most notable; in fact it was in Reykjavík that I came across one of the most remarkable cases that I have ever encountered.

When I first came to know Iceland well, any thought of extraordinary powers was far from my mind and I was engaged upon practical work of a very different nature; it was only when, in the course of my travels, these things were forced upon my attention that I began to take serious notice of them. When, after spending weeks or months in tents, one makes a sudden alteration in one's plans, due to the weather or to some other unforeseen circumstance, and arrives at the first house that one has seen for all that time, one cannot but be impressed when the owner tells you that he, or she, has known that you were coming and can recount with accuracy the course of your journey. I am not conversant with the principles which underlie much of what I saw and experienced in the course of several years, so I can only relate the facts, or some of them, as they appeared to me, and leave it to my readers, more knowledge-

able than myself, to place the correct construction upon them ; I should like, however, to make it quite clear that in every case I can vouch for the authenticity of the occurrence and the genuineness of the people concerned, who could themselves see nothing extraordinary in their powers and who had no reason or desire to try to impress me.

The wife of a friend of mine in Reykjavík is particularly gifted, although her husband never gave any thought to such matters until after he married. At first he was not inclined to believe what his wife told him, so he decided to make certain tests ; she had been telling him about an old lady who had come to her and who had told her that while she was on earth she had lived in a certain house in Copenhagen ; she had also told many other facts about her life on earth. My friend decided to prove or to disprove these statements without further ado, and so he wrote to a friend of his in Copenhagen to ask him to make the necessary enquiries ; the result was that everything which his wife had told him was found to be absolutely correct.

In some houses in which I have stayed there have been some noteworthy instances of material things having been moved in strange and unaccountable ways ; these manifestations have invariably been accompanied by an explanation through the person in the house who happened to be gifted. In one case a key was moved from the lock on the door in which it was placed, and was found hanging loosely from the keyhole on the opposite side of the door ; this without the opening of the door and while several of us were sitting in the room. Many are the cases of thought-reading and it is quite impossible to give presents to several people of my

acquaintance without their knowing all about it beforehand.

Perhaps the most interesting, because it is among the very oldest of all the powers which have been recounted in the sagas is that which many people have of talking with those who have recently died. One family had to leave the house in which they were living because it was very close to a churchyard and they were greatly troubled by the number of those who had recently died who came to them for advice and comfort. One particular case of this will always stand out in my memory ; we were sitting in a room in this house and the woman suddenly started to talk to some one whom the rest of us could not see, but we quickly realised from what she was saying that the man to whom she was talking was some one whom we all happened to know, who had died suddenly three or four days before. It took her two hours to convince him that he was really dead, and she succeeded then only by asking who of his many friends still recognised him ; she told me afterwards that this convinced him because, of all those whom he had known, only one still recognised him, and she was able to remind him that he had himself attended that person's funeral three weeks previously.

The manifestations of Power are not confined to one plane and they include the seeing of what may be called "fairies", though, so far as I have been able to ascertain, no one is able to hold any form of communication with these entities ; neither do the "fairies" seem to be able to see any one. One person whom I have met has assured me that it is possible to see both spirits and "fairies" at the same time and in the same place, but that the spirits and the "fairies" do not seem to be aware of

each other's presence.

Quite apart from any phenomena such as these, the whole of the island of Iceland seems to be very strongly pervaded by a peculiar atmosphere of its own; even those who are not in any way gifted are immediately aware of this when the first snow-capped peaks rear themselves above the horizon, and much time spent in the country convinces one that this atmosphere is always present though it varies considerably from place to place. Any attempt at description would be not only impossible but also quite purposeless, because it must be obvious that the reactions which it stimulates are intensely individual, but there can be no mistaking the immense power of the "aura" which surrounds the country.

No one can be insensitive to this atmosphere and I know of a case of a very high-strung woman who began to be affected by it when the ship was still thirty-six hours from port. Knowing that I had had considerable experience of the country she approached me with various questions and subsequently confessed that she felt that this atmosphere was strongly antagonistic to her. However that may be, the result was quite amazing; in the thirty-six hours which it took us to reach the harbour she had

worked herself into such a condition that immediately upon landing she had a severe heart attack, and her friend and companion had to ask me to use my influence with the captain of another ship which happened to be there to find accommodation for her upon his vessel. I succeeded in this and she was able to leave again the next day; had this not been possible I do not know what would have happened. This case may be exceptional in that the individual was particularly high-strung, but it remains an indisputable fact which is not without a certain significance.

Knowing the country as well as I do, and without being in any way of a sensitive nature myself, I can only place it on record that the atmosphere of Iceland is unlike that of any other place in which I have been, and is infinitely stronger. A short time spent in that country makes one realise to a marked extent the power of places, and one is not surprised that a simple people living in such surroundings and brought up in them for generations has developed, in a large number of individuals, powers which, though met with elsewhere, are neither so fully developed nor so widespread.

R. ANSELL WELLS

As you grow older, you will realise that it is not so much external circumstances which fashion the life of an individual as the thoughts which he himself thinks. It has been said by a sage of antiquity that every man is the architect of his own fortune but we are not entirely masters of our external circumstances. We can however have complete control of our thoughts and, if Marcus Aurelius is right—as I believe he is—we can thus make our real lives, our inward lives, as we would have them to be. (From the Nagpur University Convocation Address of H. E. Sir Henry Twynnam on 7th December, 1940.)

THE ESOTERIC ASPECT OF HOMŒOPATHY

“LIKE ATTRACTS LIKE”

[Dr. Irene Bastow Hudson, M.B., B.S. (London), M.R.C.S. (England), L.R.C.P. (London), L.M.C. (Canada), in addition to her medical practice in England and British Columbia, has done writing, editorial and publishing work. In 1932 her book on *Heredity in the Light of Esoteric Philosophy* came out.—Ed.]

The subject under discussion is still often described as a “crank” method of prescribing medicines in small doses. Those who dismiss Homœopathy in this manner really know nothing about it, and they would probably agree with the old English proverb: “Birds of a feather flock together.”

Similia similibus curentur was enunciated by Hippocrates and is usually translated, “Let likes be treated by likes.” This takes us directly to: That which can cause can cure. So Homœopathy is setting forth, in its method of proving (testing), preparing and administering drugs, one of the primary laws of Nature. This law is shown in the attraction of the Magnetic Pole to the Earth, in the actions of the magnet and even in the likes and aversions of the animal and human species. An account of the magnet and of the radiations between substances and bodies we must leave to our next article.

“This law of attraction asserts itself in a thousand ‘accidents of birth’ than which there could be no more flagrant misnomer.” We know that the ideation in the minds of the parents produces similarities in the offspring. We know that the individual ego chooses (to some extent) its habitat in its new life, and that the law of the transmigration of the life atoms and the Karma of previous births, acting through the Skandhas, does provide personalities or bodies. Many factors are at work at the time

of manifestation in form of the creative power, whether it is the reproduction of plants, birds, beasts or human beings which is, at the moment, in question.

Though we have quoted Hippocrates and shall shortly quote Paracelsus, it is certain that this principle in prescribing medicines was known also in ancient China, as it undoubtedly was to the North American Indians, who, like the old Chinese, were very good herbalists. It may equally well have been known and used in ancient India, but of that we must plead ignorance.

Poison-ivy affected the skin and the joints, and was prescribed for gouty affections in Switzerland in the sixteenth century, and in North America before the white man’s science entered that country. The small bitter pear of China which gave choleraic symptoms was used, as a decoction of the flowers and bark, to cure cholera. In China, too, the mashed head of the snake was used as a poultice for the wound caused by the snake’s bite and there are many instances of this kind to be found in history and folklore. Any study of ancient Medicine will probably yield the information that the principles and practice of Homœopathy were in general use before Western civilisation frightened them away.

The great Homœopathist of our period is Samuel Hahnemann, who was born in Saxony in 1755 and lived eighty-eight years; and he only belongs to our

modern life because we are still using his books and methods. Before him there was the very great Paracelsus, born in 1493, in Zurich. The latter—Alchemist, Occultist, Reformer and Physician—was murdered in 1541. The published works of Paracelsus show all the principles of esoteric Medicine; his descriptions show that he dealt with the hidden powers of the human body, and distilled a “spiritual” substance for sick persons that must have been very closely akin to the high Potencies which the homœopathic physicians now employ. It would almost seem that Paracelsus understood the action of these substances as well as or even better than we now do, but his prescriptions have come down to us wrapt in so much mystery and Alchemy that often we do not know at what he was aiming. His Quintessences and Spiritual Mumie cannot be brought into conformation with the rules of modern Chemistry, while Hahnemann, who was himself a Chemist, formulated his rules, proved his drugs and published his results in so clear a manner that we can use his books today almost as easily as the recently published text-book. During his long life, Hahnemann published 116 large works and 120 pamphlets, and to him we owe the greater part of the experimental proving of drugs, so that his *Materia Medica* could be made public.

If to Paracelsus we owe the comparatively modern interpretation of the electricity in the human and in the animal body, and the correlations of the various parts of the physical body with the stars and higher bodies, we must acknowledge that Hahnemann did originate the Potencies in the form in which we now use them. Potentization is the systematic reduction of mass with libera-

tion of energy, so that the higher potencies contain nothing of the material substance of the drug. What does remain might be called supersensuous or “spiritual mumie”, but modern thought describes it as the original drug in a dynamic state. Whatever we call it, we know that a certain liberation of power has taken place, and this awakes certain cells of the body to their own consciousness, thereby liberating energies and powers of which we know little. We know that the latent superphysical prototype thus brought into action does control and guide and act with the physical cells of the body, both individually and in their entirety.

When Hahnemann wrote: “It is only by means of a spiritual influence of a morbid agent that our spiritual vital power can be diseased, and, in like manner, only by the spiritual operation of Medicine can health be restored”, it seems to us that he is merely repeating the words of Paracelsus, written some three hundred years earlier. And now, a hundred years later than Hahnemann, we are only beginning to find out that we need to study the “electrical” radiations of living bodies.

We know that there must be polarity in all manifestation, so we expect to find it in the reaction of patients to different medicines. Often the symptoms increase in severity for a few hours or a few days after taking a remedy. The time of the reaction and the degree of severity vary much, for the ordinary physician is not in a position to know the exact sensitivity of the patient. Later on in his treatment, the patient picks up old symptoms and works through them until they are finished; so that one may usually regard skin troubles as the final act of the disease.

To return to the making of *Potencies*. Hahnemann was quite original in the systematic dynamizing of drugs, the products of which are no simple dilutions, but it does seem doubtful whether he knew much of the true Alchemy or of Occult science. He wrote of the essential nature of the drug as being only dynamically spiritual, and we wonder what more he could ask of it.

All medicines can be homœopathic when used to cure the conditions which, in material doses, they can evoke in the healthy. Some doctors prefer to use vegetable products, but animal and mineral substances and even the products of disease can be used by the Homœopath, for his subject is but one part of the whole field of medical and surgical learning.

Hahnemann started by making a strong tincture, called the mother tincture. This he found was often too strong, so he began diluting. Being a good chemist, he used the simplest and most accurate method of dilution, and kept very careful account of all that he did. When the substance was soluble he shook up one drop with 99 drops of alcohol; of this mixture he took one drop and a further 99 drops of alcohol, and so on to decillions. By this process of succussion and dilution he obtained a product which became more powerful as it became less material. When using insoluble substances, he ground one grain of the substance with 99 grains of sugar of milk for one hour, in a porcelain mortar. Then one grain of this mixture was taken to be ground with a further 99 grains of sugar of milk, and so on. He found here that after he had reached the third trituration, the third centesimal or one in a million, the substance, e.g., gold, flint,

etc. had become soluble in alcohol or water, and he could proceed as with the more soluble substances. The potencies are still made in the manner introduced by Hahnemann.

Now as to another of this great man's specialities—the Proving. By giving to healthy persons sufficiently large doses of drugs to produce symptoms, he was able to discover what the drug could cause, which was his best guide to what it could cure. By his accurate record of his own findings, and those of his other provers, he was able to build up a symptom index, or characterisation of the drugs, which is the foundation for the study of the subject today. His experiments were carefully checked. The prover never knew what drug he was taking, or when the proving began. This was to eliminate unobserved symptoms which might be peculiar to the prover himself. Provers brought their day-books to Hahnemann, who questioned them to get accurately the verbal expression of their feelings and sufferings, and the exact conditions under which they occurred. Their mode of life and diet were strictly regulated during the proceedings. The findings were recorded, as far as possible, in the words of the provers. Being non-medical, they often puzzle the doctors at first, but they are the expressions the patient is likely to use, unless he has a mind overstocked with the chitchat of hospital and clinic.

In Homœopathy, the symptoms and the history are taken down in great detail in order to get at the general makeup of the individual to be treated. It is not the disease, but the complete patient, with special stress laid on the mental-symptom picture, that comes under consideration. Since we of the

Fifth sub-race Humanity live our lives mainly on the plane of Kâma-manas, and since all disease starts on the mental plane, it is only fitting that the physician should regard the mental symptoms of his patient as vitally important. And, if the lack of harmony in the human mechanism of Mind can be readjusted by our supersensuous potencies, we should be able to set free the developing Ego of the patient. One glimpse of the freedom that is a realization of the Higher Self will cause the ego to aspire to the development of the latent spirituality within him, and may enable him to find his inner godhead. "The kingdom of God is within" is a saying that, in some form or other, appears in every religion.

To obtain the perfect physical and mental health which should be possessed by the Chêla is obviously an impossible achievement for most of us. None-the-less it is towards that goal that the true homœopathic physician endeavours to lead his patients. By long experience of symptom pictures and the known characters of the drugs, he is able to acquire real accuracy. This knowledge is sometimes guided and guarded by highly developed mental faculties and intuitions: in those rare cases when a true physician does appear the principles of Homœopathy can be developed into esoteric Medicine. But true physicians are rare.

Hahnemann published his *Organon* in 1810, and this work is still read today. Homœopathy was introduced into America in 1825, and into England one year later. Considerable progress has been made in America, and even now a large number of the medical works in use are publi-

General acceptance of anything new is slow in England, but the public has taken up the subject with sufficient interest to make it seem likely that the medical profession, as a whole, will shortly be obliged to recognise it. For the present many doctors content themselves with using the methods, without acknowledging that they are so doing. Perhaps such as these forget that "Man, obeying the Laws of Nature, can neither hurt himself, nor prejudice another."

When Paracelsus, the Hermetist, gave rhubarb for cholera, or sanguinary herbs to stop bleeding, there is no doubt that he was able to extract the spiritual essence of the substances he prepared and to present them to the patient in the best form. But even the lesser physician, when prescribing the drug in potency, is giving a vital force to the patient which enables the sick man to reorganise his inner workings and to save himself. Only in cases of advanced disintegration can there be no cure, merely alleviation.

Hahnemann once wrote that the physician "should have a perfect knowledge of medicinal powers". That is asking much, and few physicians can aspire to a thorough knowledge of cosmic electricity or of the radiations of the human body. If we waited to study the manifestations of Fohat; to kill out the lower mind, and to develop the higher manas, there would be few doctors available for service. Man is born a Solary creature, and should have his intuitions. On these we must depend, to a certain extent, until we can obtain the higher knowledge, which borders on Wisdom. Otherwise, there would be only Buddhas and Christs to heal us, and they can visit our earth only at long intervals, as determined by cyclic law.

Medical Radiesthésie is the natural complement of Homœopathy, and will be considered in our next article.

IRENE BASTOW HUDSON

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THE SCREEN AS A TEACHER OF HINDUSTANI

[K. Ahmad Abbas is a rising Indian journalist who represented India at the Second World Youth Congress held at New York in August 1938.—Ed.]

It is fashionable in puritan nationalist circles to run down the cinema as an immoral institution. Sometimes it has been classed with wine-drinking and *satta* gambling! Even the highbrow "moderns" assume an attitude of superior indifference and are often heard to remark that the Indian cinema is only an escapist form of cheap entertainment, fit only for those with the crudest taste and wholly devoid of any cultural value. This is not the place to discuss at length all the pros and cons of the Indian cinema as a cultural force but it may be worth while to mention at least one aspect of it. The cinema, in my opinion, is the greatest teacher of Hindustani that we have and it has done more than any person or institution to propagate and to popularize the national language. If we are really serious about developing Hindustani as the language of the Indian people, it will be most unwise to disregard the great service that the screen *can* render and is already rendering to this national cause.

Let me hasten to remove the impression that the screen came to be instrumental in spreading the national language by a conscious effort of the producers. With a few exceptions, these gentlemen, like true capitalists, are innocent of any patriotic motives nor can they be accused of possessing a constructive imagination. If their films have helped the spread of Hindustani, it has been purely accidental—or, at least, subsidiary to their main material considerations. Perhaps they themselves will be most sur-

prised to hear of any relation between their films and the evolution of the national language.

The propagation of Hindustani through the screen began with the advent of the talkies in India and was determined by purely economic factors. Long before the present Hindustani movement took shape—before, indeed, the very term Hindustani was adopted as the proper name for the national language—Indian film producers were faced with a linguistic problem. The problem interested them because it affected their pockets. In the days of the silent films it was possible to show the same pictures all over the country. Their "language" of action was universally understood. With the introduction of the spoken word in the films that universality was gone and the film market was restricted to the area where the particular language used in the dialogues was understood. The early Indian talking films were of two types—romantic versified melodramas like *Leila Majnun* and *Shirin Farhad* adapted from the stage, in which the language used was high-flown Persianized Urdu, and the religious dramas based on Hindu mythology, in which the language used was equally high-flown Sanskritized Hindi. Soon, however, it was found that to make the former popular among the Tamilians of South India was as difficult as to make the Muslim population of North India rave about the latter. The commercial instinct of the producers pointed towards a compromise between the two linguistic

extremes, thus making the dialogues in their pictures understood by the largest number of cine-goers all over the country. The result was the evolution of the Hindustani of the talkies—a not very elegant or literary language, a curious mixture of Hindi words like *Prem* and Urdu words like *Manzil*, but a language that had a chance of being understood in Calcutta and Bombay as well as in Allahabad and Lahore, and even, to some extent, in Mysore and Rangoon.

It sounds presumptuous but I do believe that long before the publication of Common Language Readers and even before the term "Hindustani" gained currency, the Indian talkies were helping to evolve a common national language. Without hair-splitting literary discussions, without importing racial and communal prejudices into the controversy, they had solved a practical problem in a practical manner. When our literary experts sit down to compile the first official Hindustani dictionary I will suggest to them to see half a dozen popular Indian films and in their dialogues they will discover at least a rough draft of their dictionary. I would be the last person to advocate the adoption, wholesale, of screen Hindustani by the lexicographers of the national language. It can be used only as a basis for further investigation. By trial and error, through their efforts to make themselves understood by the cine-goers in the remotest corners of the country from Tuticorin to Peshawar, by their literary tightrope walking to avoid the pitfall of difficult Urdu on the one hand and difficult Hindi on the other, the humble dialogue-writers of the Indian films have taken the first practical step towards the final evolution of Hindustani.

It will be only profitable and practical to take advantage of their experience.

The contribution of the Indian screen to the evolution of Hindustani as the national language is twofold. Not only has it helped, as already indicated, to assimilate a large number of simple, commonly understood words into a new vocabulary but, what is even more important, it has familiarized millions of people in the non-Hindustani-speaking areas with this vocabulary. Ten years ago it was rare to find a South Indian able to understand and speak even the simplest phrase in Hindustani. It was practically impossible for a visitor from Delhi to make himself understood in Bangalore, Hyderabad (Sind) or Chittagong. Today the situation has vastly changed and thanks to the inroads of Hindustani films in non-Hindustani-speaking provinces, it is possible for a Panjabi and a Tamilian to meet on the streets of Nagpur and to converse with each other.

Tens of thousands of people whose mother tongue is Tamil, Telugu, Kannada, Sindhi, Panjabi or Bengali, are daily thronging their local cinemas showing Hindustani films and, lured by the glamour of Kananbala, the melody of Saigal and the histrionic ability of Devika Rani, they are being drawn into the ranks of the votaries of Hindustani. The influence of the Hindustani films can be gauged from the fact that the films in provincial languages have totally failed to challenge their supremacy and today a Hindustani film makes far more money in South India than a Tamil or a Telugu film!

Here, then, are at least ten million cinema fans who have acquired a rudimentary knowledge of Hindustani from the screen. While seeking only to enter-

tain them, the films have taught them their national language. For any plan to spread and develop Hindustani, this vast number ought to be used as a nucleus and the wide-spread instinct to be entertained should be pressed into service of the cause of the national language.

How can this be achieved? It should be the task of Hindustani scholars to find that out, in consultation and in co-operation with literary men in the film industry. I would like leading dialogue-writers for the screen to be invited to work on any committees that may be set up to evolve a scheme for the propagation of Hindustani in all its various aspects. Not only should they be requested to lend the benefit of their experience for the purpose of preparing a Hindustani dictionary but, in their turn, they should be asked to popularize the use of correct yet simple Hindustani through the dialogues in their pictures. Prizes could be offered for the year's best dialogues in a film, works of fiction in Hindustani could be recommended for filming and generally an increasing contact established between the film world and the literary world. Then it could be pointed out that the life of Tulsidas, the first great Hindustani poet, should not have been produced in Marathi! Indeed, the considerable resources and influence of the persons and organizations engaged in the work of evolving and spreading the national language could be used very effectively to encourage the production of films in Hindustani only, aiming at a gradual

elimination of the films in the provincial languages. And, finally, why not a film or a series of films dramatizing the very theme of Hindustani—tracing its evolution since the days of Tulsidas, through the Moghul period when the impact of the two cultures produced a new common language, the era of Kabir and the early *Brij Bhasha* poets, down to the present age? Here is the ready-made scenario of a really national picture—with plenty of action (It was in military camps of the Moghuls that the language originated)—fine dialogues, exquisite songs (written by the greatest poets of many centuries from Tulsidas to Kabir and Ghalib), entertaining humorous interludes (Imagine a Madras trying to barter his Tamil with the Pushto of a man from the frontier and both realizing the necessity of a common language!) and even romantic moments (Wasn't Akbar's marriage with Jodhabai a step in the direction of the evolution of Hindustani?). Does it all sound comically fantastic? Perhaps. But, if produced with imagination and the proper historical perspective, it can be turned into a really fine and purposeful film, an unparalleled historical saga of the screen. And let us produce it if only to deal the final blow to the short-sighted snobbery that refuses to acknowledge the screen's cultural potentialities. The films have already taught Hindustani to ten millions. Why not use them also to spread the national language to the remaining 340 millions?

K. AHMAD ABBAS

THE WEAPON OF NON-VIOLENCE

[S. Srinivasan offers a reasoned and convincing plea for the acceptance of Satyagraha as an instrument for world peace.—Ed.]

"I want you to fight Nazism without arms.... You will invite Hitler and Signor Mussolini to take what they want of the countries you call your possessions.... If these gentlemen choose to occupy your homes, you will vacate them. If they do not give you free passage out, you will allow yourself, man, woman and child, to be slaughtered, but you will refuse to owe allegiance to them."

This was the advice that Mahatma Gandhi gave to the Britons some time ago. When the time came for India to choose her weapon he did not hesitate to plump for one hundred per cent. non-violence. Under his guidance the Congress has adopted the creed of non-violence both for winning Swaraj and for defending the country against foreign aggression.

As expected, this has evoked a storm of protest. Those convinced of the futility of non-violence as a national policy attack the Mahatma's method on two grounds. In the first place, says the critic, non-violence is not practical politics in the present state of the world. Secondly, even if it were practicable, there is no guarantee that non-violence will always succeed in combating violence.

Now, to take the first objection : For advocating non-violence Gandhiji has been accused of being a visionary, one who takes humanity not as it is, but as it may be in a thousand years. "Non-violence may work in a decent world", runs the familiar argument, "but certainly not in an age of sabre-rattling, of pinchbeck dictators and sub-human Nazis. How can you lay down the

same law for a saint and for a robber? Besides, you cannot change human nature, habituated to centuries of violence, overnight."

This line of criticism completely ignores the fundamental postulates of non-violence. To the truly non-violent no man is intentionally wicked ; there is no man but is gifted with the faculty to discriminate between right and wrong and if that faculty were to be developed fully it would surely mature into non-violence. Question these basic assumptions, and you question the belief not only in non-violence but in humanity itself. Again, nobody denies that non-violence lays down the same law for the robber and the saint. But we cannot escape this fact ; the law is the same ; the way may be more difficult for the robber than for the saint. The law is the ideal, no matter how much individuals may fall short of the ideal. But this does not mean that non-violence is only an ideal and cannot be translated into practice. We have not given up drawing straight lines because Euclid's ideal straight line exists only in our conception. The bricklayer does not stop building perpendicular walls on the ground that perfect perpendicularity is a mathematical impossibility.

Those who harp on the need of taking account of realities as they exist, are they not committing a great mistake (unconsciously it may be) in affirming that the real is the rational, that the historical is the same as the ideal? The real, in this instance, is certainly not rational ; and whatever is, is not always

right. To hold fast to violence in the face of overwhelming evidence as to its absolute futility, on the plea that the world is not in a stage to relinquish it, is absurd. In fact, this argument could have been advanced to block the introduction of any desirable reform since the dawn of history. Millions of well-meaning people at the beginning of the last century sincerely believed that the world was not in a position to do without slavery. The Inquisition and the burning of heretics might have continued down to our own day on the ground that their abolition was not practical politics.

Those who talk of the impossibility of changing human nature habituated to the practice of violence do not make sufficient allowance for the malleability of that same human nature. There is no reason, if we so desire and if we set to work in the right way, why we should not rid ourselves of violence, and therefore of war, just as we have freed ourselves from the weary necessity of committing a murder every time a female relative gets herself seduced.

The practice of non-violent resistance in the face of overwhelming, brutal violence no doubt requires a very high degree of discipline, courage and self-sacrifice. But you need precisely the same qualities in war. Every day we are getting increased evidence of such courage among the fighting forces. There can be no greater sacrifice than life itself. And we find almost every Briton prepared to lay down his life cheerfully on the altar of his country's freedom. To quote Bertrand Russell,

"Fortitude and discipline exist so widely that in every civilised community almost every man is willing to die on the battle-field whenever his govern-

ment thinks the moment suitable. The same courage and idealism which are put into war could quite easily be directed by education into the channel of passive resistance."

What about the second objection, namely, that the use of non-violent resistance is not always attended with success and sometimes produces disastrous results? Even an eminent thinker like Mr. C. E. M. Joad feels doubtful about the success of non-violence in overcoming aggression. He points to too many occasions in history in which the meeting of violence by non-violence has led not to the taming of the violent, but to the extinction of the non-violent. The Incas did not, in the early stages of the invasion, seek to resist Pizarro but that did not prevent their chiefs being tortured, their women being raped and their civilisation being destroyed. The natives of the South Sea Islands did not resist the white man, but that did not save them from being transformed from the noble savages they had been into fifth-rate imitation Europeans, sodden with gin and rotten with syphilis. Others quote examples from contemporary history. Did non-violence save Czechoslovakia from being swamped in the German inundation? What did Denmark gain by peaceful capitulation?

Here those sceptical of the effectiveness of non-violence seem to confuse Gandhiji's non-violent satyagraha with Western pacifism. Non-violence, as preached by Gandhiji, is negative only in name. It does not mean non-resistance. It does not advocate passive submission to the enemy's will in the hope that the invader may one day come to his senses and behave decently towards those he has conquered. It is

positive. It does not mean the end of the struggle. *It involves only a change of weapons.* If the Incas had only adopted the method of resisting Pizarro in an actively non-violent manner instead of meekly submitting to the invader and agreeing to carry out his behests, we might have had a different story to tell. The South Sea Islanders failed to preserve their native culture not because they failed to resist the Europeans in an organised non-violent way; they allowed themselves to be treated like cattle and, what was more, even took to imitating the Europeans; that was what finally led to their deterioration. Let those who point to the recent fall of Czechoslovakia and of Denmark as examples of the futility of Gandhiji's method ask themselves the question, "Did these countries at any time offer non-violent resistance to the invader?"

The exact manner in which the population of a country pledged to non-violence should set about resisting the invader is admirably set out in detail by Bertrand Russell in *Justice in Wartime*, written during the war of 1914-1918. Supposing that an invading German army arrives in London and begins to inaugurate a reign of *Kultur*, Bertrand Russell says :—

"The Government of a modern state is a complicated matter, and it would be thought well to facilitate the transition by the help of men familiar with the existing machinery. . . . At this point, if the nation showed as much courage as it has always shown in fighting, difficulties would begin. All the existing officials would refuse to co-operate with the Germans. Some may be imprisoned or shot, but if all held firm, the Germans would have to dismiss them all, even to the humblest postman. And it would be very difficult for the Germans

suddenly, out of nothing, to create an administrative machine. . . . If they ordered English young men should undergo military service, young men would simply refuse. After shooting a few, the Germans would have to give up the attempt in despair. If they tried to raise revenue by customs duties at ports, they would have to have German customs officers; this would lead to a strike of all the dock labourers. . . . If they tried to take over the railways, there would be a strike of the railway servants. Whatever they touched would become instantly paralysed. . . . An immensely smaller number of losses, incurred in passive resistance, would prove to any invading army that the task of subjecting England to alien domination was an impossible one."

Conducted somewhat along these lines, passive resistance is not only practical politics but is likely to be the most effective weapon in the armoury of any disciplined nation. History is full of instances of the successful practice of non-violence. During the American Civil War no consideration was shown to those who objected to war on religious grounds. After being cruelly tortured, Seth Loflin, a Quaker, was condemned to be shot. In the presence of the firing squad Loflin, who was absolutely calm, asked time for prayer, saying "Father, forgive them, for they know not what they do." The soldiers lowered their guns and refused to shoot such a man. Again in more recent times we have the remarkably successful South African experiment. Mark the miracle non-violence has achieved among the Frontier Pathans in our own day under the guidance of Khan Abdul Ghaffar Khan, an unquestioning apostle of non-violence.

Mahatma Gandhi has come out with his challenge of non-violence at a time when the ranks of pacifists the world over have thinned following the defec-

tion of many intellectual peace-time pacifists. The latter have recanted their belief in non-violence at the very first approach of the hour of test. They could not stick to their non-violence in war time because they had previously accepted the creed with mental reservations. They lack the living faith which is Gandhiji's. That is why Mahatmaji is marching on while others pause, assailed with doubts. As a matter of fact, he even envisages a non-violent army, a

"Satyagraha Sangha", trained somewhat on the lines of the ancient Hatha Yogis. He has even promised to present a model course for the training of a true Satyagrahi. Mr. Carl Heath observes :—

"This challenge of Gandhiji, if it can sink deep into the soul of Europe, will in acceptance transform all social existence. The tension of life, international and social, will begin to vanish. Humanity will be on the march to a new world."

S. SRINIVASAN

A NEW WORLD ORDER

Inertia is truly one of the strongest of all forces. Collective human inertia opposes a stupendous resistance to ameliorative change. No man in his right mind would attempt to build a house without first making a plan; yet for the construction of a war-proof world order men are content to wait, bent under the dead weight of long discredited institutions and policies, till circumstances compel decisions, fatuously hopeful of blundering through somehow. The stubborn refusal of official Britain to define its war aims is an expression of this force. But the stream is frozen only on the surface; beneath the ice the current of thought is flowing. One proof is the manifesto issued by the Peoples' Vigilance Committee over such well-known names as Prof. J. R. S. Haldane's which calls a "People's Convention" to meet in January to discuss, among other points, "a people's peace that gets rid of the causes of war".

An Oxford professor's reference to the Germans as a "savage tribe" inspires a protest in a letter published in *The Manchester Guardian* of 2nd October, in which E. H. Visiak points to the "Gestapo and the Inquisition of the concentration camps"—unnecessary if the Germans in the mass were pure Nazi barbarians—and quotes Sir Thomas

Browne's condemnation, as an "offence unto charity", of

the reproach... of whole nations, wherein by opprobrious epithets we mislead each other, and by an uncharitable logick, from a disposition in a few, conclude a habit in all.

In an address delivered in Manchester on September 26th before a branch of the Women's International League for Peace and Freedom, Professor Norman Bentwich discussed "Colonies in a New World Order" a topic in general discreetly avoided, no doubt because imperialism is instinctively recognized as a misfit in the free post-war world of men's hopes. He visualises a benevolent extension of the mandatory system under international control for "territories whose peoples were not yet able to govern themselves". By what right is an outsider or are any number of outsiders to judge that a man is not able to govern his own household? The words of Thomas Paine in the second part of his *Rights of Man*, which so incensed official England in 1792 are applicable here, *mutatis mutandis* :—

An heritable Crown, or an heritable Throne, or by what other fanciful name such things may be called, have no other significant explanation than that mankind are heritable property. To inherit a government, is to inherit the people, as if they were flocks and herds!

THE INDIVIDUAL AND THE WAR

AFTER THE FIRST YEAR

[Claude Houghton needs no introduction to our readers. In this article he shows that the war has given men and women a purpose, and the unemployed employment. "Individuals suddenly discover that they *are* wanted"; while during the last ten years the world had no meaning for them. But then what is to happen to them when the war ends? As the 1939 war came after the war that was to end war, should people prepare for another catastrophe? Is there no way out?—ED.]

We shall discover what the war has done to us when it is over, in somewhat the same way as a boxer discovers his bruises after the fight. The passing of time is essential to the process of realisation. ("Deep wells take long to discover what has fallen into their depths.") But, to-day, we do not experience Time of this order—tranquil, mellowing Time. We measure events by intensity, not by the clock. When a day has the impact of a fateful year, it bears little relation to twenty-four hours.

All we know at present—after one year of war—is that we are moving fast and changing rapidly. Our destination is an unknown *X*, and the only method by which we can measure the extent to which we have altered is to contrast our present selves with those of a year ago. That is, by attempting to assess our state of being today, we may discover the nature of the journey already made—and gain a fugitive glimpse of the one which lies ahead.

It is probably a fact that the most dramatic change in us during the last year is the slow emergence of a new self—a self to which the fearful has become the familiar. We have had to face such issues—such possibilities—such catastrophic vistas—that madness was the only alternative to the emergence of a

self which, if dire occasion arose, could look unmoved "on that which might appal the devil". There is psychic self-preservation as well as physical, and this new self is derived from the former. It is a response from the depths to the demands of a world which, to an ever-increasing extent, resembles an armed Bedlam.

It is not surprising, therefore, that this new self—which has watched every solid-seeming structure crumble and vanish into the void—is strangely unresponsive to trumpeted "patriotism", or the tinsel-appeal of idealistic *clichés*. It is a *new* self. It came from the abyss, and it confronts horror unmoved. How should it be otherwise? From the overrunning of Norway to the collapse of France—with the consequent threat of invasion—lifetimes of experience have been compressed into the palpitating space of a few weeks. What now is normal would have seemed delirium a year ago; with the result that, today, even the dullest would be slow to set a limit to fantastic possibility. It is inevitable, therefore, that we live in terms of intensity—not in terms of time.

This wave of unprecedented experience has been so tidal that its ultimate effect must be pure conjecture, but possibly it will necessitate a revaluation of long-established standards. After all,

our standards are in direct relation to our experience and the encountering of experiences different in kind from former ones may involve the creation of new standards to replace those revealed as inadequate. To hazard one guess : It may be that those books which have long held eminent place in our hierarchy will no longer be satisfying. At the risk of seeming paradoxical—though only the paradoxical is relevant today—it may be that we shall be unable to read *Alice in Wonderland*, because it depicts a too-well-ordered and too sane world compared with the one we know ! 22.634

Recently, and for the grimmest of reasons, it has become popular to emphasise the difference between this war and the last, but possibly one of the chief distinctions has been overlooked, which is, that whereas the 1914 war had a definite clearly defined *start*, the beginning of the present conflict seems vague and shadowy. It is suggested that no one, old enough to remember the 1914 war, feels about September 3rd 1939 as he does about 4th August 1914. The latter date recalls the swift descent of disaster out of the blue : the former, the emergence of disaster out of a mist. It follows that, during the 1914 war, it was possible to dream that the world would return to 1913, whereas, today, no destination of any kind is described on the dark horizons. To which year—precisely—would we wish to return ? 1938 ? 1937 ? 1936 ? To the pre-Hitler years ? To the "crisis" of 1931 ? To doles, unemployment and Appeasement ? To the General Strike of 1926 ?

The simple and the devastating fact is that, during the last ten years, the world has become meaningless for many individuals. To many a man, ruin or the loss of employment came as the re-

sult—not merely of circumstances outside his control—but of circumstances to which he could give no *meaning*. Suddenly, he found that he was just not wanted—that the world regarded him as scrap. He had not altered. He had committed no crime. He was the victim of an economic earthquake, which went its way as irrationally, and as disastrously, as a physical one.

Now, men cannot live without a myth, or a faith, to which all their experience can be referred—and related to some principle of order. Men can face suffering—they can face ruin, bereavement, death—providing that these disasters can be fitted into a pattern which, *as a whole*, has meaning. But not otherwise. When events seem no more than incidents in a void—purely fortuitous, isolated incidents, without antecedents and without successors—then, a man's world becomes meaningless. And, if it continues to be meaningless, he will welcome literally anything which will give chaos even the ghost of order.

It is important to remember this, and especially important if we wish to relate the war to the years which preceded it, for there is no clear-cut division between them. None ! The economic warfare of those years eventually precipitated armed conflict, which was an inevitable development and which, actually, represented little more than an intensification of the economic struggle. There would have been no war if there had been no unemployment. The essential tragedy of the whole situation is that it would not be difficult to make a case for the advantages of modern war over modern "peace".

Despite its horrors, this war does provide a clear-cut objective—Victory. It provides, therefore, meaning and purpose.

Individuals suddenly discover that they *are* wanted—that they are no longer regarded as scrap. This war provides a focal point for national activities. It provides employment. And it may well be that it is preferable to face mutilation or death, in good company, than to slink through the world alone—looking for a job. We've got to that! And if it is argued that all these are very short-term advantages, as of course they are, the reply is that a short-term advantage is better than none. It is only a short-term advantage to scramble up a tree when pursued by wolves, but one probably decides that it's worth while.

Most unfortunately, however, there are other advantages which can be adduced in favour of war. It, and it alone, provides comradeship and leadership. Communal life ceases to be theory and approaches fact. A super-school-boy existence takes the place of the dread routine of office life in an airless city. Suddenly, there is something to live for—something to die for. The chaos of conflicting interests disappears and one common objective emerges in stark perspective. All the creative faculties in man which are thwarted in "peace" find negative—destructive—expression in war.

It is said that self-preservation is the deepest instinct in men. It is a lie, of course. What men seek endlessly is something for which to sacrifice themselves. And, in the modern world, war and only war provides opportunity for big-scale sacrifice in common. To what

extent—precisely—would the qualities of our air pilots find expression in peace? What—precisely—would most of them be *doing* in peace? Until those qualities are as operative in peace as they are in war—until those qualities are operative creatively instead of negatively—"peace" may return to the world, but it will be like the one which preceded this war—a weary waste of boredom, apathy and substitutes for living.

One of the most remarkable psychological facts in the present situation is that national hatred, after one year of war, is less intense than it was in August 1915. Whatever the explanation, one result is that there are many individuals today not wholly dominated by herd-instinct—not wholly the instruments of mass-passion. Such individuals find that they are divided into two conflicting selves: An armoured self, which confronts a Macbethian world unmoved; and a naked self, remote from the ever-deepening reverberations of the hour. To the armoured self, this naked self is weakness: to the naked self, the armoured self is emotional death—and all its seeming strength is derived from that fact. The naked self knows there is one enemy today, and only one—Despair. It understands, therefore, that if life is to find meaning and hope it will have to be a new meaning and a new hope. This naked self realises that, if the world is to survive, it must be transformed, and that only a new myth, a new faith, can transform it—by creating new values, new objectives, and a new enduring purpose.

CLAUDE HOUGHTON

NEW BOOKS AND OLD

A NOTE ON RAINER MARIA RILKE

Poets, wrote Jung,

are the first in their time to divine the darkly moving mysterious currents, and to express them according to the limits of their capacity in more or less speaking symbols. They make known, like true prophets, the deep motions of the collective unconscious, 'the will of God'....which, in the course of time, must inevitably come to the surface as a general phenomenon.

Such true poets are rare in any age, and particularly in our own. But beyond doubt Rainer Maria Rilke was one of them. In the life and work of this gentle, yet resolute Austrian, we see the mystery being enacted by which Europe, convulsed now by a false death agony, a destructive death which is the despairing reflex of a meaningless life, may rediscover its soul. Death has always allured the German soul, as an abyss into which it would plunge to resolve the intolerable tension of life. At the heart even of the thought of Novalis and Schopenhauer, as of Wagner's music, is the "Liebestod", the death-swoon which is a love-swoon, which releases from finite bonds, which intoxicates with its infinite languors. And today in the fanatical utterances of Hitler the same theme recurs, and death, divorced from life which had become spiritually starved, is worshipped as an end. In him a tormented people, or those most conscious of frustration, rain destruction from the skies in their longing to destroy themselves. Yet the frustration so terribly manifested in the German people is to a less degree apparent in their victims and opponents. *It is characteristic of Western civilization today which, in its incapacity for a creative revolution, has plunged inevitably into the revolution of destruction which is modern war.*

Rilke foresaw this necessity very clearly during the last war which he suffered in his soul as only one of his spiritual sensitiveness could suffer. In

1915 he wrote the pregnant sentence, "The world has fallen into the hands of men." And two years later he asserted that "only through one of the greatest and innermost renovations it has ever gone through will the world be able to save and maintain itself". Such a renovation, as we now so lamentably know, was never even begun. The world hardened its heart, as Pharaoh did in Egypt. And the plague has returned more dire and deadly than before. But in Rilke himself that innermost renovation took place, and he more than any other contemporary writer fulfilled what he described as the task of the intellectual in the post-war world, that of "preparing in men's hearts the way for those gentle, mysterious, trembling transformations, from which alone the understandings and harmonies of a serener future will proceed". In him a true acceptance of death became a true affirmation of life. The death-hunger which impelled the German soul to destroy the life it hated became a love of death which recreated the joy of existence. Rilke's work is an organic and developing whole. And even in his early poems and in the famous *Notebook of Malle Laurids Brigge*, completed in 1910 and ending one phase of his life, he was intent, in the handling and deepening of his intense sensibility, upon "keeping life open towards death". But it was not until near the end of his life, in the great *Duino Elegies* and the *Sonnets to Orpheus*, that his purpose was finally and wonderfully fulfilled. The Elegies were conceived and two composed during the winter of 1911-12 when he was living alone at the castle of Duino, near Trieste, and while walking to and fro along the bastions, with the sea raging two hundred feet below, seemed to hear a voice crying the first words of them. But it was ten years before he completed them. For the war

drove him back upon himself and its horror and agony delayed the moment of supremely mature utterance in which the pain and the joy of life could be affirmed as one. In February, 1922, however, the moment came and in an astonishing flow of creation he completed the remaining eight Elegies and fifty-five Sonnets within three weeks. In the Elegies the note of lament sounds the more strongly, in the Sonnets the note of praise. But in both the two notes are essentially one, as death and life are one to those who have truly entered into the heart of being. Rilke achieved this integral vision in its fullness only after a lifetime of ever deeper submission to reality. No man knew better the cost of truth in painful experience or the necessity of living through suffering until it became an act of total acceptance which released the eternal springs of joy. To this goal both his life and his poetry were directed, and although he reached it in flashes of insight many years before the Elegies were completed, it was only in them and the Sonnets and a few other poems of his last years that the fruit of his sensibility ripened to perfection. To others he might seem as a poet to have achieved in his earlier work a remarkable integrity. But he was still aware of his one-sidedness, as when he wrote to an admirer that "lamentation has frequently preponderated; yet I know that one is only justified in making such full use of the strings of lamentation if one has resolved to play on them, by means of them, later, the whole of that triumphant jubilation that swells up behind everything hard and painful and endured, and without which voices are incomplete." And in the great tenth Elegy he did so triumphantly play on the strings of lamentation, as can be felt in its exultant opening lines:—

Some day, emerging at last from this terrifying vision,
may I burst into jubilant praise to assent-
ing Angels!

¹ For this rendering I am indebted to the excellent edition of the *Duino Elegies*, translated with a commentary by J. B. Leishman and Stephen Spender. Mr. Leishman's three other volumes of translations of Rilke's poetry are also invaluable. They are all published by the Hogarth Press.

May not even one of the clear-struck keys
of the heart
fail to respond through alighting on slack or
doubtful
or rending strings! May a new-found
splendour appear
in my streaming face! May inconspicuous
Weeping
flower! How dear you will be to me then,
you Nights
of Affliction! Oh, why did I not, inconsolable sisters,
more bendingly kneel to receive you, more
loosely surrender
myself to your loosened hair? We wasters
of sorrows!
How we stare away into sad endurance beyond them,
trying to foresee their end! Whereas they
are nothing else
than our winter foliage, our sombre evergreen, *one*
of the seasons of our interior year,—not only
season—they're also place, settlement, camp,
soil, dwelling.¹

Rilke drew in this Elegy a contrast between the "City of Pain", the false distracted city of the modern world, in which what passes for joy is indeed pain and pain itself a mere grin of agonised features, and the spacious landscape of the "Land of Pain" with its fields of flowering sadness and its pasturing herds of Grief, through which the pilgrim may come to those true lost depths upon which happiness falls like the rain on the dark earth in the early spring. And this contrast corresponds to that which he drew in other Elegies and elsewhere between the death that has dwindled and shrunk into a feared antagonist of life and the true Death which is life's loved otherself, the great Night from which the Day is eternally reborn. He himself wrote that in the Elegies

affirmation of life AND affirmation of death
reveal themselves as one. To concede the
one without the other is a restriction that
finally excludes all infinity. Death is our
reverted, our unilluminated, side of life: we
must try to achieve the greatest possible
consciousness of our existence, which is at
home in both of these unlimited provinces,
which is inexhaustibly nourished out of
both.

In the consciousness in which death

and life were reconciled there was also "neither a here nor a beyond but only the great unity." It must be stressed that he repudiated utterly the negative, suicidal yearning for death, so typical of the German soul. Death for him was not a swoon, but something to be laboured for and won as the crown of life. It was inherent in life from birth, and he believed that each individual contained a death of his own which developed as he did and which might or might not come to maturity, like his life. Indeed, the growth of each was reciprocal. And the fact that the modern world deprived the majority of such a death, that it imposed upon them an alien, a mass death, was as terrible to Rilke as the meaningless mass life which was also their lot. A truly personal life found its fulfilment in a truly personal death, and both were nourished by the openness, the emptiness, the acceptance by which we enable the creative stream to flow through us and our inwardness to flower, and which in different ways Rilke unceasingly affirmed throughout his poetry, as when in one of the *Sonnets to Orpheus* he praised the exquisite responsiveness of the "ever-opening anemone" and contrasted it with man :—

We, with our shows of violence, deceive.
Our lives are longer, but on, O, what plane
Shall we at last grow open and receive.

"Defencelessness!" he wrote elsewhere, "Our last and best resource!" And it was through this resource, this naked receptiveness, that he could write :—

Birds quietly flying go
flying through us. O, I that want to grow,
the tree I look outside at's growing in me!

Or ask :—

Did you feel fully all last summer's flowers?
The roses? (O, be honest—it repays!)
The re-awakefulness of morning hours?
The light-foot walk down spider-woven ways?
Dive deep into yourself, shake up, amaze
dearest Delight; somewhere in you she
cowers.

And finding anything that missed your
heart,
be glad to re-perceive it from the start.

And it was because sorrow could open the heart to receive that he could hail it as "so often source of blessedest progress". Yet in Rilke's final conception and experience of suffering or of death there was nothing falsely negative. That there were at one time morbid elements in his abnormal sensibility the *Notebook of Malte Laurids Brigge*, in part autobiographical, reveals. But the task of his life as poet and man was to learn to suffer more truly and profoundly, until in the act of experiencing the world he transformed and re-created it, until what was fleeting was "rescued through something in us" and the visible Earth enjoyed "an invisible re-aring in us." And this task he fulfilled, so that of him it could be said, as of the woman friend of one of his tenderest and most searching poems,

you passed through life
open to everything, like a day breaking.

I have only been able to touch here on the nature of his experience and I have said nothing of the quality of his expression, so unassumingly profound, so natural in its symbolism. On his conception of the "Angel", of the great lovers and those who die young, of the hero and the child, whole chapters could be written. But perhaps I have said enough to suggest that in this Austrian poet the wisdom of the East has come to birth in the West, that he recovered in his experience the Unity in which the dual is no longer at strife, that he sensed, as Indian poets and sages had,

that pure,
unsupervised element one breathes,
endlessly knows, and never craves,

and that when he wrote of man,— "there is one thing he must again grow capable of: falling, patiently resting in heaviness,—he who presumed to surpass all the birds in flying", he spoke to his distracted Western brothers the same truth which Lao Tzū taught so many centuries ago,—a truth to which suffering may perhaps open their ears.

HUGH I'A. FAUSSET

FREEDOM OF THE PRESS*

Never was there a more opportune time for the publication of this book than now, when, owing to the war, severe restrictions have been laid on the expression of public opinion in India. In it are traced the ups and downs of the struggle for freedom of expression through the printed word from its inception in this country up to today.

Printing was introduced in India in the sixteenth century, about a hundred years after its invention in Europe. But it began to be made use of as a means of expressing public opinion only when the East India Company assumed governing powers. A few news sheets were started then by some Europeans in India who for various reasons connected with their own interests were dissatisfied with the Company's administration and monopoly and gave vent to their grievances thus. The restrictions laid on the Press were accordingly at first aimed at such individuals, some of whom were even deported for violating Press regulations.

Newspapers published by Indians in Indian languages soon came into existence. But they concerned themselves at first merely with notices of Shipping, Prices, Appointments, Police Reports and Court Proceedings. Only gradually did they turn their attention to matters of public interest such as social reform, which came into prominence with the question of Sutte. Once the Indian papers took to the discussion of public affairs, it was but natural that they should turn to issues relating to political administration, and should acquire before long the predominantly political bent which characterises them today. This in the main is the course which the Press has taken in its development in India. In its foundation, its growth, its vicissitudes and finally in its establishment as a powerful maker and interpreter of public opinion, the Indian Press has all along derived its character from

certain aspects of British rule in India. Consequently, the author rightly narrates her story against the background of the relevant constitutional developments.

A curious fact which strikes the reader as the history of the Indian Press is unfolded to him is that of two conflicting elements, neither of which the Government was willing to renounce, and in preserving one or the other of which it now tightened and now relaxed its hold on the Press. These were, on the one hand, autocracy by means of which it held India in the interests of Britain to which alone it felt responsible, and, on the other, the tradition of freedom of expression which the British administrators had inherited as part of their up-bringing and culture. An autocratic government not based on the will of the people could not allow public opinion freely to assert itself against its administration. Suppression of the Press was accordingly required by the position in which the British found themselves in India. At the same time the administration could not easily divest themselves of what early surroundings in their own country and education had taught them to be supremely worth while, *viz.*, liberty of expression; and when at first British newspaper agitators in India claimed such liberty for themselves, and later also Indian agitators who had imbibed the same ideals, the argument went home and we find that though freedom of the Press is incompatible with military rule, and is therefore at times suppressed, it is nevertheless also granted from time to time. The history of the Press in India is thus a perpetual tug-of-war between the two conflicting view-points of autocracy on the one hand and democracy on the other. This tug-of-war, it will be readily seen, has not yet ended, nor can it end till one or the other of the two elements in conflict wins the day.

The book is characterised by a

* *The Indian Press: A History of the Growth of Public Opinion in India.* By MARGARITA BARNES. (George Allen and Unwin, Ltd., London. 21s.)

thoroughness which leaves nothing to be desired. It is fully documented, based on Government of India and India Office Records, and gives in full important minutes, speeches, correspondence and relevant legislation. It is useful, therefore, as a source book for original records relating to the Press in India.

The dry bones of history are by our author clothed with flesh and blood by a living description of the persons involved. Further her presentation is objective and scrupulously dispassionate, and rings true. It undoubtedly makes a valuable contribution to a very important subject.

BHARATAN KUMARAPPA

BREAKERS OF BROTHERHOOD*

In this powerfully written book the author, himself a "white man", tries to analyse "in the light of reason and close observation the elemental human feelings which must be recognised and reckoned with by all those who honestly desire to find a fair solution of the great Native problem". To that analysis he brings a judicial mind and a wealth of knowledge gleaned through long and close contact with the Natives of Africa. The problem itself is one that has become acute today, not only in Africa but all over the world. For the once ardent faith in human equality and brotherhood, fostered by religious faith and democratic idealism, of which Western civilisation seemed to be the torch-bearer, is now yielding place to the doctrine that only through the preservation of the whiteness of the European skin can civilisation save its soul.

It is not merely the politicians, "who are just the loud-speakers of the prejudices of their electorates", but also the emissaries of the religion of universal love and brotherhood who too have succumbed to those prejudices. For the Christian missionary in Africa is equally determined with the politician that the coloured peoples shall not be admitted to political and social equality with the whites. In the telling words of the author the missionary who professes to be eager to accept the black man as his brother in Christ is staggered at the prospect of accepting him as his brother-in-law!

For it is the question of miscegenation

that forms the crux of the whole problem. "The element of sex plays the main rôle in the mass reactions and attitudes" produced by the mixing of the two races. And sex has scant respect for race or colour. It even overrides the olfactory antipathy which the author notes as one of the most real of the physical barriers between the two races. The fear of the white man today is not of the hostility of the hordes of black men but of friendship between black men and white women. That fear is behind the hatred and the hardening of heart that is increasing in intensity at the present time, for "in time we hate that which we fear".

The justifications sought for that fear in differences in the physical, intellectual and emotional make-up of the two races, and the consequent danger of mixing them, are mere rationalisations without any basis in sound physiology or psychology. The author submits the various alleged differences to a very detailed examination and comes to the conclusion that there are no essential differences between the two races. "The whole range of man's inner feelings and powers is as open to the African as it is to the European, neither more nor less". Differences of course there are in cultural achievement and in emotional reactions, but these are due "not to different racial natures but to habituation and to different orientations of emotional interest induced by circumstances of environment and history".

The author admits that, being no

* *The Colour Bar*. By PETER NIELSON. (Juta and Co., Ltd., Cape Town. 7s. 6d.)

longer young, he is under no illusion that complete logical refutation, were it possible, of all the allegations of racial inferiority in the Native must bring about the withdrawal of those allegations, seeing that men in the mass "live not by truth or reason alone, but by every prejudice that proceeds out of the depths of man's irrational human nature". Segregation of the two races may be, he sees, the only practicable policy today, seeing that, rightly or wrongly, the whites will have no other and seeing also that the Natives as a group are not eager to escape from their present condition of racial subjection.

He also raises the further question whether it is serving the Negro aright to disturb "his natural African contentment and to substitute for it the feverish and unnatural discontent of the high-

pressure machine civilisation of the whites, with all its inescapable frustration and mass misery". But he is just enough to his own community to point out that at present the only form of collective cruelty the whites can fairly be charged with is the cruelty that lies in encouraging primitive men to learn the arts and the crafts of civilisation and then refusing to let them practise in competition with white men what they have learned, lest by doing so they should eventually succeed in enforcing social equality between the races.

In spite of a slight stylistic defect in the author's preference for long, involved sentences, often running the whole length of a paragraph, the book makes absorbing reading and is invaluable in understanding the issues involved in the Colour Problem.

S. K. GEORGE

Infinite Traveller: What of the Road? By CHARLOTTE BACON. (Williams and Norgate, Ltd., London. 7s. 6d.)

The rare combination in the author of a keen analytic mind with an intuitive perception capable of sensing the reality of the mystic's experience makes this a stimulating study.

Two theories are constantly referred to, the "Spiritual" and the "Mechanistic", the latter, based on the facts established by modern science, bent on showing "Spiritual Man as the inevitable result of the onward push of biological life" and the former, based on modern psychology, "supporting the view of Personality as the key-word of Evolution's aim" and "auto-suggestion as the greatest potential power put into the hands of life". Arguments between these two schools of thought form the gist of the book. Through her interesting discussions, enlivened by accounts of actual incidents, the author discloses the weakness and the inadequacy of the Materialistic position and even exposes the limitations of modern psychology, for which she has a great admiration.

She finally leaves both the physicist and the psychologist behind and ventures into "No-man's-land", indulging in speculations of her own, which, though indefinite and vague, occasionally carry the mark of the divine afflatus.

The author describes herself "as an observant traveller who uses the roads that others have cut" but says that while "trail makers abound in the world of mind... in the world of the spirit there are none". What of the straight and narrow Path cut by the Sages of the East? How has such an ardent seeker after Truth, who seems to have left no stone unturned in investigating every branch of knowledge that the West has produced, overlooked inquiring what Oriental philosophy has to say on Whence? Why? and Whither? It is a pity, for ancient Asiatic psychology, with its teachings on Akasa, the three-fold nature of Man, the duality of Mind and the power of Imagination, can throw light on every question raised in this book and can explain rationally the many psychic phenomena to which the author refers.

M. L.

Civilization and Liberty. By RAMSAY MUIR. (Jonathan Cape, Ltd., London. 5s.)

Professor Muir is a scholarly historian, on the side of the angels. That scholarly historians can ever be found on any other side is astonishing, but too often they are. Learning in itself brings no warmth; in itself the study of the conflicts and the miseries of men stirs no compassion. In the academic world there is nearly as much distrust as in the business world for human ardour—which is labelled "bias" or "propaganda". An objective attitude is the one approved. Can it be explained why objectivity should almost always be a façade for minds *afraid*?—minds even of a pro-Fascist tinge?

Mr. Muir, standing in the academic world, views warmly all struggles for freedom made through the centuries up to the present day. He abhors tyranny in whatever shape it clamps itself on society. In this concise and charming book he shows civilized living to be the blossom of enlarged liberties; he shows that where shackles are broken creativeness soars.

He is at his most attractive, perhaps, in the chapter on the Greek State in the fifth century B.C. There is a sort of wistfulness here—as of some one looking up from a dark valley to a shining hill. He makes us feel the passion of those Greeks for their "way of life". Every phrase points to desirables lost to our world today: "...ferment of free thinking", "... the sense that the city was their own", "... the fullness of life which the Athenians enjoyed".

A later chapter, of equal charm and having that same note of ardent if wistful admiration, deals with eighteenth-century France. "French thought dominated Europe..." To the Philosopher, "Freedom was an inalienable right of man." Rousseau declared that "...the individual spirit was the ultimately sacred thing..."

No wonder the ache at the heart—

for author and for readers too!

Mr. Muir faces and deplores the recurrent defeats of liberty through the ages, the brevity of its reigns; but the explanations he gives for these defeats are too vague. He overrates the importance of political, as against economic liberty. His idea is that free institutions *bestow* peace and prosperity. It would be a truer contention that free institutions *depend* on peace and prosperity—on a measure of both. We have only to remember post-War Germany. An economic framework collapses: tyranny and/or war emerge. Scarcely does Mr. Muir mention Money, i.e., means of subsistence; yet its fair distribution, its dependability, are at the root of well-being—of spiritual, mental, artistic, as well as bodily well-being. Not the brilliant Greeks, nor any later societies, not even the Russian Bolsheviks, solved the Money problem.

But the fact that Mr. Muir's analysis of the failure of liberty and of civilization to maintain themselves is insufficiently trenchant, too one-sided, idealistic, is not here brought up against him, it is only brought up. After all, his book doesn't set out to analyse. It is a survey, and a brilliant one, of the main phases of world, especially European, culture: a reminder of the heights to which man has risen, can rise. If saddening, it is at the same time stimulating.

In the last section, dealing with modern Totalitarianism, Mr. Muir is at his most forcible best—just as in the Hellas and France sections he is at his most charming best. With his arraignment of the Nazi régime, and of the policy of appeasement which encouraged it in its destruction of not only the bodies but also the souls of millions, he burns up from quietness. Bitterness *with* accuracy informs this succinct and admirable passage. Scholar-angel is merged in Crusader-angel.

It is only too desolatingly true that "non-resistance is no safeguard against evil."

IRENE RATHBONE

Land of a Thousand Buddhas : A Pilgrimage into the Heart of Tibet and the Sacred City of Lhasa. By THEOS BERNARD, M.A., LL.B., Barrister-at-Law. (Rider and Co., London. 18s.)

Although the author is an American, his parents, he tells us, "had been following the teachings of the East throughout their life", having studied under an Indian teacher. "Thus the foundation was laid at the very beginning." Having been trained for the law and graduated at Columbia University, he went to India, only to find that the family Guru had died; but one of his disciples gave the personal guidance he needed. Unfortunately, he was "initiated as a Tantrik" so that when he went to Tibet he naturally got into touch with the Red sect whose patron saint is Padma Sambhava, the Tantrik magician. In fact he was hailed as a reincarnation of that dignitary, at once initiated as a Red Lama and embarked on a translation of his life. The long detailed description of his initiation is very impressive and of course quite new for Western readers, since no Westerner has hitherto been so honoured or admitted to the inner secrets of Tantrik Lamaism. It is not surprising, however, to find that the author has little to say about the Yellow or Reformed Order (which he calls "Gelupa" instead of "Gelugpa") and that that little is more or less incorrect and misleading.

In reading this otherwise extremely interesting and often entertaining narrative this important distinction must be borne in mind. It is curious how many Westerners who succeed in entering Tibet or who travel in its borderlands are ignorant of this distinction, to which I have had occasion to refer in previous reviews of books on Tibet. The statement (p. 226) that Padma Sambhava brought Buddhism to Tibet is quite wrong. What he did bring from North-west India were the Tantrik ritual

and doctrines, and Hatha Yoga powers which enabled him to control the deities and the demons of the indigenous Bön religion, which are worshipped and feared by the Reds. In fact, he was the founder of Lamaism as distinguished from the pure Buddhism of the Yellow Sect, originally introduced much earlier by the Buddha's own Arhats who received special esoteric instruction from him. Chief among these was Kāśyāpa who later went to China. The author admits that the various Red sects allow a measure of worldliness to their lamas—"Marriage is allowed, and wine is permitted as well as women"—and he advances the well-known fallacy that "it is one way of getting these things out of your system, and only after you have done so can you gain the higher understanding". Quite other is the Gelugpa teaching thus expressed in their Golden Precepts (*The Voice of the Silence*):—

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Māra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

If space permitted there are many interesting passages one would like to quote, but the briefest allusions must suffice as a guide to the reader. For instance, "A chamber of Horrors" (p. 17); idols of pure gold in a sealed room (p. 75); enormous ceremonial meals of fifty or more courses lasting seven hours, the appalling filth of Lhasa, and the women's love of dress and jewellery (pp. 271-2); only one in a thousand lamas really sincere (p. 243); the gulf between rich and poor worse than in the West, and the evils of the "religious racket" (p. 278). Among the exceptional privileges enjoyed by the author was complete freedom for his camera, and the high quality of his work is evident in the fine illustrations.

BASIL CRUMP

English Folklore. By CHRISTINA HOLE. With fifty illustrations. (B. T. Batsford, Ltd., London. 10s. 6d.)

Man may be a rational animal, but in his daily life he thinks in terms of magic rather than of logic. He is baffled today, equally, if not quite to an equal extent, by the vast mysteries of birth and death, and by the perpetual hurry and strife in his surroundings. The Sciences no doubt attempt to explain the universe around us, and yet the puzzled spirit of man knows few moments when it is at peace with itself and with the world. Danger eternally seems to lurk at the street-corner, and hapless man, for all the armour that civilization has provided him with, is ever in search of irrational means of gaining security and happiness. Is it any wonder, then, that primitive man, to whom the phenomena of Nature and the panorama of life were bottomlessly strange and inexplicable, was ready to find prophesying tongues in wayside trees and to give his fugitive fancies a local habitation and a name? These duly crystallized into taboos, superstitions, and the other diverting concomitants of folklore.

We know much more about the physiology of the human body, the motions of the stars and the progress of the seasons than ever our ancestors did; but we are as impotent before the awful fact of death as they were. Hence

many ancient superstitions and beliefs persist, though often in more sophisticated garb. In consequence, the folklore of nations constitutes the true index of racial experience; and, apart from minor or local deviations, mankind has traced the same curve of experience the world over. We are not surprised to find, therefore, that many of the English customs and beliefs described in Miss Christina Hole's excellent treatise have their parallels in Indian folklore as well. The Indian too believes that some words bring bad luck to the person who utters or hears them; that some birds and beasts are sacred, others profane; that a child under twelve months should not see its reflection in a mirror; that food should not be thrown away; that a piece of iron can disperse evil spirits in a trice; that old women can mysteriously cure jaundice and like diseases; and that we are fast heading towards Kaliyuga's close and the consequent deluge. Invasions and conquests, political and social upheavals, revolutions in taste and religious reformations, these alike have proved powerless to destroy the tenacious hold that folklore has on the human mind. The study of folklore is thus important because it helps us to get a glimpse of the alluring fabric of racial memory and thereby insinuates the fundamental unity of human aspirations and effort.

K. R. SRINIVASA IYENGAR

Is Germany a Hopeless Case? By RUDOLF OLDEN. (George Allen and Unwin, Ltd., London. 4s. 6d.)

Within a generation Germany is waging a World War for the second time. Will Germany always continue to be a standing menace to world peace? "There is something innate in the German character which renders the German people liable to accept that particular form of bad government which ultimately leads to war." So said Mr. Duff Cooper, and this opinion is widely held in England. In this small volume Rudolf Olden, formerly Assistant Editor of the *Berliner Tageblatt*, who was lost at

sea last September, endeavours to refute this charge, arguing with great sincerity and strength of conviction that German history and German literature tell us quite a different story. A great many German people, variously labelled as Liberals, Democrats and Pacifists, are a quiet and peace-loving folk. They persist even to this day in spite of the attempts of the Nazis to suppress them by the Gestapo and the concentration camps. It is only a pity that, though persistent, they are powerless for the time being. There are two Germany's, Herr Olden assures us, instead of the one apparent Nazi Germany. He, how-

ever, painfully complains that the Allies did not encourage this peace-loving element in that they refused to make reasonable concessions in treaty obligations to Schleicher's Republican German Government, and what is worse, that the British positively helped Hitlerism by their short-sighted policy of appeasement. The book ends with what sound almost like prophetic words :

The hour is not far off, when they will all curse him [Hitler], the Keitels and the Brauschitsches, the Raeders and the Reichenaus—unless by that time they have all gone the way of Fritsch and Schleicher !

The hypothesis of two Germany's, though in a sense theoretically true, is,

Problems in Politics : A Study in Theory. By H. and M. V. KRISHNA RAO, with a Foreword by Rao Bahadur K. V. Rangaswami Aiyangar. (Published by the Authors, Mysore. Rs. 4/-)

Our system of education is not responsive to the realistic elements of the present situation. Students are content to learn big theories of economics and of politics without ever attempting to illustrate them by facts or to analyse the facts in the light of the theories. The authors of the book under review administer a healthy antidote to this tendency by making a parallel study of institutions and ideas. Though they humbly call their book "A Study in Theory", I am constrained to regard it as a presentation of individual speculations in the background of practical politics.

The approach to the subject is made from a historical view-point. The major part of the book deals with the different theories of the origin and the functions of the State. The authors take us through the Matriarchal, Divine Right, Imperative, Social Contract, Pluralistic, and Fascist theories of the State. Fascism has developed the principle of self-determination and of unrestricted nationalism to an intolerable degree. Autarchy and Jingoism cannot co-exist with world trade and commerce. Hence the new moves in the direction of federalism. Julian Huxley regards the

for all practical purposes, wishful thinking and likely to lead to self-deception. It was only after the subjugation of Denmark and the invasion of Norway that the Allies began to realise the mistake of misreading the situation in Germany. The expectation of a revolt against Hitlerism was no less fateful than the complacency of the French in the strength of the Maginot Line.

The real value of the book lies in the contribution that it makes to bringing about the mutual understanding among peoples which is essential for the success of the new world order to be established after the war.

D. G. LONDHE

British Commonwealth of Nations as a basis of such a federation ; while Clarence K. Streit goes a step further and envisages a federal union of fifteen democracies of Europe.

The authors regard these schemes as utopian. They are bound to fail because of their concentration on the purely political aspect of internationalism to the neglect of economic and social machinery. There must be unity between political democracy and economic democracy. Social systems must be rearranged so that no country could languish amid starvation and unemployment. "Social Security" is to be provided for the individual by the elimination of "cultural lag". The sentiment of the solidarity of mankind is to replace individual nationalism. The Hindu conception of the State is that it is a trust built on the solid foundation of Dharma and not on militarism or materialism. Dharma implies the State's recognition and application of the principle of allowing each man to do his duty according to his station in life, rather than laying stress on mere rights.

I congratulate the authors on the courage of their convictions in ending their treatise with a study of the Hindu Ideal of Polity. It is refreshing to feel that the principle of Dharma can also be applied in the practical life of a nation.

K. B. JINDAL

Faiths That Healed. By RALPH H. MAJOR, M.D. (D. Appleton-Century Co., London, 16s.)

With few notable exceptions of recent years the Roman Catholic Church has monopolized the miracle business in the West by arrogating to itself a purely fictitious spiritual discrimination which has prompted it to canonize neurotic workers of "miracles" within its fold and to pour forth vituperative abuse upon similar "miracles" effected outside. All such wonders happening without the bosom of the Church are *ipso facto* declared the work of the devil. Faith-healing, however, continues despite all papal denunciation.

In his attack on this sanctified chicanery, Dr. Major adopts a convincing non-violent method: he supplies the rope; the Church hangs itself. The hysteric neurotic, Bernadette of Lourdes, is worshipped by millions while Anton Mesmer remains stigmatized as a charlatan and is believed to be such even by Dr. Major. Thanks to Madame Blavatsky's efforts, Mesmer's reputation has been cleared in the eyes of many.

The result of exhaustive study, this book is delightfully entertaining. Many a humorous turn makes the reader chortle to himself in merriment.

The doctor finds that hysteria and self-delusion have been and still are commercialized by charlatans within and without the Church to boost an ever-lucrative miracle business, though unlicensed success in that line provoked the crusades of Innocent III and the witch hunts of Salem. It is to this hysteria that Dr. Major rightly attributes most faith-healing. He denies miracles, but he overlooks, though he almost stumbles over them, those unexplained laws of nature which relate to the inner or astral man, and which play an all-important rôle in the cures here related. Teresa Neumann, who for fourteen years lived without physical nourishment, is a case in point.

Church forgeries more than point to that scientific knowledge which, though generally derided in the Occident, has been possessed for millennia in the East. Dr. Major would extend his sphere of influence and increase considerably his power to serve by a study of Eastern psychology and by its application to his practice, while the sympathetic understanding of those already conversant with the psychology of the Orient would certainly be deepened by a study of this unusually interesting volume.

D. C. T.

SHORT NOTICES

The Two-fold Path in the Gita. By Dr. T. M. P. MAHADEVAN. (Satchidananda Sangha, Triplicane, Madras. As. 2) This closely packed small pamphlet essays "a faithful presentation of Sankara's point of view" and so presents

an aspect of the *Gita's* thought at third hand. It is to be hoped that this study will send many to seek for themselves the white light of truth which the *Gita* focuses.

PH. D.

Revision of Democracy. By A. APPADORAI. (Oxford University Press, Indian Branch. As. 12) In these two lectures, delivered at the University of Mysore in December 1939, Dr. Appadorai, while defending the fundamental superiority of democracy over authoritarianism, yet recognizes the functional difficulties faced by the former. He stresses the responsibility of the in-

dividual citizen. A democracy should be able to count on the common man for a love of freedom and of democracy, for an intelligent interest in public affairs, a critical and an independent attitude, tolerance and a probity that will not subordinate public to private interests. Education in a democracy should be directed to those ends.

C. D.

ENDS AND SAYINGS

“—————ends of verse
And sayings of philosophers.”

HUDIBRAS

The unification of India was the theme of Dr. Shyamaprasad Mookherjee in his Convocation Address at the Allahabad University on November 23rd, in which he urged that men and women trained in the Indian Universities should unite in a spirit of broad toleration for the remaking of the Motherland. No country, he declared, had attained greatness or liberty except through the loyal and disinterested service of her children and if Indian history had any lesson to teach it was that political disruption due to tribal jealousy and religious antagonism had been the harbinger of foreign domination.

The spirit of the New India must be born of struggle and arduous labour and sacrifice, of noble scorn of ease and luxury, of thirst for knowledge and its widest application to the alleviation of human misery and suffering, of a broad-based toleration and justice affecting the rights of the vast multitude of the Indian people....

We deceive ourselves when we excuse our lack of unity on the ground that we are a subjugated people; we are a subjugated people because we have been disunited and are so to-day. If we but realized our fundamental solidarity, if we could feel we had one mind, one heart; if we had such a sense of unity with each and all our brothers that we would feel an attack upon one as an attack upon all, then no power on earth could say “Nay” to our legitimate national aspirations.

The Patna University Convocation Address delivered by Sir S. Radhakrishnan on the 29th of November deals with two main subjects, on both of which falls the light of his experienced mind. Modern education is the one;

the present situation, especially the relation between India and Britain, is the other. He speaks with clarity and force on the second, but it is to some of his ideas on education that we wish to draw the reader's attention :—

“The outrages on youth perpetrated in the name of education are largely responsible” for the awful phenomenon of their “raining hell from the sky on non-combatant populations, innocent women and sleeping children”. We overlook that such actions are debasing the nature of youth, and it is unwise to drown the fact in acclamations that these are deeds of courage. Courage without chivalry, without a recognition of the value of human life, maimed or murdered, is not worth displaying. It may and does serve the purposes of war, but the corruption in character survives these acts of valour, and in times of peace a nation pays with compound interest for encouraging its youth to murder their fellow-men. War makers are short-sighted : even such a righteous war as that which the Pandavas waged against the Kauravas ended in disaster for both sides. Even Krishna, the Divine Helper of the Pandavas, was not able to avert the wholesale destruction of the warrior caste ; and those Kshatriyas were chivalrous as the soldiers of the twentieth century can never be. In these days all kinds of people quote the *Gita* to glorify war, but they miss the lesson of the annihilation of the old martial race.

Sir S. Radhakrishnan rightly pointed out the efficacy of

the ancient Indian ideal of education which subordinates commercial and military values to the human ones. Its aim is *brahmacarya*, initiation into a disciplined life of spirit, the

development of the chastity of mind and body....

The purpose of education is to help the free growth of the soul. When the young mind is brought into contact with the noblest classics of art and literature, it absorbs their mellow lights, their sacred enthusiasms, their austere patterns. Buddha's ripeness of spirit, Sankara's magnificence of mind, are a corrective to our youthful immodesty. They reveal to us not only the littleness and transience of things but the exalted dignity of human nature when seen in the perspective of the eternal. The world is a living, breathing one. Time bears the image of eternity, and all mankind is hewn from the same rock.

Sir Sarvepalle's wide experience of Indian Universities lends great weight to his words about their rôle. His remarks must not be read as eloquent oratory; they need to be considered and ways and means should be found to give them a practical shape :—

Our Universities must be the Indian nation thinking aloud. Unfortunately most of our teachers are only purveyors of information initiating large numbers into new habits of thinking and feeling by a kind of social drill. To redeem the universities from the charge of commonplaceness we require among their leaders a few creative personalities, a few priests of learning and prophets of spirit.

It is through the Universities that we have to maintain and develop community of thought, feeling and practice. There are today disturbing signs of the gradual disintegration of our culture, which is the synthetic outcome of the contributions of the various races, religions and communities which have made India their home. India is not merely a geographical unity but a psychological oneness. Whatever creeds we may profess, almost all of us are socially and psychologically one. Respect for parental authority, the joint family system, arranged marriages, and castes as trade guilds, are some of the things found alike among the Hindus and the Muslims. In art and architecture, music and literature, the interaction of the two communities is manifest. Foreign invasions have not disturbed this psychological homogeneity. Modern ideas of science and criticism are affecting the whole nation, irrespective of communities. The masses of people are unaffected by the squabbles for post and power in which the aspirants for office of the different communities engage. University men can check the spread of the disintegrating tendencies which thwart India's cultural unity and political integrity.

To begin with, the Universities should take the necessary steps to educate the teachers and the professors to see what is implicit in Sir S. Radhakrishnan's words :—

A civilised life is not to be equated with physical strength or material prosperity, political power or commercial success. The easy and pleasant life made possible by science is not the essence of civilisation.

The veteran Kannada writer and publicist Shri D. V. Gundappa, in his presidential address at the First Session of the Mysore State Journalists' Conference held in Bangalore on December 1st, struck a bold and timely note. He deplored the existing restrictions on the Mysore Press, which parallel those in British India, and pleaded for the forms of liberty which the Press seeks to exercise on behalf of the public, which are mainly "the liberty to circulate knowledge and ideas, the liberty to discuss their meaning, the liberty to scrutinise public policy and its working, the liberty to press for reform".

The curtailment of those liberties, he claimed, had its worst effects in the psychological conditions which it brought about. Indeed, where a strangle hold is kept by the Administration on the Press one can hardly expect such sturdy independence of spirit to emerge as the American editor Horace Greeley expressed when he declared, "I accept unreservedly the views of no man, living or dead."

Shri Gundappa stressed particularly the danger of the too elastic phrasing of the measure sponsored by the Government of Mysore for dealing with alleged cases of contempt of court. He admitted the propriety of restraint of criticism in *sub-judice* cases, but defended the right of constructive criticism of judgments and rulings given.

Protection afforded to judges from public criticism cannot be made absolute and limitless without detriment to the public interest. If the claim of infallibility cannot be conceded to executive officials, how can it be, and why should it be, conceded any more to the judiciary?

The sense of injustice rankling in the individual or in the public mind loses none of its force for being refused expression. The steam of a boiling kettle can as successfully and as safely be shut in for an indefinite time. To throttle criticism, moreover, is to prevent reform. There is, however, hope—for Mysore at least—in the noble ideal formulated by His Highness the Maharaja of Mysore in his gracious message to the Conference. The Press in Mysore State and in the rest of India could ask nothing better than that the Governments concerned should accept that ideal as their *bona fide* working basis in all their dealings with it. He referred to the Press as "an important educator of mankind" and declared that

in its direction the essential principle to be borne in mind is that the truth in all its simplicity and fulness should prevail.

The Exiled Writers Issue of *The Saturday Review of Literature* (October 19, 1940) has an appropriate front-cover design—two small dishevelled plodding figures against the background of a black and baleful sky, heading dauntlessly into a driving wind that bends the stalks of ripened grain which they cannot stop to reap. It is heartening to read of the fellow-feeling which the sufferings of the exiles have awakened and of the efforts which publishers and writers' leagues are making on behalf both of the refugees and of those still to be rescued, for the story of what some of the exiles had gone through before their flight makes more poignant the realization of the living death of many who have failed to "get through". Especially serious is the plight of one hundred and fifty exiles from Central European countries who had found short-lived safety in France.

Princess Paul Sapieha's account of the crucifixion of Polish culture is particularly moving—the appalling percentage of deaths of professors in concentration camps, the picture of those not killed by bombs and not so far interned "trying to keep alive by selling cigarettes or sweeping the streets". That suffer-

ing has its great and beneficent uses is a truism. The exiles themselves and those who are prevented from flight must win from their ordeal not only increased endurance and resourcefulness but, even more important, a deeper fellow-feeling, a keener sympathy with others' sufferings which must reflect itself in more sensitive writing.

"Welcome, then, heroes! Me hath
Fortune willed
Long tost, like you, through sufferings
here to rest
And find at last a refuge. Not unskilled
In woe, I learn to succour the distressed."

But, as W. H. Auden said to an interviewer, "With history moving so fast, people are so afraid! People feel, what is the permanent thing?" That is the question that presses for solution, not only among refugees but in the world today. As institutions, groupings, ideologies that had seemed stable, crash, crumble and evaporate on every side the craving for permanence becomes almost more urgent than physical hunger. But it is vain to seek to satisfy it outside. "Impermanent are all component things." That is eternally true, although men realize it more sharply at a time like this. There is no lasting satisfaction for the craving for permanence save in the One, the innermost Reality which is the substratum and the basis of the shifting scene and which each man can find in his own heart.

The Prime Minister of Hyderabad, Sir Akbar Hydari, broadcasting from New Delhi on November 30th a talk on "What Is Culture?", in which he judged modern civilisation by the criterion of true culture—"the pursuit of the mental ideas of truth, good and beauty for their own sake"—found it distinctly inferior to some of the great civilisations of the past.

A nation may develop knowledge, science and art, but if, in its general outlook, its habits of life and thought, it is governed not by knowledge and truth and beauty and high ideals of living, but by the gross, vital, commercial, economic view of existence, that nation may be called civilised in a sense, but is not the realisation of a

cultured humanity... In so far as modern civilisation has turned all its intellectual and scientific achievements to commercialism, soulless materialism and to the gross uses of vitalistic success, it is definitely inferior in culture to ancient Athens, to the Italy of the Renaissance, to the ancient India of Asoka or Vikramaditya, or to the mediæval India of Akbar or Shah Jehan.

Only a few years ago the words of John in *Revelation* might have been addressed to any of the leading Western nations :—

Thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

Today, alas, the plight of most of them makes only too patent the truth which Sir Akbar by implication pressed upon the attention of his Indian audience—that materialism and true values are the poles apart.

The reality of succession in time is debated learnedly and at some length by Professor K. R. Sreenivasa Iyengar of the Mysore University in the current (first) issue of its *Half-Yearly Journal*. In his article, "Time and Succession in Relation to Emergence", he shows the issue to be vital to the theory of emergent evolution, the essence of which is the incoming of the new. He refutes the arguments of those who deny with Whitehead that time is a continuous process and claim that it is instead an atomic succession. From a dialectic labyrinth through the windings of which we need not here try to follow him Professor Iyengar emerges with the soundly reasoned conviction that there are temporal priority and subsequence for physical no less than for mental time, the well-marked divisions of which—past, present and future—are admitted. Every cycle in the inorganic world, he avers, is similar to its predecessors but not identical with them. Time is irreversible, he holds, but just as the past survives in the present, the future pre-lives in it ; for purposes, which obviously can have their fulfilment only in the future, control and direct present activity. The significant cosmological bearing of this

conclusion, confirming as it does the ancient Indian teachings, is pointed out. The later is in a sense the earlier,

as having been envisaged or *involved* in the purposeful experience of some Mind other than of course the finite minds of finite experients. Having been envisaged in that experience as soul or meaning yet to be, it is gradually being realised, i.e., actualised, in successive stages, which to us appear present now, and past a moment hence.... It forcibly illustrates the ancient truth that the evolution of forms—of the lower into the higher, of the fish into the reptile, of the reptile into the mammal, of the mammal into man etc.—was preceded by an *involution* of the higher in the lower—of spirit in mind, of mind in matter etc.—that, in short, evolution is only a process of *realising* in a given medium or matter the essences or essential forms *already involved* in that matter.

The implication of this concept for human values is obvious. Each man, we may say, contains within himself the ideal pattern which he is seeking to objectivise.

It is not what we have achieved, but what we want to achieve, it is not what we are, but what we hope to be or aspire to be, that unfolds the stature of our being, the measure of our reality.

In the article on "Health and Hygiene in Gujarat" which Dr. P. M. Mehta contributes to the October *Journal of the Gujarat Research Society*, he paints the deplorable health situation which unfortunately is not confined to one or to several parts of India. The medical problem is vast indeed but, as he indicates, it represents only one side of the picture. Preventive measures are at least as important as curative ones. Many of the diseases from which the villager suffers could be prevented in most cases by better food and housing, but these reforms, alas, are blocked by the poverty of the country.

The improvement in the economic status of the masses is indispensable to a general strengthening of resistance to disease but Dr. Mehta points out another line of attack on the health problem which could be launched effectively now. That is to educate the people in the

principles of physical sanitation, which are as remote from the consciousness of our average villager as the no less important laws of magnetic purity, well-known in India, are from the mind of the physical-hygiene enthusiast of the West. Sanitation needs to be preached in season and out, in the schools as part of the curriculum, and by the public-health authorities by means of leaflets, pamphlets and posters for the literate and of health exhibitions for the benefit of all.

The state of health of the masses is a national asset or liability. The plea of preoccupation on the part of the authorities concerned can be met with Cicero's reminder that "a man too busy to take care of his health is like a mechanic too busy to take care of his tools."

A widespread public nuisance is vigorously attacked by Mr. K. D. Aga in his article, "Let Us Banish Offensive Advertisements from Indian Home" which appears in *The Indian Home* for October. We should like to see literary bodies and right-thinking individuals throughout the country set their faces against the long-standing offence to our standards which the objectionable advertisement represents. With a few exceptions, Indian periodicals and newspapers admit to their pages advertisements which are the reverse of edifying. It is to the credit of *The Indian Home* that it takes a definite stand against questionable advertising. There should be, as Mr. Aga demands, no room in our papers and magazines for advertisements that "profit none except the advertisers". The offensive advertisements range from soothsaying, talismans and quackery to the definitely pornographic and suggestive.

The direct responsibility of course rests on the Editors who admit such advertisements to their pages, but reputable advertisers and especially advertising agencies can exert pressure by declining to have their advertisements appear alongside objectionable ones. The strongest weapon, however, is in the hands of the reading public, who

should energize themselves to object to the Editors against such advertisements and to cancel their subscriptions unless the policy is changed. We agree with Mr. Aga that

a paper which carries even one bad advertisement has no place in a decent home.

Even a magazine of the standing of *The British Medical Journal* is sometimes caught napping, it would seem from "News of the Month" in *The Animals' Defender* for September. The latter challenges an advertisement which the former journal published on August 17th, of an immunizing vaccine against the common cold, sold under a fancy trade name, which, it is alleged, makes conclusive claims for efficacy which would be exceedingly difficult to prove. *The Animals' Defender* expresses surprise, unless the Editor of *The British Medical Journal* possesses such proof, at the admission of such an advertisement "to the pages of a periodical which claims to be of the highest standing and thoroughly scientific". What if such a test were to be applied to Indian advertisements? Few Editors, we fancy, would wish to be understood as endorsing the efficacy of the talismans or the appeal of the "art" photographs they advertise!

What good end but that of picturesque is served through advertising, by the fashion of one's clothes, the community to which one belongs and/or the part of the country from which one hails? Might not national unity well be strengthened by adopting the recent suggestion of Prof. F. Correia Afonso in *The Catholic Examiner*, considered in *The Indian Social Reformer* for November 9th, for a national dress for all India?

The problem scarcely exists for the Indian woman, whose graceful sari inspired the remark of the Reverend Father Hull which Professor Afonso quotes that "female fashions in Europe changed constantly while they did not change in India, because the European woman was ever seeking for perfection in dress whereas the Indian woman had found it".

Why would not khadi *dhota* and *kurta*, with or without the long Indian coat, and a non-committal covering for the head, solve the problem equally successfully for Indian men?

At the same time, of course, to keep the emphasis in the right place, we shall do well to bear in mind the warning of Thoreau, to

beware of all enterprises that require new clothes and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit?

The removal of outer distinctions can do only so much to foster our sense of unity; such a step must be paralleled by deliberate effort, on the part of all who are conscious of the need, to feel and think as we know brothers should.

Truth is the avowed object of the quest of both religion and science. It being one, any fundamental divergence between science and religion can mean only the deflection of one or the other or both from a straight-line advance towards their common goal. This point is brought out by the famous relativist Professor Albert Einstein, in his statement on "Science and Religion" sent to the Conference on Science, Philosophy and Religion which was held in New York September 9-11, 1940, and published in *Science News Letter* for the 21st of that month. He sees the irrational doctrine of a personal God, "that source of fear and hope which in the past placed such vast power in the hands of priests" as the main source of the conflicts between "the spheres of religion and of science. We would bring an even stronger charge against this theological nightmare, the prolific parent of most of the evils to which mankind is heir. Until the better portion of humanity destroys its altars in the name of Truth, morality and universal charity, the sum of human misery will never be appreciably less. Professor Einstein presents one incontrovertible argument against the anthropomorphic God:—

If, this being is omnipotent, then every occurrence, including every human action,

every human thought, and every human feeling and aspiration is also His work; how is it possible to think of holding men responsible for their deeds and thoughts before such an Almighty Being? In giving out punishment and rewards he would to a certain extent be passing judgment on Himself. How can this be combined with the goodness and righteousness ascribed to Him?...

The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature.

Are the agonies through which the world is going the birth-throes of a newer, better order? There was much that was admirable in the order that is irrevocably passing, but as Anne Morrow Lindbergh brings out in her thought-provoking small book *The Wave of the Future: A Confession of Faith*, recently published in New York by Messrs. Harcourt, Brace and Co., evil does not "spring without reason in a pure and blameless world".

Faith in the future is well-nigh indispensable to constructive effort in the present, and to have faith in the future at this hour demands the recognition of the present cataclysm as a necessary breaking up of the rigid moulds that forbade change and growth. It is for those who see it thus to act to remedy the "decay, weakness, and blindness into which all the 'Democracies' have fallen since the last war".

If we do not *better* our civilization, our way of life, and our democracy, there will be no use trying to "save" them by fighting; they will crumble away under the very feet of our armies.

India is not yet free to choose her own course, but within the circumscribing limits of our action now, and to the fullest extent possible when we have the ordering of our own house, should not we, no less than America, undertake "to work out in moderation what the rest of the world is fighting out in bloodshed, intolerance, and hate"?



THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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SAROJINI NAIDU

She is in all things and to the fullest extent autochthonous. She springs
from the very soil of India.

—EDMUND GOSSE

A friend reminds us that India overlooked last February the celebration of the sixtieth birthday of her great daughter—Sarojini Naidu. Among Hindus that particular birthday is considered to be an important milestone in the career of the incarnated Soul, the personal being. It is celebrated by a religious rite in which are implicit thanksgiving for the safe passage of the past, felicitations on the attainment of the day and wishes for a Soul-satisfying future through the discharge of works which are pleasing to Ishvara. We shall atone for our neglect of last year by writing about Sarojini Devi's work for India and for humanity, reminding our readers that her birthday is on the 13th of this month. In wishing her prosperity on every plane of life we would not miss the opportunity to learn from her life-work.

The Natal Day of a great public instructor and helper has a national value. And the Birthdays of world figures—

poets, philosophers, prophets—have a value for the whole of humanity. The nature and the extent of the influence exerted by world-helpers on the mind and the heart of the race depends upon the power of the helper to incarnate within himself the woes and the hopes of humanity. A Buddha is the rare efflorescence of generations of seekers for the Light, and incarnates within Himself the power to suffer the woes of humankind, and the divinity to master all disease and to dispel all darkness, thus setting an example which inspires man to do likewise. To some extent this is true of benefactors of the race of lesser stature, than the Divine Sages.

Applying this clue to the life activities of Sarojini Naidu we can trace an analogy between her own experiences and those of the India she so passionately loves and so devotedly serves. The inner urge which has been directly instrumental in her service of India is the same force which moves other children

of the Great Mother to feel and to express the beauty of harmless and helpful actions which put the stamp of nobility on the national character, as also to offer sacrifices on the altar of pure patriotism. That inner urge, that hidden force, common to both the Great Mother and this particular daughter, proceeds from the pain and the anguish which the Soul undergoes in creating a new order, a new polity. It is the force of bodily suffering, of mental struggles, of heart-aches, which have enabled Sarojini Devi to create her poems as well as to labour for the political emancipation of India :—

O Fate, betwixt the grinding-stones of
Pain,
Tho' you have crushed my life like
broken grain,
Lo! I will leaven it with my tears and
knead
The bread of Hope to comfort and to
feed
The myriad hearts for whom no harvests
blow
Save bitter herbs of woe.

The service-life of Sarojini Naidu may be divided into two main compartments—her work first as a poet and then as a politician. Both phases of that work are born of suffering, and therefore express a message for suffering India. To apply her own words to her poetry, her “bridal-songs and cradle-songs have cadences of sorrow”. And it is equally true that Sarojini has incarnated the national pain within herself and so her voice and her words find an echoing response as those of India. In her have come to focus the forces which are throbbing in heart of India. A daughter suffering as does the Mother, enduring as the Mother does while rising triumphant over pain to express beauty and strength—such is Sarojini. India expresses beauty through suffering and sacrifice and that is the message which

the life of Sarojini Naidu offers to us all. What Edmund Gosse has said about her poetry applies also to her political work—to the motive which took her into it and keeps her in it :—

“She springs from the very soil of India; her spirit, although it employs the English language as its vehicle, has no other tie with the West. It addresses itself to the exposition of emotions which are tropical and primitive, and in this respect, as I believe, if the poems of Sarojini Naidu be carefully and delicately studied they will be found as luminous in lighting up the dark places of the East as any contribution of savant or historian. They have the astonishing advantage of approaching the task of interpretation from inside the magic circle, although armed with a technical skill that has been cultivated with devotion outside of it.”

Her political activities seem to commence at the close of her poetical labours. In the Foreword to *The Broken Wing* (December 1916) she writes :—

“The Indian woman of to-day is once more awake and profoundly alive to her splendid destiny as the guardian and interpreter of the Triune Vision of national life—the Vision of Love, the Vision of Faith, the Vision of Patriotism.”

These presaging words found a very definite expression a year later. In her beautiful short essay, “The Soul of India”, written in December 1917, the following appears :—

“But the climax of England's unconscious wrong to India lay in what was surely meant to be the crown of all her conscious benefactions, embodied in a system of education which, doubtless, flawless and fruitful within its own familiar province, was not merely unsuited but even inimical to the genius of our race. For, education to become the incorruptible living wealth of a nation must be self-evolved and an authentic expression of the national spirit. But

this foreign education sold three generations of denationalized Indian youth into a blind intellectual bondage to the West. The old learning that had enriched, the old art that had illumined our daily life were disowned; the old music that had invoked enchantment, the old religious vision that had kindled inspiration were disclaimed and forgotten. The grave and lovely ceremonials and courtesies of our social inheritance were discarded in a lamentable and futile imitation of western ways; the beautiful Puranic and Qu'ranic names of our children were torn from them in our slavish passion for western nomenclature.

"Could the degradation of a subject-race, however temporary and transient, be more sudden, more tragic, more complete? . . . to be retrieved, effaced, atoned for by the tears or the blood of her children's sorrow and repentance.

"But the high gods that guard the secrets of the future hold the balance true, and the final issues are secure. By some sacred law of recompense or reparation, it is decreed that India which has reached the nadir of her downfall under foreign domination shall rise again swiftly and safely to the zenith of her hope by the willing aid and in the inseparable companionship of the self-same race that has wounded her honour, crushed her pride, challenged her capacity and denied to her for so long the inalienable birth-right of individuals and nations--liberty, the very breath of life."

Such words puzzled the foreigners, some of whom took her to be thirsting for the blood of the British! No less a man than Edwin S. Montague who saw Sarojini at that very time wrote of her :—"Mrs. Naidu the poetess, a very attractive and clever woman, but I be-

lieve a revolutionary at heart." Revolutionary surely, but certainly not in the sense in which the good then Secretary for India used the term!

Between the lives of Shelley and of Sarojini there is a parallel which it is not possible here to trace fully. Cherished by the sacred Goddess of Pain, suspected by their respective secular governments, these two gifted singers and passionate lovers of liberty served the cause of human solidarity in exile and in jail.

Sarojini hopes, as did Shelley—"Another Athens shall arise"—and works on, as Shelley was not able to do, for the rise of renascent India. Fortunately for India, Sarojini's Karma, unlike that of Shelley who died at the age of thirty, has enabled her to live on in her body; let us pray that she may march forward far past the milestone of the proverbial human age of threescore years and ten.

In offering our love and esteem to Sarojini Naidu it would be well to bear in mind that within the woman of wit and charm is the Image of Mother India, whom she worships and to which Mother she prays every day by deeds of service :—

Are we not thine, O Belov'd, to inherit
The manifold pride and power of thy
spirit?

Ne'er shall we fail thee, forsake thee or
latter,

Whose hearts are thy home and thy shield
and thine altar.

Lo! we would thrill the high stars with
thy story,

And set thee again in the forefront of
glory.

December 21st, 1940.

INTER-RELIGIONISM

AN ADVENTURE IN CO-OPERATION

[S. K. George is in charge of an Inter-Religious Student Fellowship in Trivandrum and in this article he writes on a problem which he encounters in his own work. The method he recommends, that of Reconception, implies the comparative study of all religions, both ancient and modern, and the demonstration of the importance of such a study. This is precisely the second of the three great objects of the Theosophical Movement started by H. P. Blavatsky in 1875. When undertaken in the right spirit such a study enables the individual to discard all separative and exclusive claims on behalf of his own religion as also to transcend the indiscriminative and sentimental tolerance which would accept the false with the true, the evil with the good. It also brings him to the recognition that Truth belongs exclusively to no religion, is confined to no society or time, yet is the birth-right of every human Soul.—Ed.]

There have been many definitions of religion. One of the most famous is that of Prof. A. N. Whitehead : "Religion is what a man does with his solitariness." We all recognise there is a great measure of truth and insight in this, particularly with reference to religion in its highest manifestations. Self-realisation, the joy and peace achieved by the individual soul in the midst, and in spite, of the change and decay that we see all around us, may be the height of religious experience. Joy and sorrow, good and evil, these may abide with us through the ages ; and their intermixture may be the necessary condition of our mortal existence. The explanation of all the suffering and evil in the world, of

*The weariness, the fever and the fret,
Here, where men sit and hear each other
groan,*

may be that of the poet Keats, that this is essentially "a vale of soul-making", that our earthly existence is an opportunity for self-realisation or God-realisation, however we may word it. Anyway the experience that these and kindred words indicate is a vital reality, a pearl of great price, for which those who have

touched or even glimpsed it would count the world and everything in it well lost. It is that of which Jesus spoke when he said it was better to lose the whole world and save one's soul.

But this experience in solitariness, this "flight of the alone to the alone", is not the only experience we have come to know as religion. If that were so there would be no need to speak of co-operation in religion or between religions. Religion as it has expressed itself in the world has clearly another, a social aspect. Even the mystic who has achieved self-realisation does not stand alone. Not only has he lifted himself upon the shared common heritage of society but he needs to communicate his message to society. All the great mystics of the world have felt that urge. The desire to preserve their solitariness, to enjoy their insight in isolation, is rejected by them all as a temptation. The classical instance is that of the Buddha, choosing, out of compassion for men, to remain among them as a preacher of his gospel. Another instance in modern days is that of Maharshi Debendranath Tagore, feeling the conflict between his desire to remain on the mountain top enjoying his

vision in isolation and the call to go down and serve, and finding peace in obeying the latter. Even the mystic needs the community, no less than the community needs the mystic.

That leads me to another definition of religion, "that which expresses man's sense of community".¹ From the earliest times religion is the binding force. Primitive religion is tribal and its ceremonial is an expression of the unity of its members. Progress in religion has been from tribal to national and universal conceptions; and this has been achieved partly by the deepening and enlarging of the religious consciousness in the experience of the mystic and of the reflective individual. But it has also been forced on the community by changing environment, by the breaking down or the rendering obsolete of ancient barriers. The insight of the mystics has already led man to the conception of the one God of all the Universe and the consequent necessity of realising the One Community of Man. The realisation of this vision of the sages is now recognised to be an imperative of practical wisdom, a condition of human survival, even under the modern conditions of existence—the annihilation of distance, the spread of common ideas, the intermingling of races and nations through international commerce and the various other uniting forces at work in the world today.

The need therefore is keenly felt of the achievement of a common humanity; but the realisation of this is baulked among other things by the preservation of the ancient religious communities. This often proves a hindrance to world unity and an irritant to those who would seek to realise it. A case in point is the Jew, clinging to his religious nationalism

and thus constituting an international problem. Islam also, with its dreams of a Pan-Islamic state, with its limited version in Indian Pakistan, can become a stumbling-block to human unity. The politicians and the secular thinkers have therefore little patience with these ancient loyalties and would sweep them away, if these cannot adjust themselves to the modern conditions of existence and if they stand in the way of a common citizenship in the modern state. That is why many politicians in India too would seek to do away with religion altogether.

Further there is the urgent question of social and economic justice that presses itself upon man. The problem of hunger is fundamental and has to be faced. If we claim, as every religion has claimed, that religion is something that must permeate and control every activity of life we cannot exclude the food problem from the purview of religion. The problem has to be met and its satisfaction found on a world scale. That is what the new religion of Communism is so insistent upon, and what gives it its appeal. And the question is asked of every religion today whether it satisfies felt human needs. If not, people everywhere are prepared to give it up.

Religions in their social expressions have sought to control and direct the whole life of their adherents. They certainly do not ascribe to hunger the dominant rôle that materialism would. They would satisfy it but would seek to control and direct it to subserve the higher ends of existence. To the materialist who would make the satisfaction of the animal needs of man the be-all and the end-all of existence they would say "Man does not live by bread alone."

No doubt religion has laid itself open to the charge of overemphasising what it regards as more vital, to the neglect of the lesser needs. But the very fact that society has continued in existence so long shows that man had achieved some workable adjustment and satisfaction of his needs. Such adjustments will always be relative and never final. The Varnashrama Dharma of ancient Hinduism or the mediæval guilds of Western Christianity were expressions of such adjustments, satisfying in those days. What causes consternation today is that the vastly increased pace of human life, through industrialisation and the rapid progress in communications, have invalidated the old adjustments and thrown human society out of gear. The present world situation is a challenge to religion to achieve a new Dharma.

Says Mr. H. G. Wells :—

“Religion, modern and disillusioned, has for its outward task to set itself to the control and direction of political, social and economic life. If it does not do that it is no more than a drug for easing discomfort, the opium of the people.”

But a religion that is sure of its apprehensions of eternal values will not be hustled into offering a haphazard solution by the clamour of those who would subordinate all other values to hunger, but will in all confidence, without haste and without rest, go about realizing a new Dharma. The uneasy dread of losing leadership, with which certain types of religion rush excitedly into some social programme of the moment, only betrays a lack of inner serenity and stability. But this does not mean that religion should not feel the urge to press its own solution of the world's present problems.

The new dharma that is called for has to be universal and adequate to the present world situation. Here again we see the need of realizing the unity of the religious consciousness.

What we thus see to be expedient and necessary is also inherent in the religious consciousness itself. For religion is an apprehension of the eternal truth of things and Truth, whether in Science or Religion, must be one.

But man's apprehensions of the Eternal or of the heart of reality is mediated in and through the limitations of time and place and temperament. Even the intimations of the mystic are conditioned, at least in their interpretation, by the traditions and the outlook of his people and generation and thus take on a local colour. These peculiarities apply especially to the cult side of religion and it is these which separate religion from religion far more than their creeds. But it is easy to deride and to belittle this side of religion, for it has to be admitted that something of it is indispensable ; for the truth, to be available to man, must embody itself in some kind of vehicle ; the feeling evoked by religious insight needs to be communicated and conserved and the symbols and practices of a religion are the vehicles of such communication and conservation.

But these vehicles have tended in all religions to claim in course of time to be the reality itself ; the outward form has claimed to be the inner substance. It is then that the shell has had to be broken and formed anew, for there is no life without some kind of body, no idea without its form. Progress in religion has been achieved by persons of religious insight getting behind stereotyped methods to the reality within. Such was Guru Nanak when he broke the obser-

vance of the sacred thread.¹ That was the method of Jesus too—probing into the essentials of Judaism and assigning a secondary place to the non-essentials. Pointing to the essential things in Judaism he said : These ought ye to do and not leave the other things undone. That recognises the need both to rediscover the heart of reality and to clothe it in the necessary garments. Those garments must of necessity bear the marks, the forms, of the time and the people among whom the Spirit finds expression. They must, therefore, be varied and diverse, but underneath them, if they are sufficiently elastic and are recognised to be temporary, the essential can grow and develop.

The relation between the different religions, therefore, is seen to be a recognition both of differences and of an underlying unity of perception, search after a single reality and common endeavour to realize the good life for all.

In a stimulating book² recently published Professor Hocking deals with the various methods that have been or are being tried to evolve a common faith for a world fast becoming one. One method is radical displacement, a missionary or militant faith seeking to displace its rivals. That has conspicuously been the method of Christian missions in India and the East. Not only has it met with stout opposition from the religions on or against which it has been tried, leading to a thwarting of effort and consequent paucity of results, but even its successes have been doubtful. There is a loss of spiritual vitality and of cultural fertility in the converts made. They are cut off from their ancient roots and do not ordinarily thrive in the new environment.

The subconscious self does not usually accept the radical otherness which the conscious self has adopted in accepting a new creed or set of ideas. Hence the lack of vitality and the low level of moral and spiritual life in the convert churches of India and the East. Missionaries are realising this and there is now an effort to retain something of the good in the ancient cultures and religions, an attempt to clothe the new in the garments of the old. Such is the attempt now made to use Hindu terminology to express Christian experience, to retain Hindu names and customs, to adopt Indian methods of worship, etc.

But these cannot wholly meet the need so long as the presuppositions behind the old method are retained, *i.e.*, that Christianity is the only way and that the risk involved in its rejection is eternal damnation. It is a pity that Christian churches, in the face of the present general retreat from reason and reversion to authority, as seen in the sheep-like submission of whole nations to dictatorships, should themselves revert to authoritarianism. I cannot otherwise characterise the tendency in present-day Christianity, as voiced by the recent World Missionary Conference at Tambaram. Dr. Kraemer, whose point of view largely prevailed at that Conference, has said that the Christian missionary is not "to fraternise, nor accept the fellowship of fallen faiths...in no circumstances is he to howl with the wolves."³

The second is the method of synthesis. It sees the good in other religions and seeks to accept or to incorporate that in its own system. That has mainly been the method of Hinduism. But it has the danger of easy compromise, of over-

¹ Sophia Wadia : *The Brotherhood of Religions*, pp. 10, 11.

² W. E. Hocking : *Living Religions and a World Faith*.

³ W. E. Hocking : *Living Religions and a World Faith*, p. 145.

accommodation, of acquiescing in the evil as well as accepting the good in other religions. Acceptance is the great word, e.g., of the Ramakrishna Mission. It is a winsome ideal and has a great deal of truth in it. But should acceptance be unconditional or uncritical? The Ramakrishna Mission claims to accept Christianity. There is a sense in which, from my point of view, it goes too far and another in which it does not go far enough. It goes too far when it uncritically presumes that Christianity is the worship of the historical Jesus and practises and encourages that worship. It does that too in the easy spirit of deification of great personalities that is all too common in India and perhaps therein finds an added justification for a kindred worship of Shri Ramakrishna. But it does not go far enough in accepting the ethical fervour of Jesus, his stern demand for individual and social righteousness, which belongs to the kernel of his message. Acceptance, assimilation, synthesis, these have to be active, critical and discriminating.

That leads to a third method, the method of Reconception. I would regard this as the specifically inter-religious method. It recognises the differences in ethos and in emphasis of the different religions and promotes an examination by each religion of its own essence in the light of those differences and a reconception of that essence against the wider background. Progress in religion has always been achieved through a re-discovery and re-emphasis of essentials. It means a sinking down as well as a reaching out to essentials as apprehended by one's own and other religious systems. That leads to the discovery that essentials in religion are few. Dean Inge quotes a seventeenth-century Divine as having said that the most useful of all books on theology would be one with the title, "The fewness of the things to be believed". Not that a bare skeleton of

essential beliefs will provide a workable or satisfying religion. I refer back to my earlier contention that the Spirit needs to embody itself. The essentials must express themselves in forms and the forms will inevitably have their local colour, traditional continuity and emotional content, to suit varied needs of tradition and of temperament. But a recognition of and an emphasis on essentials will prevent the exclusiveness and the militancy which so characterise and stultify the witness of the different religions at the present time.

Inter-religionism is thus an attempt to reconsider the significance and the message of the different religions in the light of the contribution that each and all of them have made in the varied historical conditions and the varied emotional and environmental needs they arose to satisfy. It must be recognised to be what it is, a new and a necessary adventure in the present world situation in which we find ourselves and the challenge that situation offers to all religions. Therein it satisfies another definition of Professor Whitehead with whom I started. Religion, he says :

"is an adventure of the Spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

It will not be afraid even of the charge of trying to be a new religion, though it does not consciously attempt to evolve a new system, knowing that the vital religions of the world have not been consciously manufactured and always admitting the need of variety and progress in man's understanding of the Eternal. It will further be a corporate adventure in trying to bring the united resources of all the religions of the world to bear upon the problems of today, seeking to rebuild human society a little nearer to the heart's desire, nearer to the ideals that religion has held out to man. Will the living forces of the Spirit in the different religions unite in this co-operative adventure that is demanded by the Time-spirit?

S. K. GEORGE

TOWARDS THE INVISIBLE

[Rumer Godden is the author of two books, *Black Narcissus* and *Gypsy, Gypsy*, both of which have been enthusiastically received in the United States where they were published. She brings into both these novels her own recognition of the invisible of which she writes in this article. We believe with her that there are realms other than the physical and objective which interpenetrate our visible world and assert their power and influence in our daily lives. Many indeed are the manifestations of the psychic forces in ordinary affairs, but such are generally disregarded or erroneously looked upon as a result of simple chance or coincidence. Were every person to pay close attention--of course, in a scientific spirit--to his daily life, he would admit the existence of the invisible. The latter, however, is not necessarily the Spiritual. Just as there are both good and evil in the visible world, so too there are good and evil in the invisible. Psychism with all its allurements is dangerous unless held perfectly under control, checked and directed by the Spiritual.--Ed.]

The majority of people choose to be strangers in the life through which they pass ; they prefer to build walls of inhibition and prejudice around themselves, deliberately cutting themselves off from the friendship of the universe. They are content to accept the things they see but they do not take them as evidence, refusing to recognise anything beyond these limitations. I wish, to begin with, that these people could be made to re-establish the old custom of consulting the auguries, of reading their horoscopes, for this connects the spirit of man with the great visible worlds that circle the earth, linking it with power and giving it a grandeur of conception that is necessary for spiritual growth.

Not long ago, a Saxon burial ship was found in England, and this discovery quite naturally evoked enormous interest; but I began to marvel that this actual contact with the past, over a span of eleven hundred years, should not have acted as a touchstone, a starting-point of wonder ; it should have brought vividly the sense of Time,—the past, the fact of our present, the future—perhaps co-existent, perhaps in sequence, but unknown, showing only the small visible thread of

our history, in the infinite uncompassed invisible that lies about it.

There is no one who is not influenced by the invisible, who does not escape into it for some part of his day or night, subconsciously--super-consciously—dreaming or waking. It is in us ; we are in it ; the world is in it, permeated by it ; it is in instinct, in tradition, in the springs of life, whether we recognise it or not.

In this recognition, there is always a demand for proof, actual proof of spiritual matters ; this is usually demanded most keenly by those who are most keenly interested, and it is a hopeless approach. The invisible cannot be summoned by magic—even those who claim to have achieved actual manifestation have given years of work to gain uncertain results ; it cannot be conveyed by words, though words help by stimulating the understanding ; it cannot be taught, except by example, for it must, finally, be sensed ; its conception must be involuntary, and it is not a matter for faith ; it is solely a matter of experience. Through the experience of the individual alone can any faculty of perception and sense of unity be gained.

The influence of the invisible on human thought and progress is far more actual than is generally recognised. All through history it has flowed indirectly through the channels of religious life and study, of artistic conception ; mingling with scientific research, permeating philosophy and physics.

The most obvious of these, is of course, religion ; even those who deny the invisible cannot deny the influence of religion upon history ; and in every religion, even in its early crudism or latest complication the invisible is sensed ; there is always the Unknown Force—the Spirit—the Ghost. It is the invisible that unifies all religion, in whatever form it reaches man ; there are sects, divisions, antagonisms, but the major inspiration is the same and manifests itself to the degree that the particular religion manifests spirituality and immaterialism. Through religion the influence of the invisible has shaped the life and conduct of man in every time and place in the history of the world.

But to follow an organised religion, by the very nature of its organisation, is to impose a limitation ; it is excellent discipline, but in progression the sense of limitation should ultimately be felt. The practice of Spiritualism claims a more direct approach to the invisible, but it seems to me inverted ; Spiritualism is again trying to establish material proof of intangible Forces : direct voice control, finger-prints, photographs are seeking to translate the invisible into terms of this world.

I think the artist has a better understanding ; to the creator, there are moments—of conception—of obsession with the execution of a conception - when he establishes a contact, a union with a power outside himself ; then he can be

greater than himself. The works that have sprung from inspiration as opposed to imagination from the super-conscious, are channels through which the invisible flows to influence thought and life.

But again, except to the artist who experiences it, such influence is second-hand ; it should stimulate to a direct assay. Many people have experienced direct flashes of insight or contact for which they cannot account ; some have dreams that prove themselves in future events ; to some the atmosphere of a house, a tomb or a shrine is so dominating that it produces in them definite and extraordinary reactions ; in others, after time of strain or emotion, a capacity of insight is developed. These are glimpses, for the most part fragmentary, often only half-perceived, and they are usually labelled uncanny, inexplicable, coincident, seldom what they are—significant.

If these momentary flashes can be obtained, if they can penetrate the conscious—even if momentarily, even if only in some specialised atmosphere—then it seems clear that we have a logical and an irrefutable basis of approach and that in every human being there is latent this spark, this power of attunement with the invisible, and that, with adjustment of himself, he should be able to experience this power, not at unforeseen moments, but at will ; and it seems clear that this experience is vital for, in the course of evolution, the logical development of this quality that is unique in him ; that distinguishes him from the animals—the spark, the power, the spirit, self.

A religion manifests spirituality in the degree that it is removed from materialism, and from study it will be found

that direct experience of the invisible occurs when the spirit of man is removed in some way from material life, when emotion or strain or discipline have lifted him from everyday preoccupations ; it will be found, too, that in a place or building that manifests atmosphere some occurrence or sequence of occurrences has happened outside the customary run of events ; it appears then that the first necessity towards a disciplined experience is to be able to separate self from materialism and the bed of routine. No one can keep in a state of perpetual emotion, nor does any one wish to live under a continual strain, so that inevitably the beginning must be not the exaltation of the spirit, but a lowering of the standard of material daily life ; a simplification.

Daily life should be an unhampering round of essentials ; pleasant, so that it does not become noticeable as an infliction, gracious enough to make a suitable background for each day, but so simple that it is no longer a trammel from

which it is difficult to escape.

If the life of any one who has achieved spirituality is studied, it will prove to have begun in the same way, with a freeing of self, a break with the old cumbersome routine—and it will contain as much drudgery and apprenticeship as the most dramatic story of a self-made man. The spiritual man is far more of a self-made man than any office-boy-to-millionaire ; he is entirely dependent on himself, independent of chance, luck or circumstance, and he cannot even tell you of his reward, since it is experience. He can only manifest it. He is a direct focus of the invisible, the light shines through him ; he is, quite naturally, immortal.

The difference between his way and the way of the unthinking man is the difference between seeking to understand the tree by climbing from branch to branch on the outside and *becoming* the tree, root, stem, branch and bud.

RUMER GODDEN



But, if the knowledge of the occult powers of nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.

—H. P. BLAVATSKY in *Isis Unveiled*.

IT IS HUMAN NATURE...

[Irene R. Ray, a Universalist and a student of Comparative Religion, is the correspondent in India of *The Inquirer*. She feels that "we in India must now determinedly cling to our ideas and plans for a better world."—Ed.]

Thinking men and women in all parts of the world have realised that the time has come when the world and its problems must be regarded as one whole. Much, but not enough, has been written on this subject. The prosperity of individual nations, regardless of the welfare of others, is no longer possible, since each country is affected, for better or for worse, by what takes place elsewhere. Those who have thought about the subject agree, therefore, that individual patriotism must now be encompassed by a greater patriotism—loyalty to the community which is the world. But in spite of all that is being done in this direction, appearances now suggest that man is going from bad to worse and that the world has never been farther from the goal of "world-loyalty". That this is not the case will be seen if the present wide-spread unrest is carefully analysed.

The chaos in the West, the example of the moment, is, basically, nothing more than a sign that the world-outlook has not yet been grasped on a wide scale, or, if grasped, that the nations' leaders are unwilling to put it into practice. Individual nations still pursue their own selfish ends; the desire for power and for wealth still dominates and determines international relationships. The world has not yet seen *true* co-operation between nations, for facts and alliances are mere devices to meet exigencies of the moment; while the main political value of the League of Nations was (*was*, for it is very dead now) to demonstrate how *not* to form a League. This is, of course,

a great lesson to have learned and it may be that to future generations the present war will bring home that lesson in a very concrete way.

At the present time, however, the eyes of all are blinded by the emotions of the moment; by the horrors and the hates and the sorrows of war. On the one hand the sufferings of a hounded people, the tyranny of one extraordinary man, the threatened elimination of personal liberty and of freedom of speech; on the other hand, the economic domination of "a pirate State" over a whole continent; whereby 450 million people are exposed "more or less to poverty and misery"; and whereby a nation of 85 millions can be "punished body and soul by another nation whenever it pleases some plutocratic authority" (Herr Hitler, September 4th, 1940). The Germans are fighting for freedom, and for the restoration of past losses. But they are so preoccupied with the injustices under which they have smarted for over twenty years that they do not see that it is not merely a question of abstract injustice or of economic subordination; it is a question of lost power, of lost wealth—things which can be theirs only at the expense of others. The English are fighting a tyrant for fear he should rob the world of its freedom; and they are so fully occupied in doing this that they have no time to realise that they themselves, by their past actions, have helped to create the tyrant—nor that there are other peoples in whose freedom they are not interested—except

theoretically. In England today there are thousands of professed pacifists who believe that all the horrors entailed in this war are justified in the attempt to crush Hitlerism. They seem not to realise that they are fighting a symptom and not a disease ; that Hitler is but a spectre of the past. They seem not to realise that they are fighting not merely to crush a tyrant but mainly to justify the past actions of their country. This, of course, does not mean that the tyrant should be left unopposed. But mere physical opposition is useless without moral opposition behind it—and if the moral opposition were sufficiently moral, physical opposition would be unnecessary. Days of National Prayer and other signs of righteousness are nothing less than hypocritical when retribution has not been made for past wrong-doing. Right can only be on the side of those who are willing to side with Right—to be on the side of God, as Abraham Lincoln put it. Right action based on wrong is an anomaly ; while, in the words of the old Tamil saying,

“to seek to further the welfare of the State by enriching it through fraud and falsehood is like storing water in an unburnt mud pot and hoping to preserve it.”

The present war is a fight about surface things while the underlying structure is rotten. And the rottenness underneath is easy to forget, partly because it is not very convenient to remember it, but chiefly because, as a result of propaganda, the main issues are obscured by minor issues, and human emotions are exploited. This is the position today, and nothing short of a complete reorientation of foreign policy on the part of all the nations of the world can ease this situation or prevent it from recurring—no

matter what the outcome of the present conflict. To say that life under the so-called democracies, with all their faults, is preferable to life under the totalitarian States may be quite true, but this is merely evading the real issue. The time must come when neither the one nor the other will satisfy.

The purification of international relationships is the ideal which we have now to set before us. We must dispense with the old idea that “business is business” and that no moral standards are applicable to actions performed under this heading. We must dispense, too, with the outworn notion that politics and religion are metaphorical oil and water, and therefore do not mix. They do mix

and both greatly benefit from the contact ; but, more than this, politics should be nothing less than religion put into practice, and in the ideal State this will be so. Let no one impatiently reject the word “ideal”, for it is not synonymous with “impossible”. It is a word which saves the world from despair, for it implies hope. It also implies spiritual evolution.

That spiritual evolution is a fact no less than is physical evolution cannot be doubted. To many this goes hand in hand with the law of *karma* but, whether that law is accepted or not, certain it is that spiritual development varies from individual to individual. The Founders of the world's great religions are amongst the most spiritually advanced ; not the *only* ones, for the poets, the prophets and the seers of all ages, including the present one, may be ranked with them. These are the Great Companions referred to by Walt Whitman in his “Song of the Open Road” :—

Allons ! after the Great Companions, and to belong to them,

They too are on the road—they are the swift and majestic men—they are the greatest women.

To see the Great Companions in this light is to realise the possibility of achieving what they achieved. Many of them have been deified, not by accident or mistake, but because they *were* godlike. They recognised the divinity within themselves and within their fellows; their outlook became universal; they were conscious of the true nature of man and could say as Walt Whitman said, "How full of Gods is the world!" In the words of Will Hayes, an English Universalist,

"The great Teachers had taken a step forward in evolution. They had become God-conscious. There is evidence to show that men of more recent times have taken the same step, that there are men living to-day who know what it means and that the whole sum and substance of Religion is centred in this advance in consciousness."

Dr. Richard Maurice Bucke, who has made a comparative study of this subject, declares in his *Cosmic Consciousness* that to become Cosmic-conscious or God-conscious—the terms are synonymous—is neither supernatural nor super-normal. It is just the next natural and normal step in human evolution.

The time must come when all will take

this forward step. No longer will "human nature" be the scapegoat for man's blindness in clinging to his mortal self, neglectful of his immortal self. No more shall men say, "It is human nature to make wars—and you can't change it!" Instead they will discover that it is human nature to live in peace. For with the coming of Cosmic-consciousness the individual at once realises that his problems, economic, religious and the rest, are not national problems but universal problems which can be solved satisfactorily only on a universal scale. Then will the world be governed as one complete entity and a United States of the World will be the natural result.

It is often deplored that scientific development has outstripped man's spiritual development; that man is not yet worthy of his own inventions. Yet it may be that the new contacts made possible by these inventions will, in spite of their misuse, aid in the more rapid development of a universal outlook and will also be the means of man's carrying out his new resolves, once formed. The United States of the World would not be practicable without the wireless and the aeroplane. And, maybe too, man has to learn how to destroy before he can learn how *not* to.

IRENE R. RAY

RADIESTHESIS EXPLAINED BY THE ANCIENT WISDOM

[This is the second of two articles by Dr. Irene Bastow Hudson, M.B., B.S. (London), M.R.C.S. (England), L.R.C.P. (London), L.M.C. (Canada), the first of which appeared in our last issue.—Ed.]

This art and science, which seems comparatively new in Europe, is a development of Water Dowsing (Pointing) and Metal Divining, both of which were practised in the Middle Ages, and probably still earlier, and possibly by the Phœnicians. Certainly, the ancient miners of Brittany and of Cornwall searched for metals underground and had success in locating veins of minerals. It is probable that they used witnesses or samples, as is done now. *La Radiesthésie*, as a name, was first coined by the Abbé Bouly, of France, who studied radiations from the human being in health and disease, showing how the diagnosis could be reached by observing their variations. Also, by means of samples, he showed what remedies suited the patient at that particular time. This was about twenty years ago. At the same period the Abbé Mermet, of Switzerland, was indicating deposits of different minerals from a distance, and the names of water diviners are far too numerous to be even listed.

In his book *The Modern Dowsers* M. Henri de France states that the Baron and Baroness Beausoleil were working with rods and witnesses about the years 1600 to 1640, and published books on the subject. About 1750, Linden, an English engineer, wrote of the finding of minerals with the aid of samples and hazel twigs; and fifty years later Gerboin, Professor of Medicine at Strassburg, invented the Pendulum, and published an account of it. Another master mind, that

of Karl von Reichenbach, born at Stuttgart in 1788, was working on the same subject. He was by profession a metallurgist and a manufacturer, but devoted time to the examination of sensitives. His *Odic-Magnetic Letters*, published in 1852, show that he was well acquainted with the actions and reactions of radiations from the human body, as well as those from water, minerals, crystals etc. Od was the name he coined for these waves or radiations.

Mager and Viré arranged a Congress to investigate the whole subject. This was held in 1913, and from that date the use of the rod and pendulum has really gone ahead. Many International Congresses have taken place, the last having been held in the University of Liège during the summer of 1939, when large numbers of radiesthetists from different parts of Europe attended.

Now, what exactly do we mean by Radiesthesia? First, we must recognise that emanations or waves do pass from every body and every part of every body, down to the electron and the proton. These waves are fundamentally electromagnetic, similar to though not of the same frequency as light. They vary from day to day and from hour to hour. In the plant, the animal or the human being, they vary in health and in disease, and according to the different types of disease. To quote :—

“The dowser registers deformations of the electric field. These deformations produce imperceptible modifications in

our nervous systems through the effects of induction and electro-magnetic waves. The rod or pendulum, acting as an amplifier of the reflexes, makes these effects perceptible and allows them to be interpreted."

This is all right as an explanation, but it does not go far enough to please some of us. The exact cause of the reactions on the nerves of the forearm and the hand is doubtless partly physical and partly mental. Psychic is not a good word to use ; too much nonsense is associated with it, but the lower mental is certainly concerned with these movements and their interpretation.

We must bear in mind the fact that many among the ancient peoples, and even some moderns, do not need rods or pendulums to sense the emanations proceeding from gold, water, or human organs, or any other substance in question. They receive the reactions through the finger tips, or even through the feet.

There is much variety in the technique adopted by different workers, and some of them have perfected very elaborate instruments for receiving and interpreting these waves. One of the well-known Western pioneers was Abrams of San Francisco, who made discoveries concerning the electronic reactions of the body. He perfected some instruments about twenty years ago, and did very good work himself, but, with few exceptions, his followers and imitators were unable to carry on his work after his premature death. Dr. Jules Regnault of Toulon was one who resumed the experiments of Abrams, and published a book on them in 1927. These Abrams methods were recognised, to some extent, by the Royal Society of Medicine. Dr. Whiteing, formerly of Vancouver, followed up the Abrams work, and evolved an apparatus which was definitely an im-

provement. This, we believe, is the type used by Dr. Parkes of London, while Dr. Boyd of Glasgow is using a very scientific instrument of his own design which seems also to be a development of the same system.

The technique, apart from instruments, varies according to the person examining, and each one must work out his or her methods after long study and much work on the subject. The rod is probably more uniform and accurate in its movements than the pendulum, and the rod is, perhaps, less under the influence of the subconscious. This is the opinion of Dr. Dudley d'A. Wright, a London consultant, who has worked with both for many years. It often seems that the personal element enters more into the operation of the pendulum, and, of course, it is that personal element that we wish to rule out if we are to obtain really scientific and accurate results from our observations.

Dr. G. A. M. Lintott, of Guy's Hospital, London, made careful and very detailed tests of several Water Diviners, by making them try out their reactions on a platform under which the water pipes ran. By turning various taps off and on, he was able to control the flow of water unknown to the dowzers, so he could test their capacities thoroughly. The results were satisfactory, and convincing.

The British Society of Dowzers has a membership of five hundred, many of whom are serious workers in different branches of the subject. Recently, Maby and Franklin, both physicists, have published a book giving the results of their experiments and showing the wave forces of metals and of water. With their instruments they have worked out the depth, volume, direction of flow, etc. of hidden supplies of water, and the location of metals. Other names well known

in connection with branches of Radiesthesia are those of Dr. le Prince and Abel Martin, a veterinary surgeon, and le vicomte Henri de France, whose book on dowsing has been mentioned and who is a geologist. M. Turenne has also worked out very useful apparatus, as has M. Bovis of Nice, so it is obvious that France has contributed much to the subject. M. Lakhovsky has also become known for his curative methods with coils and necklaces.

Whether we use this science in the diagnosis of disease in animal or man ; in agriculture, to bring together the plant and its optimum soil, the animal and its optimum diet ; or merely to search for dead bodies or live ones ; to hunt for gold and other treasures, for metal dumps ; or to locate the hidden arsenals of our enemies, we have opened up the vast storehouse of Nature's powers. But Nature works for the good of Humanity, in accordance with the LAW.

"Help Nature and work on with her ; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures. . . . Unsullied by the hand of matter she shows her treasures only to the eye of Spirit."

Used in ignorance by those who are pure, Radiesthesia may be harmless ; used with the control of the Higher Mind and the Spiritual Soul, we have the true White Magic at work. But knowledge may go hand in hand with evil disposition ; Man divorced from his higher attributes may yet use his brain mind to practice vital forms of Black Magic. Radiesthesia, used in prosecuting wars or against a private enemy, is a return to the worst Sorcery of primitive peoples ; only it is ten thousand times more evil, for the educated scientists of the present

day have developed their brain minds and perfected their technique. Unless these additional powers gained are used in the higher service of Humanity, to develop the potential godhood and immortality of men, they readily become forces of evil and misery.

As Paracelsus has pointed out, the Magnet is of a dual or hermaphrodite nature, both attracting and dispelling. So also are man and other animals of this dual nature. And the presence of these radiations is shown in the influence of the stars upon the innate faculties of beings. For those who know very little of Electricity, we should say that the right side of man is positive and the left negative ; the head is positive and the feet are negative. From the action of lightning we know that electric currents run through a being. This electricity that comes from bodies is more akin to that which we use in Wireless than that in our cook stoves and lamps, but the principle is the same. The emanations are of a finer texture, and permeate all matter ; they need no wiring. Hence, the cock crows at certain hours of the night. He, being like man a Solary creature, feels the mutations of the air caused by a certain influence of the Sun at certain periods. And the Sun that we see is but a reflection of that great ball of electro-magnetic forces : the true Sun we could not look upon and live.

Readers of this will be amongst the sensitives of the world, so they will know that like pairing is distinctly unpleasant, that certain emanations make persons and animals sick, that the "indicator" in studying the subject becomes easily exhausted, etc., etc. They will also know that whether we deal with water, trees, plants or metals or animals, we shall find this universal phenomenon of ema-

nation. It may, however, be less easy to realise fully the connection between Cosmic Electricity, the Creation of the Worlds and our science of Radiesthesia. First, we must grasp that the atom is electric; the atom is a solar system, a microcosm of the macrocosm, and each atom has its own potential self-consciousness. This was stated by the famous physicist, Rutherford, in 1911, so it may be considered orthodox. Professor Jeans has said that the atom consists of electrons and protons, and electro-magnetic energy. The quantum theory of Einstein shows the Universe kept in equilibrium because the atom gets into the condition of a perpetual-motion machine, and cannot give up its energy in the form of radiation.

Fohat is looked upon as an entity in Occultism; it more or less equals Cosmic Electricity combined with Intelligence. In the Creation, the directing thought of the Universe sends Fohat to harden the atoms. These atoms reflect primeval Light, and each becomes a world; each is essentially electric, being acted on by Fohat. Fohat is called the electric power of affinity and cohesion. It is described as the Eternal Breath—the self-existing reflection of the Universal Mind. Hence, Life and Electricity are *one in the esoteric philosophy*. They say electricity is life, and, if so, then the One Life is the essence and root of all the electrical and magnetic phenomena on this manifested plane. Professor Eddington has said :—

“The nuclei and electrons are minute portions of positive and negative electricity, whose movements within the atom give rise to waves. Each atom is a broadcasting station emitting electro-magnetic waves, each type of atom having its own characteristic wave lengths or frequencies. These structural details of the atom, which give rise to radiation are, we now

believe, also responsible for those forces of affinity and cohesion, which bind the atoms in the molecule, the molecules in the solid body, as well as the electrons and nuclei in the atom. This shows the electro-magnetic origin for the forces exhibited in the constitution of matter.”

Fohat is the great Force which joins the atoms to form worlds. Indeed, the *Stanzas of Dzyan* (Wisdom) show Fohat constantly at work, and, what is more, they show how thoroughly well-versed were those prehistoric races in the sciences of Nature which are now called physical and chemical branches of natural philosophy.

We could go on for many pages describing and discussing Fohat as a living symbol, and the sons of Fohat, acting on the cosmic, human and terrestrial planes, but we refer our readers to the bibliography at the end of this article and merely remind them that “electricity, on our plane, is one of the most comprehensive aspects of the universal primordial fire”.

Cosmic Rays are supposed to have been discovered recently, and the Fourth Dimension of space is also supposedly “modern”. Hence, it is not surprising that Europe still shuts its eyes to Radiesthesia, and often describes it as a magical process. Amongst a people who refuse to know anything of the aura or the astral light and who deny invisible entities, it is not easy to persuade more than a select few that each colour has its radiation and number, each metal and stone also, and that every line upon the hand has its meaning. The latter is perhaps specially important, as the state of health can also be diagnosed from these lines and the radiations proceeding from them.

Further experiments are now being made in the tracing of water courses and

of veins of minerals upon maps by the use of rod or pendulum; also in the examination of patients' health from photographs, letters, finger prints and spots of blood. The latter type of medical examination has been tried out ever since Abrams first evolved his theories, and it is usually very successful. The disease, etc. might well be found by such a procedure, but it seems to us questionable whether the vital capacity and the spiritual essence of the individual can be demonstrated and measured from a dried-out blood smear.

We have left out the technical details of measurement of wave lengths; of the exact movements of rod and pendulum under different conditions and with different observers. Most of us have to find out for ourselves what is our normal, and then observe the departure from that normal. Lack of space is one reason for omitting so much, but even more important is the fact that for the majority seeing is believing. So we advise readers to test their own finger tips. If these give no reactions, then get two pieces of whalebone, about fifteen inches long, and fasten two ends together. Hold the loose ends one in each hand, with the elbows away from the body, walk over a stream of water and see what happens. A pendulum can be made from a glass bead or even a reel of cotton, attached to a string six inches or even a foot long. Hold that by the string and walk slowly over running water. If you obtain no reaction, try holding either of these in-

struments over an electric torch or a compass. These movements of the instrument merely indicate that the person holding them is moderately sensitive. Long and arduous study of the whole subject should be undertaken if the faculty is to be used practically and professionally. Accuracy is essential; knowledge and experience of the special subject, e.g., geology, veterinary science, medicine, are needed if the student is to employ his newly recognised gift in any beneficial manner. Otherwise, the gift should be treated as a matter of mild interest, or as a parlour trick with which to amuse the children.

In view of what we have found in Radiesthesia it is not possible now, if it ever was, to consider any one body or substance as complete and independent of others. But it does help us to see Man as a whole, the microcosm of the Macrocosm, of which every part is working interdependently with every other part and cell. In our efforts to diagnose disease in a patient or an animal by using his radiations, we can examine the whole being or a sample of his fresh blood, to connect with the essence of the individual. Here, we have a fundamental concept of true Medicine, Hermetic and Esoteric, i.e., to consider and treat the whole individual.

Those of us who still retain faith in the integrity of our medical faculty, hope and believe that, through Homœopathy and Radiesthesia, when further developed, the profession may attain to a real understanding of the complete MAN. To know thy Self is to know the God within! To attain realisation of the God within is the whole aim and object of life in incarnation on this earth.¹

IRENE BASTOW HUDSON

¹ References: *The Modern Dowser*. By le vicomte Henri de France, translated by A. H. Bell. (G. Bell and Sons, Ltd., London); *Letters on Od and Magnetism*. By Karl von Reichenbach, translated by F. D. O'Byrne. (Hutchinson and Co., Ltd., London); *Evolution as Outlined in the Archaic Eastern Records*. By Basil Crump. (Luzac and Co., London); *The Physics of the Divining Rod*. By Maby and Franklin. (G. Bell and Sons, Ltd., London) and *Transactions of the Blavatsky Lodge of the Theosophical Society*. (The Theosophy Company, Ltd., Los Angeles).

IS THERE PROGRESS ?

[At this hour when thick darkness envelops the world and human slaughter is taking place on a wide scale made possible by modern scientific methods, the thoughtful everywhere are asking : "Are we not returning to barbarism? Is not progress a delusion? Must we despair of humanity?" The following two articles discuss this problem, from two opposite points of view. Dr. D. G. Londhe, Principal of the Wasudco Arts College at Wardha, believes that we mistake mere movement for movement forward and that we are not progressing. Dr. Radhakumud Mookerji, the well-known historian and author, on the other hand, is convinced that mankind is bound to evolve a higher and higher type of consciousness.

We agree with Dr. Londhe that "Civilizations rise and fall. The course of cultures is cyclic and not linear." In this cyclic rise and fall, however, we perceive a spiral movement. We suggest that a study of the history of mankind from this angle would enable us to see progress even behind the falling cycle. History repeats itself but ever on a higher level. We believe that humanity is going forward through a series of progressive awakenings and that its very failures are not irremediable if followed by as many undaunted struggles upwards. Is it not so that mountains are climbed? For this reason even at this critical hour we do not despair of humanity.—ED.]

I.—THE ILLUSION OF PROGRESS

It is human to live by hopes but most of our hopes are dupes and the tragedy of human life is further embittered by an inherent weakness of the will which makes us persist in cherishing illusions, even though we already realise, unconsciously perhaps, that they do not promise to be anything more. Man has persisted in his belief in immortality in spite of lack of any convincing evidence in its favour. The reason for this discrepancy between comforting hopes and their rational justification is to be sought in the general tendency of the majority to think with the crowd and to avoid the trouble of critically examining our fond hopes and soothing sentiments. Without being unduly cynical one may express one's profound conviction that the widely-held belief in the continuous progress of mankind through the ages is nothing more than a sweet sentiment and does not stand a critical and searching analysis of its arguments and implications,

In the first place, there is an insurmountable difficulty in setting up suitable standards of comparison and criteria of judgment. If we take into consideration the recorded history of mankind and seek to discover any trace of progress, we simply notice that one nation after another serially rises to the summit of glory and prosperity, showing in that period of bloom a great development in arts and crafts, religion, literature or politics, and that then after some national catastrophe each gradually sinks into inactivity, degeneration and decay. Thus there are, so to say, waves of glory and prosperity punctuated by the hollows and depths of degeneration and decay. But we have no means of determining whether the height reached by one nation was surpassed by its successor, and whether the level attained by this second nation was, in its turn, surpassed by a third. The primitive-looking peoples of to-day may have once de-

veloped marvellous cultures, as the boomerang-throwing Australian natives and the Aztecs of Mexico testify. Walt Whitman rightly wondered :—

“The friendly and flowing savage, who is he? Is he waiting for civilization or is he past it, and mastering it?”

A culture is nothing if it is not individual. Oswald Spengler would even regard every culture as being as individual as a botanical organism. Every culture develops a characteristic individuality, is inimitable and unique. The technique of building Pyramids was a peculiar property of the Egyptian culture. Similarly the art of preserving mummies has ever remained a unique achievement of the Egyptians. The individuality of the Greek culture consisted in the harmonious development of body and mind in the individual, in political institutions, in literature, in arts and in architecture. The Greek culture became a model and a source of inspiration to many European nations and from time to time many a leader of a cultural movement came forward with the watchword : “Back to Hellas!” Ancient Indian culture bore an unmistakable mark of inwardness and spirituality. At a very early stage of its historical development, Indian thought took a psychological turn. The characteristic feature of Indian culture is Yoga. In the entire available history of human achievement we come across nothing approaching the Indian Yoga. The modern culture of Europe and of America has found its characteristic expression in the theory and the practice of electricity in all its forms. The radio and the aeroplane are its characteristic twin symbols. Electricity and the internal-combustion engine sum up the triumphs and glories of the twentieth-century science.

Now, if we try to compare the Egyptian, the Greek, the Indian and the European cultures with a view to discovering evidence of progress, we meet with an initial difficulty, *viz.*, their characteristic features and expressions are so diverse and heterogeneous that we cannot place them along one line so as to be able to say “This particular culture marks a further stage of progress than that other one.” We cannot compare pyramids with political institutions and Yoga with the radio and the aeroplane! Those enthusiasts who affirm their faith in progress must take upon themselves the responsibility of pointing out unmistakable signs of progress from one era to another. We fail to detect any such signs which compel us to recognise that every succeeding cultural era shows humanity happier and better.

In the second place, those who are habituated to talking glibly of progress, find themselves in an inconvenient position when they are pressed to specify definitely the end of the process. A process of progress must have an end in view, a purpose to achieve. Progress without any conceivable end or purpose is a word without meaning. The enthusiasts of progress might urge that advancement of knowledge might be conceived as an intelligible aim and goal of the world process. Men will be engaged, according to this view, in the task of adding to the stock of human knowledge in all its branches. There will always be in man an insatiable urge to know more and more. Now, “knowing more and more” is in itself a process which has no conceivable end. And, strictly speaking, one process cannot be assigned as an end of another. However much man may know there will be always something more to know. It is an endless journey without

any hope of reaching a haven ! One feels an instinctive horror at the prospect of a non-stop sailing on a shoreless sea !

Moreover, a "more" in knowledge is not necessarily a step in advance. The Copernican revolution in astronomy was at first thought to be an advance over Ptolemy. Einstein's cosmos was regarded as an improvement over the Newtonian universe. But now we read with astonishment that some American astronomers are going back to Ptolemy's epicycles, hoping to verify what was once ridiculed as an astronomical myth. The trouble about "knowing more" is that often the new "more", instead of making an addition to our stock, altogether destroys our old structure of knowledge.

The advocates of progress may suggest perfection as a possible end and goal of the world process. Perfection is a wider concept than the advancement of knowledge. The idea includes physical and moral besides intellectual perfection. To view mankind as marching towards the goal of perfection is certainly a reassuring and a hope-imparting thought but it remains so only so long as we are content to take things superficially. It is a kind of cheap optimism like the one familiar to us in the words :—

God's in his heaven—
All's right with the world.

As a sentiment it is simply sublime but no one feels convinced of its truth. Everyone knows, rather painfully, that all is not well with the world and hence begins to doubt whether God is in heaven. Similarly, taken abstractly, the idea of progress towards perfection sounds unimpeachable but breaks like a bubble if we seek its verification in the facts of experience. The truth is that the universe cannot be happily conceived as a vast perfection-manufacturing plant, or a gi-

gantic slot-machine for getting out packets of perfection. The crucial question to consider is : Are we physically or morally more perfect than our ancestors ?

Are we moderns physically better than our predecessors ? No one can honestly answer this question in the affirmative. The verdict of the experts rather points to the contrary conclusion. The anthropologists find the so-called civilized men positively inferior to primitive peoples in beauty and symmetry of bodily form, in muscular strength, in power of endurance, in resistance to fatigue, in agility of movement and in speed and grace of gait. Edward Carpenter has stigmatised present civilization as a disease through which mankind has necessarily to pass, much as children have to undergo infantile maladies like measles. If health is wholeness, unity, harmony, disease is only disturbance of wholeness, loss of unity, disintegration, discord and conflict. It is easy to show that in every aspect of the present-day life of mankind there is want of unity, disintegration, discord and conflict and that, therefore, Carpenter is right in characterising the Eur-American civilization as a disease. Constipation, tooth troubles and myopia, the prevailing complaints of modern civilized men, were unknown to primitive people. In most cases the modern science of medicine deifies diseases instead of curing them, and the physicians ply their profession much as the priests used to play on the credulity of the ignorant folk in ancient times. The human race is showing signs of degeneration as is seen in the gradual loss of the walking capacity of the legs with the ever-increasing use of vehicles.

Morally also we are not nearer perfection than our ancestors. In modern

civilized society we meet with sophistication, hypocrisy and mutual distrust, in place of truthfulness, straightforwardness and candidness which were the acknowledged virtues of the ancients. Man can now circle the globe in six days, but man has lost the natural touch of sympathy and understanding with his next-door neighbour. Our moral fall is rendered more tragic by our intellectual perversion which seeks to justify our faults and makes a fetish of our frailties. The pseudo-sciences of Freudianism and Behaviorism are helping us in our intellectual dishonesty and moral hypocrisy. The modern age has failed to produce such spiritual stalwart figures as the Buddha, Jesus Christ and Confucius. But what is worse is that even the average man looks like a moral dwarf compared to his predecessor in the bygone ages.

Science is neutral as regards the possibility of progress. Dean Inge has shown how the enthusiasts of progress in vain invoke the support of science and philosophy for the superstition of progress. The world which physics and astronomy picture is indifferent to human hopes, sentiments and aspirations. In the vast immensity of space thinly populated by solar systems, galaxies and nebulae, man is an accident and we do not know whether any other worlds are inhabited by man and if so whether and what kinds of civilizations are built up there. In the very nature of the situation we can never obtain any sure knowledge of the other worlds and hence it is intellectual audacity or self-deception to talk of continuous progress from planet to planet.

A belief in progress implies a rationalistic view of history. The historical process, according to this view, is governed by necessary laws and principles which determine the sequence of events. The

truth of such an interpretation of history is challenged by historical happenings. Accident plays an overwhelming part in the determination of events. A wart on Cleopatra's nose would have changed the course of history. The Industrial Revolution is an irrational and a disturbing phenomenon in human history. Voltaire said : "King Hazard fashions three-fourths of the events in this miserable world", and we are convinced of this painful truth by the meteoric rise of Hitlerism on the European horizon.

Civilizations rise and fall. The course of cultures is cyclic and not linear. The movements in history are but ripples on the surface of a timeless Reality. If we stand on the seashore and, from this vantage-ground of philosophy, watch the waves rolling forwards and backwards, we cannot help remarking : "Movement there is here, no doubt, but Progress in the ocean as a whole there is none !" The incurable optimists of progress take only the full-moon-night's view of history and have no patience to wait till the dark night's ebb sets in. It was the discerning Disraeli who rightly remarked :

"The European talks of progress because by the aid of a few scientific discoveries he has established a society which has mistaken comfort for civilization."

Mistaking comfort for civilization has become too habitual with us. A few mechanical gadgets are, however, a poor compensation for loss on the moral and spiritual side. The machine—the Frankenstein monster—was invented to be man's servant, but now man has become the slave of the machine. *Mistaking mere movement for movement forward* is responsible for the illusion of progress. The running horse tied to a post only *thinks* that he is going ahead.

D. G. LONDHE

II.—THE REALITY OF PROGRESS

One must take a long view extending over centuries and millenniums to be able to judge whether the evolution of the universe is governed by a principle of progress and directed by a purposive intelligence or whether it is a mere mechanical process owning no such principle or plan. The confusion of thought that prevails on the subject is due largely to want of co-operation and co-ordination between Science and Philosophy (including Religion). The scientist is given to intensive and specialised work in a limited field and has no time to give to the general principles involved in his special studies. The philosopher also is not always inclined to examine to what extent scientific thought affects his conclusions and logic. Want of co-ordination between the two is responsible for the cultural chaos in which the world seems now to be engulfed. The beneficence of science seems to be obscured by its uses for mischief. Where it has so long served as the instrument of social welfare and of Man's conquest of Nature, it is now working largely as an instrument of destruction. The situation can be saved only by Science and Philosophy joining hands to create a new world-order and standing up firmly for Peace and Progress as the marks of civilization.

Civilization is based on unity which for some time has been undermined by separation and isolation. And yet there is some kind of philosophy behind this process of disunion. Behind the armies of nations are their dictators or parliaments, and behind them are their respective political creeds, Communism, National-Socialism, Fascism, Democracy, and behind the creeds are the philosophers: Marx and Engels; Hegel,

Nietzsche, Spengler, Sorel and Croce; Mill and other advocates of Liberty. All this separate thinking has led to separatist action, to clash of arms, to the rule of Force submerging Peace on Earth and good-will among men and switching off the lights of Progress for the time being. Materialism is for the moment triumphant.

But a long view of the past will reveal how through the ages has run one increasing purpose and how light has emerged out of darkness. The triumph of Matter or Force is not as complete as it seems. But the first necessity is a reform of Thought. Both Science and Philosophy must draw closer together by understanding their own limitations and find a reasonable basis for ethics and religion in place of the confusion and uncertainty now prevailing. First, the philosopher must frankly accept the main truths established by Science. For instance, he has to admit that the Universe is not centred in Man but exists irrespective of human thought. He must admit the position that men and their thoughts have no special place of their own in the universe except as its parts and products. The old idealist philosophy must now take account of a larger range of facts. The old metaphysical discussions regarding space and time, substance and qualities, must find new bearings. The old notion that what are called "Values", like Truth, Beauty or Goodness, are ingredients of the world at large is no longer tenable. As one philosopher has admitted, "Values are human inventions." This leads to the position that, in the sphere of ethics, actions are to be judged by their consequences and not in terms of

any supposed *a priori* moral principles.

Similarly, Science, too, has to admit of certain corrections, and certain gaps in its theory. For instance, the fundamental problem of the relation of Mind and Body is still to be solved. And although Science itself is a process of thought, Science is silent as to the nature of thought. It is also making the serious mistake of supposing that perception is the exclusive product of the known functions of man's sense-organs. Even as regards gravitation, it still remains, as in the old days of Newton, a "brute fact", unconnected with anything else known about matter, unless an answer is to be found in the internal structure of the atom. The Theory of Relativity has not been able to solve this fundamental physical problem. A similar unsolved problem is whether space, or the interval between things or processes, is empty. If it is empty, it cannot have any physical properties attributed to it. Otherwise it should be admitted as being not empty, as was done according to the old "ether" hypothesis.

We shall now consider the contention that while Evolution is a process of progress on the material plane, there has been no proportionate progress on the moral and spiritual plane and that there are even signs of a set-back and a decline. It may be pointed out that mental progress achieved by Science has carried with it a good deal of moral progress too.

There are at least five ways in which Science has improved our Ethics. Firstly, the applications of Science create new ethical situations. Two hundred years ago, a famine in China or in Russia was an isolated event. Today, thanks to telegraph, radio and steam-engine, such calamities evoke world-wide

sympathy and measures of relief and raise the ethical problem what action, if any, is right in such matters. Two hundred years ago, a workman worked with his own tools. Today, his tool may be a crane or a steam-hammer, and this raises new problems as to whether these should belong to shareholders, the State, or the Trade-Unions representing the labourers.

Secondly, Science opens up new duties by revealing new consequences of our actions. We are now alive to the civic duty that we must not run the risk of spreading typhoid by polluting the public water supply or smallpox by not resorting to proper isolation measures.

Thirdly, Science affects our whole ethical outlook by its conclusions as to the nature of the world. "One touch of Nature makes the whole world kin." This universal kinship is borne in upon men on realizing that they form a universal brotherhood with animals by a common ancestry. There may be again a view suggested by Science that since even the noblest aspects of human nature are but the products of a bloody struggle for existence, we should not help the weak and the suffering. There is also the danger of a relapse into Epicureanism from a keen sense of the vanity of human efforts amid the colossal apathy of the universe. But in all these varieties of views and attitudes there cannot be missed an element of rightness.

Fourthly, Anthropology is leading the way to comparative ethics by showing how different ethical codes are practised with equal conviction by different peoples.

And, finally, the scientific point of view is itself profoundly affecting ethics. This inculcates a rigid regard for truth and refusal to come to cheap, rapid and

unjustifiable conclusions, an attitude which amounts to agnosticism on the plane of religion. At the same time, Science bars out emotion as an obstacle to truth, except at the last moment. The scientist will study with the same devotion and enthusiasm a rose and a tapeworm, although his work may lead to the destruction of tapeworms and the propagation of roses. He tries to be always truthful and therefore impartial. Perhaps he carries his impartiality further than even the judicial point of view. A good judge will be impartial as between an educated man and a Veddah. A good scientist will be impartial between the educated man, a tapeworm and the solar system. He will study the tapeworm with the same zest as a statue or a symphony. He will study the solar system without the awe of his predecessors which led them to worship its constituents as being too great for human comprehension.

Science also induces an attitude of pride and of humility. Man finds out how the solar system is a group of bodies which are smaller than most of their neighbours and execute their movements according to laws which he has discovered. He has thus penetrated into their very hearts and seen through their mysteries. At the same time, so far as he himself is concerned, his pride is chastened by the consideration that he is but an aberrant member of the same species as monkeys, while his mind is at the mercy of a number of chemical processes in his body which he does not yet know how to control.

If Man's first duty is to know himself, he is helped to discharge it by anatomy and physiology. If our objective is human solidarity, it is better accomplished in the sphere of hygiene. As

Carlyle long ago pointed out, on the economic and political plane my neighbour's adversity may be my advantage but in the realm of hygiene it can never be so. In slums and in dusty occupations there will always be the foci from which the tubercle bacillus will attack the well-to-do. We cannot prevent the spread of diphtheria or of measles as long as we see families of six living in a single room. This solidarity against pathogenic micro-organisms extends beyond the boundaries of nationality, race, or even species. Every Panjabi infected with infantile paralysis, every Oriya with smallpox, every rat with plague, affects my longevity. In the field of health and hygiene, egoism becomes altruism, showing how materialism acts as an aid to ethics. Hate and fear always bring men together. Again, Science, by bringing to light the laws governing the inheritance of physical defects such as colour-blindness, short fingers, hæmophilia (failure of the blood to coagulate) or some types of deaf-mutism, promotes social welfare by suggesting restriction of marriage and family among these afflicted classes, instead of leaving these afflictions to be cured by chance or by prayer.

All this mass of silent evidence proves that progress is not in abeyance but is pursuing its own course beneath the orgy of violence through which civilization is passing for the time being.

We shall now consider how far Science is consistent with the view that Evolution is directed by a Design. To put the question bluntly, Are the universe and the human body mere machines, or are they machines guided by God and the soul respectively? Science has shown that the human body is composed of cells, and the cells of atoms, while many

of these cells can be cultivated outside the body and have a life of their own. Hence they do not derive their life from the soul or from anything outside themselves. But their co-operation manifests itself in the life of the whole man, and more particularly in his consciousness. Indeed, life, organic unity and consciousness are facts more certain than the existence of cells and atoms. Aggregates of a certain kind manifest qualities not present in their components. They have qualities such as life or consciousness which are quite foreign to their parts. Now, if the co-operation of some thousands of millions of cells in our brain can produce our consciousness, why should not the co-operation of millions of human beings determine what Comte called a "Great Being"? Such a Great Being is as much a reality as the individual human consciousness.

Live things are actuated by something more than the physical and chemical reactions of their material organisms. A surgeon opening up an abscess depends upon natural agents for the process of healing. A hormone may be the physical agent for carrying out the process, but does not its agency point to a design?

As Lord Balfour put it :

"No man can either perceive or imagine the mode in which physiological changes give birth to psychical reactions."

Evolution reveals regulation and uniformity of behaviour amid the immensities of the universe beyond the ken of the telescope and the minutiae of atomic structure beyond the ken of the microscope, amid the whirling electrons as amid the revolving planets. The same chemical elements are found in this globe, in the planets, in the bodies of men and of animals, as are glowing in the remotest nebulae. The precision of

the angles of a crystal, the symmetry of the rays of a snowflake, and the perfect mosaic of the pigment-cells of the retina proclaim with one accord that no chance assemblage of particles could have engendered this wonderful regularity. Electron, molecule, living cell, plant and animal --all reveal uniformity in construction and self-consistent conformity to plan. Nature's mode of working is the same, whether she is dealing with atoms or with stars or with life. The universe is a self-consistent cosmos. As Sir James Jeans puts it, "The trembling Universe must have been balanced with almost unthinkable precision."

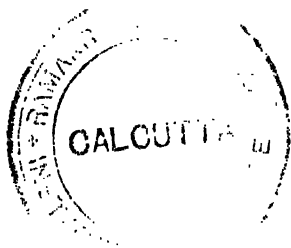
And the universe has developed towards Man. Evolution is marked by individuality and self-organising activity along the whole scale of creation ending in the human personality. At the summit of this cosmic ladder stands the human race with its spiritual endowment. Man is part of the evolutionary process which has gone on since life began and he is the culmination of that process. Never before has a single species spread over the whole earth, subdued all other species, altered its environment by its own inventions and attained self-consciousness. The problem of evolution has now come to an end in all other species. It is operative in Man alone. And even in Man, physical evolution has ceased. But there is no limit to his mental and moral development. The first stage of Man's advance had been physical, a part of natural history marked by changes of physique. In the second stage it was moulded by discoveries of technique. The next stage is the physical. Evolution from brute to man has ended in man's mind which opens the path of evolution up to

infinity.

And are not intimations of the Infinite and the Immortal received by mortals? Man's natural aim in life is to seek the permanence of all that he holds near and dear. He is always seeking what is real, true and permanent, and avoiding what is unreal, false, illusory and transient. He has always a vision of what is better and more perfect, of what *ought* to be in all that he does, thinks, or feels. He feels pervaded by the perfect which always haunts him. The finite cannot exist apart from the infinite. Man cannot deny the Divine in him. He is himself a spark of the Divine. The

Infinite offers infinite ways of approach to It by the finite. Man can pick up the Divine scattered along his life's way by carrying to perfection on its own lines every relationship that he cultivates in the course of his life. Man thus approaches God by making himself godlike in all his feelings, thoughts and actions. He cultivates the universal and merges himself in the universal by an inner urge which cannot be repressed, by the very law of his being. Mankind is bound to evolve a higher and higher type of consciousness. The cosmic plan will have its own way of continuous progress.

RADHAKUMUD MOOKERJI



EFFECT AND CAUSE

Of interest in connection with the symposium on Causality at the Madras Sessions of the Indian Philosophical Congress late in December is an implication of the Confucian teaching which Mr. King Chien-kun brings out in *T'ien Hsia Monthly* (Shanghai) for October-November 1940. Confucius said "Things have roots and branches : actions have ends and beginnings." Mr. King thinks the inversion of the usual "beginnings and ends" is deliberate and that it points to a neglected aspect of causality, namely, that man, because he possesses the power of imagination and so is able to evaluate past happenings and present needs, can select his ends and plan action to bring them about, thus substituting the law of effect and cause for that of cause and effect.

We still sow to reap, but we now sow to

reap what we want to reap. After we have sown, Nature's law of cause and effect comes again into force, but with this difference : it will now be serving our purpose

But the result is already implicit in the first act towards a given end. We need not wait till the action is complete to see how it will turn out.

Right ends can only be attained by right means. . . Branches are roots coming to their final stages of development, and roots are the beginning of branches. They are but two names for different stages of one process.

When we act under the direction of the principle of life in us, which is that in all things, Confucius' grandson Tzu Ssu points out, the ends we seek will be the ends of all life and all our acts will be beneficent.

NEW BOOKS AND OLD

SANTAYANA'S FOURTH REALM OF BEING *

I

This is the fourth and perhaps the most important volume of the author's ontological system. It tackles a very important metaphysical issue,—what is spirit and what is its position in the world of physics? Spirit, according to Mr. Santayana, is in the end a product of matter. It is born of the psyche which is conceived as a biological entity. It is the same thing that is called consciousness. It is essentially immaterial. But it is necessarily incarnate. There can be no such thing as disembodied spirit. It is not a substance existing in its own right.

Being born of the flesh, spirit suffers. Its natural function is that of pure intuition. It is not a power, intervening in the flux of matter. It is naturally guiltless. But it is dragged away from the spontaneous exercise of its liberty, and held down on the rack of care, doubt, pain and vice. It is distracted. This distraction is summed up under three heads,—the flesh, the world and the devil. Liberation is what it seeks.

This liberation cannot be attained by the absence of the body, but rather by its perfection. Similarly, we cannot flee from the world. It is the inevitable environment of the spirit. We must therefore seek to understand the world. The devil is an enemy that is internal to the spirit. It is of the same substance as the spirit. It cannot be destroyed, but it can be controlled. The Indian notion of "not being born again" is criticised. According to Mr. Santayana, it confuses the psyche with the spirit. The psyche is never born again, while "the spirit is inevitably born again so long as there is consciousness anywhere". Salvation is neither a new life

in heaven, nor existence without life. Nevertheless he sees meaning in the Indian view of the individual being one with Brahma in liberation.

Spirit is terribly distracted; and the nearer we come to spontaneous, disinterested, pure intuition, so much more nearly has spirit within us been freed from ourselves, we have become identical with Brahma.

Heaven is not another cosmos, or a new physical environment. It is already within us,—“this very emancipation and dominion of spirit over itself, which raises it above care even for its own existence”. There is no real God in the theological sense. At the same time prayer, properly understood, is the most rational form of life for a spirit that has attained self-knowledge.

Mr. Santayana has elaborated his notion of spirit from the stand-point of common-sense. He is singularly free from religious prejudice and scientific bias. But even within these strictly rational limits, he has failed to do justice to the problem. We have no evidence for spirit's being the product of the physical organism. To affirm that it is such a product is sheer dogmatism. Even Mr. Santayana recognises that matter and spirit are logically incomparable.

It may be thought that the ways of reality are after all inscrutable to us, and that many things are possible which we cannot conceive. But then it is a clear misfortune that the spirit is born. For the price of its existence is distraction. To be distracted and to strive endlessly for liberation can bring no positive gain. It would be best in the interest of spirit itself that it ceased to exist.

* *The Realm of Spirit*. Book the Fourth of *Realms of Being*. By George Santayana. Constable and Co., Ltd., London, 16s.)

Let us suppose that existence in the body, for all its suffering, is dear to the spirit ; and so also is its striving, although endless, to return to the purity of its nature and to a life in conformity with it. But if death ends everything for the spirit in any particular body, what does all the striving avail ? There can be no real values to live for and to die for. Religion understands human psychology much better when it sets up eternal values as the goal of our striving.

Mr. Santayana's treatment of the

subject is more literary than philosophical. He does not *argue* to establish the truth of his positions. He finds them true as a poet or a seer might do. He misconstrues Indian thought. The great merit of the book is that, in spite of much that is obscure and vague, it answers certain questions about spirit in a straightforward way. Mr. Santayana does not think moral and religious issues irrelevant to the subject, and whatever the merit of his views, he has propounded them with courage and confidence.

G. R. MALKANI

II

In the Preface to his *Scepticism and Animal Faith*, which may be regarded as the substructure to the philosophic edifice now completed in this volume, Mr. Santayana described his aim as "a revision of the categories of common-sense, faithful in spirit to orthodox human tradition". And for him common-sense and the orthodox human tradition deny all supernatural claims. Spirit, far from descending from some ideal realm into matter, is earth-born and essentially incarnate. The flesh breeds it and it is "a phase of some psyche", which is itself the organic life of the body, the substance of which is the common matter of the whole universe. Intellectually, therefore, Mr. Santayana is a convinced materialist. But he is a humanist, too, and in sensibility an artist, so that his materialism is charged with spiritual virtues. Above all he eliminates the false gulf between spirit and matter, which idealists so often create, even if he relates them not altogether satisfactorily. And by concentrating on the human expression of spirit and disregarding its cosmic aspects, his book has a moral value and is, as he says, an exercise in self-knowledge. Although spirit in man is, in his view, a natural growth like others, it is essentially independent of the psyche from which it springs and the flux of existence to which it is tied. The genius of pure spirit is awareness and understanding and a love

of order and harmony. It is the spectator of the Cosmic Dance and, far from possessing active will in itself, "the Will in spirit is precisely *not to will*, but to understand the lure and the sorrow in all willing". It cannot deny the nature of which it is a part, but it can be distracted and tormented by the passions of the animal psyche, which in arrogating to itself the omniscience of spirit translates spirituality into egotism.

Then spirit, instead of being a deity in swaddling clothes, born helpless and despised, to suffer in all who suffer, and rejoice in all who rejoice, becomes the voice of an animality that has taken to praising itself, unnecessarily and wickedly confirming itself, in the name of heaven, in all its partiality, delusion, injustice and hate.

The Christian reference here is not accidental. For Mr. Santayana claims to have reduced Christian theology and spiritual discipline to their secret interior source and he views the impiety of the modern world and its materialism, which is in truth a disrespect for matter, as equally un-Christian and unnatural. Yet his philosophy as a system contradicts Christian theology and is in some respects much more akin to Indian thought. This is particularly evident in his chapters on "Liberation" and "Union" in which he discusses the Indian conception of Brahma and Nirvana with discriminating insight. He is, in fact, as admirably critical of blind

ecstasies as of moral negations. And while revealing in many ways how the life of the spirit is one of tension between its innate perfection and the stormy flux of existence he maintains

also its openness to all experience, however humble or exalted, which it lives to inform with joy and understanding. And his style, as ever, reflects the humane and moral sensitiveness of his thought.

HUGH I'A. FAUSSET

WHITHER DEMOCRACY

I *

The interrogative title of this little symposium now admits of only one answer—"In deadly peril." This is not the answer which emerges from the essays either collectively or individually, for they were written during earlier months of the war, before people so well-meaning as these essayists had realised that the totalitarian forces now aspiring to dominate the whole world are bent not only upon destroying all systems of popular government, but upon exterminating as many as may be of all democratic peoples, regardless of age, sex, creed or colour.

The writers do not attempt any redefinition of Democracy but it is clear that the meaning they attach to it is more or less that which it has acquired in Western Europe and America, a meaning tolerably well understood throughout the world—namely, the legal right of individuals to pursue the ends of economic life according to inducement, not compulsion; the regulation of politics by parliamentarianism, or something like it; and the liberty of individuals to hold and to express their individual opinions. What is remarkable about the writers of this book is that they say so little of the danger to these things from the foreign powers now openly sworn to destroy them. With one exception, these writers seem more obsessed by the idea that the values of Democracy may be compromised by the nations now defending it, because of the militarist organization which war imposes. If they had been writing only last week, the curious unbalance of emphasis in their argument would perhaps have been redressed.

The over-addiction to criticism of the governmental system of one's own nation, even when war threatens that nation's existence altogether, has been a chief weakness of Democracy. This is discussed by Mr. R. H. S. Crossman, in what is certainly the most useful section of this book, and he rightly points out that the anti-patriotism which has become stereotyped in the politics of "the Left", is the suppression of a natural reality which therefore tends to become projected into an "inverted patriotism". We are all familiar with this phenomenon of which Mr. Crossman gives a typical instance from an experience when he was lecturing to a working-class audience on Soviet diplomacy:

An intelligent Trade Unionist got up and said "The Russians feel that there is in the U.S.S.R. something of eternal value, which must be defended at all costs. This justifies any and every measure of diplomacy, however ruthless." It did not occur to him either that there might be something of eternal value in Britain worth defending, or that, if there was, he would be the first to denounce any ruthless measures taken by the British Government. He had simply transferred all his patriotism to the U.S.S.R. ... he displayed the very jingoism... which he regularly denounced as vicious nationalism.

None of the writers of this book go so far as this, but except for Mr. Crossman they are not far enough removed from such an attitude, for all of them seem to be basing their political hopes, not upon their immediate neighbours and countrymen through whom alone they could bring anything real to pass, but upon some disembodied force of idealism in harmony with their opinions. One

Where Stands Democracy? Essays Prepared for the Fabian Society by HAROLD LASKI, R. H. S. CROSSMAN, G. D. H. COLE, K. ZILLIACUS, LEONARD BARNES, HAMILTON FYFE. (Macmillan and Co., Ltd., London. 3s. 6d.)

has rather the feeling that each of them is accepting the war on conditions, as a thing he will put up with provided it will lead the world into better conformity with the ideas he has publicly advocated in years past. Even Mr. G. D. H. Cole, whose contribution has the sound learning and critical perspicacity which usually distinguish his political writing, can write as follows :—

It is only worth while to fight Hitler if we are fighting for socialism—and not for Mr. Chamberlain and the restoration of obsolete institutions in which he still believes. On this basis, I support the war [etc.].

With all respect, I suggest to Mr. Cole that this is not quite true. Whatever institutions obsolete or otherwise, or whatever old gentlemen of Mr. Chamberlain's advanced years, may or may not survive this world cataclysm, we know Mr. Cole well enough to be sure that he is not "supporting" the war on that account but because all the people with whom he lives and works are fighting for their lives against a mass of foreign people with political morals similar to those of the African Masai,

whose whole mind, soul and material might are bent upon their destruction, Mr. Cole's included.

It seems a pity that Mr. Cole and other writers in this book could not avow motives so human and natural for siding with their countrymen in this elemental struggle ; it is surely regrettable that they still feel obliged to express more distrust of those who are trying to defend their lives than of those who are labouring to destroy them, especially as, while they do so, their actions are belying their words. They would do better, we think, to confess that the way of the world has surprised them, even if they had to write some things not exactly consistent with the theories they have publicised in earlier and happier times. The obstinate fixation of the mind upon social theories and generalizations which, however well-founded and well-meant, may not be borne out by the course of experience, is not, we think, an inherent or a necessary defect of Democracy. But it is a weakness which afflicts many democrats ; and may have something to do with "Where Democracy Stands" to-day.

PHILIP MAIRET

II

This is a courageous book, for it faces facts—and the facts about Democracy are very different from the sentimental fictions which are paraded so tediously today. Not only does Miss Hamilton indicate clearly "the record of democratic Europe in the course of the last twenty years", but she also expresses the fear that, in Great Britain, Democracy is manifesting qualities and characteristics "which suggest its unsuitness for the task of government in any but favourable conditions ; and which may... welcome some form of tyrannical rule—some variant of National Socialism or Bolshevism which, in all probability, will introduce itself by some less alarming title". It is necessary to stress that, with Miss Hamilton, this

is a fear—not a hope—for this fact raises her arguments above the level of propaganda. This book annihilates the sentimental conception of Democracy. Miss Hamilton makes it diamond-clear that, logically, Democracy is nonsense. (Those who deny the truth of that statement should ask themselves whether they would care to embark for a stormy passage with a Committee on the bridge instead of the Captain.) The author permits no casuistry on this issue.

All achievement that is real is the work of individuals ; all progress in art and in science has been made by the one or the few. No crowd can write a poem, paint a picture, or design a building—the very idea is ridiculous.

The question stands that, if Democracy

* *Lament for Democracy*. By CICELY HAMILTON. (J. M. Dent and Sons, Ltd., London. 3s. 6d.)

is, logically, nonsense, what explanation is to be given of the fact that it endured so long as the professed political creed of the Western world? The suggested answer is that all political concepts—from the Divine Right of Kings onwards—are a reflex of religious ideas. Democracy is a reflection, in the political sphere, of the belief in the supreme and eternal significance of the individual soul. While that belief is held unquestioningly, Democracy is justified on a level other than logic. Directly that belief dwindles, Democracy is judged by logical standards—and is soon found wanting. It is no coincidence that those countries which denounce Democracy so vehemently are the ones which deny "Christianity" so venomously.

It has been said that Versailles was the first democratic peace in history—and the worst. It is important, however, not to confuse the slogans of the

1914-1918 war with the actualities underlying that conflict, for it was with the actualities that the politicians at Versailles were concerned—not with the slogans. This is the reason, of course, why the world was not made safe for Democracy, or, indeed, safe for anything, except despair and hatred—and the chaos which these engender.

It is, perhaps, significant that the present conflict has not been prodigal of slogans—and that several, once trumpeted on high, are heard no more. The underground motives of this struggle will emerge when peace is made. Then, and not until then, we shall know whether the actuality underlying this war is a desire for a New World—or the determination to destroy a great power, industrially, in order to provide economic elbow-room for its rivals.

CLAUDE HOUGHTON

Our India. By MINOO MASANI. (Humphrey Milford, Oxford University Press, Indian Branch. Rs. 2/12)

Here is a little book "for the young of all ages" that merits equal praise for the author, the illustrator, C. H. G. Moorhouse, and the publisher.

Closely following the pattern of *Moscow Has a Plan*, the author and the artist have set down for us—in words and in drawings and diagrams—an astonishing mass of facts and figures concerning the material resources of India, the present economic distress in the country and the possible remedies for that distress. The author's view-point is frankly Socialist but it is not necessary to agree with it (though the present reviewer does!) to appreciate and to enjoy the book and to learn from it a lot of objective facts about this country of ours.

It is an ideal gift for the young because it is written in a simple, chatty style, printed in clear bold type and very attractively bound in hand-printed *khaddar*. And, above all, it is ideal for youthful reading because it is written by an optimist—one who, not unmindful of

the unpleasant realities, is yet passionately hopeful about the future. The author's enthusiasm is infectious and the book will no doubt fire the imagination of the young, making them conscious and proud of their national heritage and also (let us hope) will instil in them a desire to do their bit for the regeneration of their country. For those who are older in years, it will prove a handy and useful reference-book which, unlike most reference-books, is readable and inspiring.

I realize, of course, that the author set out primarily to describe "India's resources of men, power and raw materials". But I cannot help feeling that the all-embracing title, "Our India", would have been more justified if the author had also devoted a little space to our India's resources of the mind and the spirit, our cultural heritage. After all, is not the fact that India possesses a soul like Gandhi and a mind like Jagdish Chandra Bose at least as much a matter of pride as the fact that our coal resources are 53,000 million tons or that we produce 414,000 metric tons of manganese?

K. A. ABBAS

Fighting for Life. By JOSEPHINE BAKER. (Robert Hale, Ltd., London. 10s. 6d.)

This autobiography is in the outward, the objective, class. The author writes of her public life only. It is through her work that we get at her personality. And we are left with a veneration for it which would probably amuse her—for she has none. Yet to be in contact through decades with, on the one hand, extremes of poverty and, on the other, with official *bêlise*; and to emerge unembittered is a pretty rare feat.

Humour, a stubborn courage, brought Dr. Baker through. She was far from being sentimental about babies, or about "the poor". Simply she felt that for American slum children to die at the rate they did was a *waste*; felt unconceitedly that she must give herself over to stopping it.

At the beginning of the twentieth century the field of child welfare was untrodden. Dr. Baker fought against obstruction from the medical hierarchy. She fought against obstruction from municipalities, from politicians. Her ideas were new, her sex was against her.

She passed a civil-service examination for the position of medical inspector to the Department of Health. Her first assignment was inspecting children in school. She found this system, as worked, a farce. Later, she was offered a position in hunting out and looking after sick babies.

The ordeal was gruelling. Her district was the heart of "Hell's Kitchen", on the West Side of New York, the season, the height of summer. She climbed immense flights of stairs, "met drunk after drunk, filthy mother after filthy mother, dying baby after

dying baby". Fifteen hundred babies died each week—of dysentery and other things. Maternal ignorance was terrifying. Beds were bug-ridden. Milk was drawn from rusty cans. Ventilation unknown.

She appealed for and collected money. Got baby health stations set up in all of the poorer districts. Graduate nurses visited mothers in their own homes, giving simple instructions. The instructions now would be commonplace; then they were revolutionary. Results astounded authority. Doomed babies lived. In the end the First Bureau of Child Hygiene was established.

Looking back on her work from the present day, Dr. Baker finds it strange and unreal that she should have been the first woman to hold an executive governmental position; the first woman (or human being for that matter) to act on the idea that preventive medicine in baby and child care was a function of the government. Today women are everywhere in public life. Yet Dr. Baker, that fine-fibred human being, views their achievements a little wistfully. They have not made the strides she had hoped. Has the vote done them so much good, after all? she wonders.

One might retort, has the vote done men so much good? It is not on the superficial political plane that the world's ills can be cured; only on the basic economic plane.

The chapter on Russia, where Dr. Baker went to investigate the Soviet efforts at child welfare, is worth special attention. It is the most acute and lively, the most sheerly entertaining of the book. Unbiased, it completely convinces. A pity it could not have been trebled in length.

IRENE RATHBONE

Pragmatism and Pioneering in Benoy Sarkar's Sociology and Economics. By NAGENDRA NATH CHAUDHARY. (Chakravarty Chatterjee and Co., Calcutta. Rs. 3/-)

An encyclopedic genius and a builder

of Bengal, Sarkar has woven a network of persons, institutions and movements during the past forty years and has created a complex and comprehensive ideology conveniently summed up as Sarkarism. In the book under review Mr. Chaudhary

presents the pragmatic and pioneering aspects of Sarkar's teachings. By Pragmatism he understands the practical, dynamic and progressive spirit and proceeds to show how in pedagogy, internationalism, social philosophy and economics Sarkar's idealism is marked by a strong practical vein. In educational reorganisation Sarkar would make the exact and material sciences compulsory, these being taught in the mother tongue of the pupil. In international orientation he demands that in India "the number of first-class men and women in arts and sciences, liberal and applied... must be six times those in England, or Germany or France or Japan, or three times those in the U. S. A." The interpretation of even the spiritual and cultural mission of Shri Ramkrishna as reflected in his equation, "Ramkrishna = World-conquest", depicts his religious pragmatism. Sarkar conceives progress as a series of

small successes of good over evil. Every victory for the good will only mark a prelude to a fresh fight with evil in a new form, though evil and poverty will never be finally overcome.

The pioneering in Sarkar's economics consists in the fact that his was the first attempt to align Indian economic theories, data and methods with world-economics. Sarkar's equations of Comparative Industrialism, for example (1) "India (1932) = Germany (1860-1870); (2) India (1932) = Italy and Japan (1900-1905) etc., constitute his special contribution to economic methodology. These equations, it may be pointed out, are useful and instructive in themselves, but they do not carry us very far and do not promise to be productive of any far-reaching results.

The book makes stimulating reading and is occasionally suggestive of the vast intellectual vistas opened by Sarkarism.

D. G. LONDHE

Reincarnation and Other Essays. By EUGEN KOLISKO. (King, Littlewood and King Ltd., London. 7s. 6d.)

The value of this book lies in the collection of data which Dr. Kolisko has gathered from important works to demonstrate the tremendous change of opinion that has taken place in the scientific world in regard to theories accepted in the nineteenth century. According to recent discoveries our earth is no longer a mass of inorganic matter but a body of living substance; man is no more considered the offspring of the ape, but "the highly appreciated 'forefathers' of the Darwinian epoch" are thought to be "degenerate descendants of more human-like creatures"; thinking is no longer regarded as a product of the brain but the brain is produced and modelled by thought, and human life instead of being governed by "chance" is, today, found to be ruled by cyclic law.

As to Dr. Kolisko's personal opinions and beliefs, we leave them to the gullible and the blind believers, based as they are not always on scientific facts, but on his own imagination and the "clairvoy-

ant experience" of Rudolf Steiner. Especially is this the case in regard to his Essay on "Reincarnation" which, apart from containing convincing arguments and striking illustrations in support of rebirth, is replete with false conclusions and fantastic speculations. Of the person who claims to "have the gift of seeing the previous incarnations of people in their surroundings" we would say: Beware!

Mr. Dagg, in his Introduction, criticises H. P. Blavatsky for having offered no scientific basis for the teaching of Reincarnation. The reviewer does not know from where he has his information but would invite Mr. Dagg, and all interested in the subject, to go to her *Secret Doctrine* and *Key to Theosophy* to verify for themselves how scientific is her exposition of Reincarnation. Based as that teaching is on Ancient Spiritual Science, however, it may take centuries yet before all its aspects can be verified and proved by the men of modern science who still have to discover not a few of the laws on which it rests.

M. L.

The Integration of the Personality. By CARL G. JUNG, M.D.; trans. by Stanley M. Dell. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 15s.)

When the publishers say of this volume that it "provides the final word on many vexed questions" they are claiming more than the author would claim, for Dr. Jung assumes no finality, least of all for his own opinions. Yet his book is an immensely valuable contribution to psychological thought and no brief review of its contents, such as this must be, can do justice to its author's pioneering audacity and intrepid quarrying in hidden fields.

Dr. Jung digs deeply. In a region where Sigmund Freud was content to bore into the cesspools of human sub-consciousness, Jung penetrates into the boundless waters of a psychic ocean. He possesses what orthodox psycho-analysts have never possessed, a synthesising and an interpretative mind; he describes the wood as well as the trees. This synthesising ability conjoined with insight leads him to his celebrated hypothesis of the unconscious, where "trees" and "woods" have alike their rootage in a psychic substratum common to them all.

The unconscious is not exclusively "personal", for deeper than the personal psyche there exists a super-personal or collective unconscious, a psychic foundation active in every private life. What feeling-toned complexes are to the *personal* unconscious, that "archetypes" are to the *collective* unconscious. But what is an archetype? Briefly stated, it is a primordial image; embedded in the psychic substratum it is consciously formulated in terms of esoteric teaching, myth and fairy tale, and in the alchemistic symbolism with which a long chapter in this present volume is exhaustively and suggestively concerned. Since myths are psychic manifestations—symbolical projections of an inner psychic drama—loss of symbolism means loss of power. Western man has all but lost his traditional symbolism. Shall he then turn towards the East?

"We Westerners", confesses Dr. Jung, "are still barbarians and children when it comes to the psychic world... We can-

not yet compete with the intuitive clarity of Eastern vision." Yet it were better, he thinks, to embrace spiritual poverty than to feign possession of a heritage foreign to the West; the Protestant would be untrue to his history were he, like the Theosophist, to cover his nakedness with an Oriental dress. (May it not be, Dr. Jung, that Theosophy represents an interweaving of symbolical heritages and is therefore a universal formulation of the archetypal *eidos*, wedded to neither East nor West?)

The unconscious, as Dr. Jung presents it, is prior to consciousness, autonomous and unassimilable by the conscious mind. It corresponds, as the author notes, to what Hindu philosophers have known as the "universal mind"; but here the author runs counter to an Eastern assumption. Since consciousness implies exclusiveness, selection and discrimination, the idea of a universal consciousness is, he contends, a contradiction in terms. Yogic methods may lead to an extension of consciousness but extension involves the sacrifice of detail and of clarity. Samadhi "seems to be equivalent to an unconscious state". (May there not be, Dr. Jung, a level of awareness transcending ego-consciousness and unconscious alike—a dweller in the innermost?)

Dr. Jung's alternative is individuation, the development of personality exemplified in the upthrust of the single man who emancipates himself from the conventions and the symbolisms of the common herd. Summoned by an inner voice he obeys a law that confronts him from within. But how few have approached within reach of this goal! The masses are the victims of "psychic epidemics". When madness seizes hold of an entire people, the inner voice becomes of small account. Contemporary history gives tragic point to some words of Jung, first written in 1932:—

Man is exposed to-day to the elemental forces of his own psyche. Psychic life is a world-power that exceeds by many times all the powers of the earth.

Only through suffering can enlightenment come.

LESLIE BELTON

An Introduction to Hegel. By G. R. G. MURE (Humphrey Milford, Oxford University Press. 10s. 6d.)

It has been the present reviewer's belief that every history of philosophy is really a history of idealism and that realism comes on the scene now and then only as a protest against the speculations of idealism whenever these appear extravagant. Particularly in the English-speaking countries realism has been the fashionable philosophy for some years. But when the results so far achieved are reviewed, co-ordinated and made consistent, they do not fail to end in a new type of idealism. Whitehead started as a provisional realist but it is difficult to differentiate his consummated views from the conclusions reached by some of the great idealists. It is no wonder, therefore, that the interest of philosophers is again turning towards idealism. But attempts should be made to present their views from different sides and to make them easily understandable.

The present work by Mr. Mure is an attempt to introduce Hegel to the beginner. Just as it is often said that history repeats itself, we shall not be far wrong in saying that philosophy repeats itself. It has been recognised by many that what Hegel is to Kant, Aristotle is to Plato. Mr. Mure introduces Hegel therefore mainly through Aristotle. The views of Kant are not so elaborately discussed as those of Aristotle; and as a logical stepping-stone from Kant to Hegel Mr. Mure

uses Bradley. It is of course a controversial point whether Bradley has gone beyond Hegel or only leads up to Hegel. Mr. Mure takes the latter view.

The whole philosophy of Hegel is not presented in this book, but only his central principle. The author's opinion is that

an introduction to Hegel must be primarily a study in pre-Hegelian philosophy and in the second place not an epitome of Hegel's system but a reconnaissance of its main principle.

It may be useless to criticise an author for not doing something which he deliberately wanted to avoid. But an exposition of how the principle is made to work in Hegel's philosophy as a whole might have given a clearer idea of the principle itself. Yet it must be laid to the credit of the author that what he wanted to accomplish he has accomplished admirably. Hegel's central principle is expounded in its bearings on the central principles of the pre-Hegelian philosophers. And the book can be used with advantage not only by the student and the layman but also by the teacher.

Mr. Mure makes some important statements about Hegel, one of which is that he is not an intellectualist. This of course conflicts with the general opinion that Hegel is the colossus of intellectualism. But Mr. Mure has his own reasons which it would be better for the reader himself to study and appreciate.

P. T. RAJU

Studies in the Middle Way. By CHRISTMAS HUMPHREYS. (The C. W. Daniel Company, Ltd., London. 4s. 6d.)

The necessity of living dangerously, or of living from moment to moment, as one of the Masters has termed it, is clearly brought out in this little book, which might be called a "Modern Manual of Spiritual Truth". It is not often that one gets such an excellent blend of culture, scholarship and spiritual understanding as one finds here. The Zen Buddhism of China and Japan, Hindu and Christian teaching, as well as the more orthodox forms of Buddhism

find their place here; or perhaps it would be more just to say that the force which expressed itself in their form is analyzed and explained, for this book, like the Masters from whom it clearly derives its inspiration, is the very negation of creed and orthodoxy, for which it substitutes the aim "to focus our attention on reality itself, instead of on our intellectual and emotional reactions to reality". In other words, the object is to draw aside the curtains that blind our eyes to the Truth instead of exchanging one set of curtains for another, as happens in the case of sub-

stituting modern science for, say, orthodox Christianity, as an attitude towards life. Thus,

The word "science" means knowledge, but "scientists" decide, before seeking to know, that nothing is knowledge which cannot be proved by standards of their own determining, and these are laid down by the intellect. If they would truly *know*, they must therefore enlarge their field of search, and the first move is to abandon the choosing between alternatives.

There are several provocative thoughts in this passage, as there are in nearly every sentence of the book. The whole is a beautifully presented, well-digested example of the tendency which is becoming more and more apparent throughout the world among certain groups of people of searching for the truth, wherever it is to be found, and however far afield from present-day ideas it may lead.

This book is an expression of modern

Vital Religion—A Brotherhood of Faith. By SIR FRANCIS YOUNGHUSBAND. (John Murray, London. 3s. 6d.)

This is a collection of addresses given by Sir Francis Younghusband before a variety of audiences, ranging from the boys of the Winchester Public School to the Aristotelian Society of professional philosophers. One theme runs through them all, *viz.*, that "working in the Heart of Things, in and through and above us all, is a Joy-giving Power, which must inevitably prevail in the end", prevail over the sufferings as well as over the disharmony that are so prevalent in the world today.

This sense of Joy, which to Sir Francis is the secret of the Universe, more fundamental even than Love, is no second-hand or hearsay experience for him. With the assurance and the humility of those who have lived through such transforming experiences he tells us of more than one precious moment in his life when he felt transported beyond himself, united with "a mighty joy-giving Power at work in the world, at work in all about

man's longing for reality. The thinking man of today is no longer content with palliatives such as are offered by some political and economic as well as religious creeds. He wants to know the truth. He suspects that it may be painful, and he is right in thinking so, as is so ably maintained by Mr. Humphreys in his chapter "In Praise of Pain", but he knows that it is much better to face immediate pain, and in facing to overcome it, than to go from one painful blind alley to another from now till the end of the world. The concluding sentence of these studies epitomizes the intelligent modern man's attitude, if he is one who has earnestly sought for life.

Whether viewed as a religion, a science or an art, a habit, a hobby, or as the only thing in a dismal world which is "worth the wear of winning", this ceaseless effort to bestride and ride the Bird of Life is a whole-time job for any man, and its own supreme reward.

BANNING RICHARDSON

me and at work in every living thing". "I felt", he says, "in touch with the flaming heart of the world." Herein we recognise the genuine mystic experience.

This explains both the urge that Sir Francis feels, in spite of the weakness of advancing years, to go about sharing his experience with others and the fascination that he has for men and women of all religions who are gathering around him in his organisation, the World Congress of Faiths.

The book under review tells us, though not in connected narrative, of the stages by which Sir Francis was led to the organisation of the World Congress. First came the Congress of the Religions of the Empire, held along with the Empire Exhibition of 1924, then his association with the World Fellowship of Faiths and finally his own organisation, the World Congress of Faiths, which meets annually and attempts to do continuation work between sessions. The outbreak of the war has stirred the movement to greater activity and regular meetings are being held in London to promote understand-

ing between the different religions. It may well be that the movement does not take sufficient note of the fact of diversity in religion, the elements that make for conflict in national and religious groups as they are at present organised. His observation, *e.g.*, that religion can become the basis upon which the British Empire should stand may seem trite and

unreal. But there is no mistaking the genuineness of his religious experience or the winsomeness of his vision of "a world-fellowship of nations in which each nation would give of its best for the good of the whole and the whole would work for the good of each". To the realisation of this, he holds, the Inter-Religious Movement will have to bend its energies.

S. K. GEORGE

The Medical Discoveries of Edward Bach: What the Flowers Do for the Human Body. By NORA WEEKS. (The C. W. Daniel Company, Ltd., London. 6s.)

I consider it the duty and privilege of any physician to teach the sick and others how to heal themselves.... Having proved that the herbs of the field are so simple to use and so wonderfully effective in their healing powers, I deserted orthodox medicine.

These words Edward Bach, M.B.,B.S., L.R.C.P., M.R.C.S., fearlessly wrote to the Registrar of the General Medical Council who questioned him as to the advertisement he had published regarding his herbal remedies. Edward Bach's love of nature was so great that he often spent his holidays in the midst of mountains, trees and flowers. Any human being, bird or creature in pain aroused such compassion that he desired to help it. The fear of ill-health in his fellow workers and others was a study for him and he determined to find the simplest method to heal their minds and their bodies, to replace the scientific one which gave no certainty of cure but subjected the patient to greater suffering.

His theory was that disease is the outcome of a mental attitude and that it is only necessary to treat the mood (the personality) of the patient for the disease to disappear. He found twelve outstanding states of mind like fear, terror etc., to be the real causes of disease and so discovered the remedy to heal the state of mind. Nature is always bountiful. Many plants possess medicinal properties. The dew on the plant has miraculous power of healing. Thus Dr. Bach discovered the "sun-method" of prepar-

ing new remedies from flowers. He plucked a few flowers from a chosen plant, placed them in a glass bowl filled with clear water and left it standing in the field in full sunlight for several hours. He found that the water thus impregnated with the power of the plant was potent. He explored the country to discover the healing flowers: Agrimony for worry, Chicory for over-concern, Vervain for mental strain, Clematis for fainting and so on--other flowers for other states of mind. The interesting cases that have been recorded reveal that certain "incurable" diseases have been healed by his treatment.

The life of Edward Bach reveals certain special features. He had the divine gift of healing and the divine sense of touch. He would dream that he had the gift of healing, that the healing power flowed from his hand and that those whom he merely touched were healed. He gained true wisdom from the divine inspiration which is intuition. This intuitive power developed so much in him that he was able to foretell events and by this to render immediate help to sufferers, near or far. So finely developed was his sense of touch that he felt the vibrations of power emitted by any plant, and his body was so receptive as to feel the efficacy which that plant possessed. For all his work he received not a penny from the sufferers. Born in 1886, he breathed his last early in 1936. Really a remarkable life story, told with a certain spiritual pleasantness by Nora Weeks, one of the three assistants of Edward Bach who moved and worked in harmony with him.

R. B. PINGLAY

Krishna and His Song. By D. S. SARMA, M.A. (International Book House, Bombay. Re. 1/8)

Lovers of the *Bhagavad-Gita* will welcome the publication in book form of this interesting series of articles on "Krishna and His Song", originally written for THE ARYAN PATH.

Captured by the magic spell of Krishna's flute, Professor Sarma emphasises the point that the *Gita* is *par excellence* a Song, not a philosophical treatise or a text-book but an enchanting poem, a creation of the Spirit. Hence its appeal to all. Its message is addressed not only to the adept but also to the common man in the street. He stresses the fact that the *Gita* is above all a practical gospel, with the help of which we can live our lives intelligently

and purposefully. Its appeal is not only to the mind but to the heart and to the imagination as well and its aim is to convert us from men of the world into spiritual men. And the spiritual man, according to Krishna's Song, is not the recluse who runs away from the world and closes his mind and his heart to the joys and the sorrows of life, but "the ideal Yogin of the *Gita* is a practical mystic who lives in God but works in the world", who remains in society performing his duties with love and service to his fellow men. The spiritual life "is not an arid desert of repressions and privations, but a fertile valley in which love and friendship, art and poetry, and wisdom and valour have a place."

M. L.

Manifold Unity : The Ancient World's Perception of the Divine Pattern of Harmony and Compassion. By COLLUM. (Wisdom of the East Series, John Murray, London. 3s. 6d.)

That the universe is one and is an organic whole is an idea implicitly or explicitly accepted by almost all religions, both ancient and modern. But the unity of the world implies that it is a harmony in which the relation between the parts is fellowship and not conflict, and in which, in spite of variety of function, the equality of the worth of all parts has to be recognised. The idea of this harmony was worked out by the ancient religions in their "scientific rationalization, extravagant dramatic pantomime...lyric hymns, symbolic ritual, philosophic statement, mysticism, poetic allegory, startling by simple direct avowal as in the words : "I and my Father are one." Of all, the conception of the evolving universe as music is the most significant. Here God is conceived not simply as a creator but also as a composer. The realization of the divine unity through music is therefore said to be one of the best paths (*yogas*). In this connexion reference to the science of Hindu music and to the philosophical significance of

Krishna's flute would have been very instructive, but the author for some reason has omitted it. The sevenfold differentiation of tones (*svaras*) in Hindu music is at least one of the best developed. However, the idea of this harmony was worked out with the help of numbers also by the Pythagoreans, who are responsible for the idea of the seven Harmoniai in Greek music.

The opinion prevalent among Western scholars of Eastern religions is that the chief characteristic of Eastern religions is the idea of unity and not that of love or compassion. But our author rightly contends that this opinion is wrong.

This is the oft-recorded verdict of the wise men of the Ancient East that Divine Unity, since it is based on the sublime *harmonia* to which the universe bears witness, is also the expression of compassion.

The conception of the ancient Sumerian and Babylonian philosophers of the divine unity as the Mother, their entreating her to take compassion on them, the Buddhistic conception of Avalokitesvara and of Amitabhabuddha, and so forth are examples to the point. Indeed, if God is really the underlying unity that makes for the harmony of the universe,

he can be understood only as loving and compassionate. The bond of unity can only be love, not indifference or hatred. It cannot be even brute force or power, which by itself engenders only

hatred.

All students of ancient and comparative religion as well as the layman may read the book with interest.

P. T. RAJU

SHORT NOTICES

Sri Aurobindo : Some Views on the International Problem. By ANILBARAN ROY. (Sri Aurobindo Library, George Town, Madras. As. 2). In this pamphlet Shri Anilbaran Roy presents Shri Aurobindo's thesis that "the true basis of life and work is the spiritual" and describes his ideal World-State ; and Prof. Sisirkumar Nitra urges the Indian Universi-

ties to specialize in Indian thought, and particularly in Shri Aurobindo's philosophy. Shri Aurobindo's "free and natural groupings under a World-State" he believes will come inevitably, "either by a mutual understanding or by the force of circumstances and a series of new and disastrous shocks".

PH. D.

The Macmillan War Pamphlets, Nos. 1-6. (Macmillan and Co., Ltd., London. 3d. each). It is being realised increasingly that, if democratic ideals are to survive, the intelligent appreciation of democracy and freedom cannot be left to the minority who read serious books and who think for themselves. Publishers can do much to make the man in the street democracy-conscious. The informative and attractively got-up "Macmillan War Pamphlets", of which the first six have appeared, are directed to that end. The authors are well-known ; the style is direct and convinc-

ing. The first is Mr. A. P. Herbert's *Let There Be Liberty*, in which he contrasts life in Britain with fear-ridden existence in Nazi Germany. No. 2, *War with Honour*, is by Mr. A. A. Milne, a pacifist convinced of the necessity of winning the present war. In Pamphlet No. 5, *Nazi and Nazarene*, Monsignor Ronald Knox discusses the persecution of all idealism under the Reich. The Rt. Hon. J. R. Clynes, M.P., describes democracy's striking social achievements since his hard childhood in the cotton mills.

E. M. H.

Regeneration. By DENIS SAURAT (J. M. Dent and Sons, Ltd., Letchworth, Hertfordshire. 1s.). General de Gaulle, in his letter published in this volume, traces the calamities of the world to men's having too long forgotten to think. All will not agree with Professor Saurat's solutions of our problems, but none can read his brochure and not think. He

believes that

When there are in a body of men and women a sufficient number of persons who are free in themselves, free from avarice, free from selfishness, free from fear, then tyranny becomes impossible....The essential problem of our time, as of all time, is that of the spiritual value of each individual person.

C. D.



ENDS AND SAYINGS

“———ends of verse
And sayings of philosophers.”

HUDIBRAS

Shri Satyavrata Mukerjea in his Presidential Address at the Eighteenth Session of the Akhil Bharatiya Prabasi Bangiya Sahitya Sammelan at Jamshedpur at the end of December, struck the note of national solidarity which cannot be sounded too often. He appealed to his fellow voluntary exiles from Bengal not only to achieve solidarity amongst themselves but also to acquire complete assimilation with the real interests and welfare of the provinces of their adoption. He condemned the spirit of faction which makes even of the study of history a cause of fission and he brought out the essential unity of Indian culture in which neither art nor religious fervour recognizes geographical frontiers.

Shri Mukerjea made an excellent suggestion for the enrichment of our common culture which we would like to see adopted generally. Instead of wrangling futilely over scripts, he urged, let the Bengalis living outside their province select poetry and *belles lettres* from the literatures of other languages for translation into Bengali. Especially in translations into Bengali from the Urdu, “with its ornate literary excellences and polished jewellery of reflection, its beauty of phrase and unequalled gift for balanced rhythms”, he saw a potent agency for cementing good-will between the Hindu and the Muslim communities. He proposed the formation of a Committee of Indian Literature, in which the Literary Academies of the several languages should be invited to co-operate, and that enterprising publishers should bring out translations of works of well-known writers as soon as their books appeared in the original. This, he declared, would be of immense benefit to Bengali literature itself, broaden-

ing its outlook and modifying “the complacent sense of superiority with which so many of our untravelled countrymen are afflicted”.

Shri Mukerjea closed his address with an appeal for “the completer life” and with the recommendation that we turn to Krishna for inspiration in the reforming of our ancient society as part of a finer and nobler India in which

the different orders and interests will at last be in harmony in their economic life and social conduct, and through sympathy and comprehension of the essential oneness in their aim, they will tend to balance their interests.

Bangalore was the scene on December 22nd of an auspicious and a symbolic event, the laying of the foundation stone of the Vihara and Baudhasrama which are being erected by the Good-will Mission of Ceylon on land donated by the Mysore Government. India has suffered from the rejection of the teachings of India's noblest son. Distant lands have been made fertile by the life-giving current diverted from the fields which it should have watered first.

No aggressive soul-hunt, this missionary effort, as Sir D. B. Jayatilaka, Minister of Home Affairs, Ceylon, brought out in his speech, but a simple effort to propagate Dharma, to spread the inspiring ideals which the Buddha taught.

His Highness the Maharaja of Mysore in his message for the occasion, referred to the fact that

the whole world is suffering from the want of an ethical ideal. We need as the world needed in Buddha's day new physicians of the soul who will call men from superstition on the one hand and from materialism on the other, who will unite the old

world of thought and the new world of action in a new synthesis, who will lift the veil from the darkened hearts of men and imbue us all with a new eagerness to work for the common good of all humanity. I pray that the Baudhasrama and those who live in it may play their full part in bringing these ends to pass.

Shri Manu Subedar, Shri S. R. Kantebet and others writing in *THE ARYAN PATH* on communal feeling in India have laid it down as a principle that sports organisations and housing projects on a communal basis are to be deprecated and that Government should accord them no assistance or support. We are very glad to see this principle accepted and its basis widened in the Report of the Group Conference on Communal Unity which was adopted at Bangalore on December 29th by the general session of the All-India Women's Conference. That report, after noting with the utmost distress the lack of communal harmony in our country and urging all women to make their contribution to the bringing about of concord, goes on to declare that *no Government or Municipal aid should be given in future to communal institutions.* (Italics ours).

Among the several important points made by Professor Amaranatha Jha, Vice-Chancellor of the Allahabad University, in his Presidential Address at the First English Conference, held at Lucknow on the 19th of December, none was more opportune than his insistence that while English studies are valuable for India, they should be presented from the Indian point of view. The impact of English literature has on the whole been stimulating, even though the over-weighting of English in the Indian curriculum has handicapped educational progress, but we need to develop an Indian school of criticism

which, while assimilating the best features of Western criticism, should derive inspiration from those works which are best suited to the genius and outlook of the men of this land, which speak a language which we can understand, and which uphold ideals familiar to us.

Why, he demands, should Indians accept without challenge judgments by Western critics and ignore the Hindu canons of criticism as laid down in our own great works on poetics, on dramaturgy and on almost every phase of literary art?

The Hindu for December 23rd welcomed Professor Jha's possible implication that Indian writers are turning away from English as a medium of expression in favour of the languages of India. The foreigners who have become masters of English style, it claims, have been so thoroughly soaked in the culture of England that "for all practical purposes they have become Englishmen". We heartily agree with *The Hindu* that it is neither possible nor desirable that this should happen on a large scale among a people who are heirs to an immemorial and distinctive culture and whose manners, customs, traditions and outlook are the natural expression of that culture.

Indians with "ink in their blood" to use *The Hindu's* graphic phrase, can make their highest contribution in writing naturally from their own point of view as sons of India, not in describing the world as seen through the borrowed lenses of English tradition.

An important part of the business of philosophy is to discover and to formulate principles that can guide the conduct of the individual and the group. Modern philosophy is derelict in so far as it neglects "the problems of good living and good government", Professor C. E. M. Joad charges in his "Appeal to Philosophers" read early last year to the Aristotelian Society at Cambridge and published in *Philosophy* for October 1940. He recalls the concern of the philosophers with ethics and with politics in ancient Greece—which as we know was paralleled in ancient India. And he holds up to deserved opprobrium the preoccupation of modern philosophers with the analysis of the meaning of sentences and their tendency to regard thought

not as an instrument by means of which men can liberate themselves from bondage

to nature, from servitude to abstractions, or from the tyranny of men ; it is not even a torch to light up the dark places of the universe and so to reveal man's place and function within it.

It is not only in Europe that the demand is being made upon philosophy for more than metaphysical abstractions. Sir Mahomed Usman, Vice-Chancellor of the University of Madras, declared in welcoming the delegates to the Sixteenth Session of the Indian Philosophical Congress on December 20th that

the need for Philosophy was never greater than at present. Philosophy should inspire us to make a clear distinction between what is right and what is wrong and give us a correct lead for supporting the cause of righteousness, justice and truth.

There is no excuse for the philosopher to neglect that duty, because, as Professor Joad points out,

Even if twentieth-century philosophers have nothing very original of their own to offer, there is wisdom to be garnered from the great philosophies of the past and it is, I conceive, our duty to make it available for the comfort and guidance of our distracted times.

The two leading religions of India proclaim human solidarity ; the common ideological basis is there whenever their followers are ready to lay aside the exclusiveness that too often in practice negatives their professions and to build constructively upon that foundation. It is all very well to have a brotherly feeling for the Eskimos and the Patagonians, but the test of the sincerity of the Hindu's belief that the Divine Self is seated in the heart of every creature is how he feels and acts towards his Muslim neighbours. Similarly the Muslim's ability to recognize the Breath of Allah in other human hearts is tested by his attitude and conduct towards his Hindu brethren.

The obvious way to mutual good-will is through ignoring points of difference and dwelling upon that which the communities have in common. This was well brought out by Sir Sultan Ahmed in his Convocation Address at the Aligarh Muslim University on December

21st, in which he stressed our common heritage, our common present and our common future.

Racially and politically we are all Indians, we breathe in the same atmosphere and till the same land. We are inheritors of the same old proud civilization and whatever we may privately think and aspire after, our destinies are linked together.... Our foundations of life are the same. Our political and social salvation can only lie in both Hindus and Muslims pooling their energies together for the reconstruction of a better India.... With a broad-minded approach our domestic differences can be and must be solved.

Fortunately the advantages of caulking over bailing are receiving ever wider recognition and the demand is growing for the elimination of everything that emphasizes differences and foment ill-will including sports competitions on communal lines !

Indians who fail to recognize in the Christian mission school a tool of Christian evangelical effort would do well to read the revealing opening article in the propagandist organ, *The Moslem World*, for October, "The Character of Cooperation in Service for Moslems" by James Thayer Addison. The writer, convinced of the "insistent urgency" of "the divine call to win Islam to the fairn of Christ", is not discouraged by the peculiar difficulties which, he concedes, exist in making Muslim converts. Note his frank admission about the rôle of the school in the missionary effort. He writes of the

crying need for all sorts of missionaries and all varieties of service. There are so many different kinds of things to be done that it takes all kinds to do them. Each variety of worker and each type of method is reaching some class of Moslem which the others cannot reach, and is achieving in that class results which the others could not achieve. If it is true, for example, that *a liberal university will produce fruits beyond the powers of a determined little evangelical group* [italics ours], it is equally true that a determined little evangelical group will produce fruits beyond the powers of a liberal university. The translator can reach thousands who may never enter a hospital, the physician can touch thousands who may never read a tract.

Let Indian parents not be blinded by the apparent disinterestedness of the teachers in mission schools, or by their restraint in not more openly urging the superior claims of Christianity. Their ulterior aim is evangelization or they would not be here or receive the support of those who have sent them.

Even if the West were not giving at this hour so lurid and so convincing a demonstration of the failure of creedal Christianity, it would be vainglorious folly, not to say an impertinence, to attempt to thrust an alien creed upon a country whose systems of religious philosophy are as grand as any, if only those who follow those systems would live up to the standard of Rama, of Buddha, of Muhammad, of Nanak and of the Jain Thirthankaras.

The white settlers in Australia, in 150 years of contact with the aborigines, have never been interested in looking into what the "blackfellas" believe, Miss Ernestine Hill brings out in her article "Black Man's God" in *The Contemporary Review* for October.

Because in the great fifth continent were found no idols, no shrines, no written legends and no spoken prayers, the Australian aborigine has been dismissed as goddess. "I did not perceive that they did worship anything", wrote Dampier nearly three centuries ago, and none have taken the trouble to perceive it since.

Miss Hill has learned, however, in her wandering among the tribes all over Australia, that the aborigine does bow down "to the mystery of creation". He believes in the immortality of the soul and in reincarnation. Though some accept the transmigration perversion of that wide-spread ancient doctrine, others believe that they will "jump up white-fella". For a time after death the soul is regarded as alien and sinister, as lurking in the shadows around the grave. They see Gods everywhere. "Every tree, every spring, every crag of earth and clap of thunder has its nature-spirit, benign or malign. . . . The sky-gods are life-givers, spirits of rain and sun. The star-gods are the immortals." In Western

Australia Venus is Ardnaring, the Laughing Star.

In the Australian wilds, over and over again, you will find not only the brothers and sisters of Greek and Norse myth, but the beliefs and even the ceremonies of the Egyptian, the Hindu and Semitic races.

They have their ethical traditions too. In all tribes there is brotherhood and sharing; the old men are recognized as patriarchs and their right to control and direct youth is recognized.

To what does the sharing by these primitive tribes of beliefs so widely spread throughout the world point but to their being the heirs to an earlier higher civilisation and to a primeval, once-universal tradition? Now, with four-fifths of the race extinct, will the remnant's mythology be drawn from the survivors and recorded to contribute its quota to the demonstration that all the world's religions are based on one and the same truth?

The deep Indo-Aryan roots of Gandhiji's *satyāgraha*, loosely translated "Soul Force" but meaning literally "strict adherence to truth" were traced by the American Orientalist Professor W. Norman Brown of the University of Pennsylvania when he spoke at the last annual meeting of the American Oriental Society on "The Basis for the Hindu Act of Truth". In his paper, which appears in *The Review of Religion* for November, he deals with the belief in India in the magical efficacy of "truth as basis for an oath to accomplish purposes quite beyond the power of ordinary means". He accepts the late Dr. E. W. Burlingame's definition of "an Act of Truth" as "a formal declaration of fact, accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished". Dr. Burlingame established that the "Truth Act" had been not uncommonly resorted to in Buddhism, and less frequently in Jainism and in Hinduism as well. He cited several accounts of seemingly miraculous results following its use.

Dr. Brown suggests several possible

allusions to a Truth Act as early as in the *Rig Veda*, where the word *satya*, "true, truth" is frequently associated with *ṛta*, "cosmic law, order", Truth being life or conduct in accordance with that order. He claims that in every recorded instance of resort to a Truth Act, the basis of that Act is "the singleness with which the performer, or some other person used by the performer as a dynamic reference, fulfills his personal duty". It did not matter what the duty of the calling was so long as the ideal of individual conduct for that calling was attained. "In some future existence the lowly man may hope for a chance to attempt the duties of some higher stratum."

By discharging one's particular duty in a scientific and efficient manner, Professor Brown points out,

the individual achieves personal integrity and fits the cosmic purpose. Life then becomes a sacrificial act, a rite (*kriyā*), and as such, when perfectly executed, it can accomplish any wish, compelling even the Gods, as we are taught in the Vedas and the Brāhmanas is possible through the sacrifice.

The faith of Gandhiji that Truth will prevail, that

by holding to a true and justified end... by relying upon the personal integrity that comes from knowing and practising the truth, a person may compel redress of a grievance, or a group may secure the alleviation of political or social injustice,

is, therefore "lineally and legitimately descended from the Vedic... (RV 10. 85. 1) 'by Truth is the earth made firm'".

Prof. H. H. Price of Oxford University is one of the slowly growing group of philosophers who take psychic research seriously. He sees no way of denying clairvoyance and telepathy and admits that there is very considerable evidence also for precognition. In seeking a promising hypothesis to account for these recondite activities of the human mind he finds himself drawn to the explanations of ancient Eastern psychology, in which he has the courage—rare among Western scholars of standing—to avow

interest, though somewhat apologetically. In 1939, in his Presidential Address before the Society for Psychical Research, he made the unorthodox declaration that the Far East might be able to give Western investigators "some help in framing a more adequate and genuinely scientific theory". The attraction for him of the ancient Indian teaching of the Astral Light seemed indicated by that address, in which he propounded a theory of an "ether of images" to account for certain psychic phenomena.

In a paper which he read last May to the Jowett Society, Oxford, on "Some Philosophical Questions about Telepathy and Clairvoyance" (*Philosophy*, October 1940) he shows the fruit of further cogitation along these lines. He there puts forward, somewhat less tentatively, as a hypothesis to account for telepathy the existence of a third realm intermediate between "mind" and "matter", a realm which, he mentions,

has long been familiar in the philosophy and cosmology of the Far East; and something not unlike it is found in Neo-Platonism. Perhaps it is not nonsense after all. Perhaps if we reject it out of hand, as most of us would do, we are merely being parochial.

He raises the question whether telepathy and clairvoyance may not be natural to man and ordinary perception something subnormal, a kind of myopia, the majority of telepathic impacts, for instance, being prevented from reaching the well-balanced consciousness by a positive absorption in a limited range of impressions. He is drawn to the idea of a World-Soul, an omniscient consciousness to which his present argument does not require the attribution of intelligence or of moral predicates of any sort. He has in mind particularly Leibniz, whose affinities with Eastern thought were marked, when he writes that some of the theories of speculative metaphysicians, he finds, though perhaps deductive in their origin, do "provide a conceptual framework into which super-normal cognition can be fitted, whereas it appears to be an inexplicable oddity so long as we stick to our ordinary

(ultimately Cartesian) views of mind and of Nature".

Certainly Professor Price's firm conviction that "sense-experience, or something not wholly unlike it, is not necessarily connected with an organism or nervous systems" is a far cry from the materialist position.

Faith in the democracies' professions of concern for a square deal for all must be shaken by the blunt charge in *The Nation* (New York) that, though the recent Selective Service Act (which of course drafts Negroes as well as whites) assured equality of treatment, the United States army was continuing its policy of separating white and Negro troops and of excluding Negro officers, except chaplains and doctors, from most army units; and was declining to accept Negroes for the Air Corps, either as flying-cadets or as enlisted men.

Incidentally, the prominent part played by Indian troops in December in the spectacular British offensive in North Africa recalls *The Hindu's* apposite comment of October 30th, 1939, on *The Times* leader of the preceding week, in which the demonstration of India's unfitness for self-government was followed by the gracious suggestion that "no bar should be placed in the way of Indians who wished to die for Britain"!

It is humiliating to find India bracketed with the Southern United States as a notorious seat of race prejudice, as it is in a recent article contributed to *The New York Times Magazine* by the American publicist William Allen White, who writes:—

On the whole (allowing for race prejudice in India and in the Southern United States [he might have added "and in South Africa as well"]) social democracy contends that one man before the law is as good as another and that one race is as competent as another in its own environment.

In an open letter a few months ago the leaders of the Protestant churches in England, with the full support of the Catholic Archbishop of Westminster,

attacked race prejudice vigorously as a denial of Christian principles (as it is obviously a denial of the principles of every religion worthy of the name). They brought out the anomaly of combating the Nazi creed of racial domination while acquiescing in a colour bar within the British Empire. To quote from *The Times's* analysis of this praiseworthy communication:—

It is not sufficiently understood by British people how largely the British Empire is a coloured Empire; the unity necessary to its survival in the long run can be secured only if the principle of equality as between people of different race and colour is applied in methods of Government and in human relationships alike in Europe and in Asia or Africa.

The letter appeals for concentrated effort to remove the barriers of race and colour in the Colonies, for the creation of a public sentiment which will not tolerate racial discrimination by hotels or by employers and fellow workmen, for the extension of hospitality in English homes to coloured people in England and for the furtherance, by all possible means, of "the mutual understanding which will produce an educational and social programme for the Colonial peoples, calculated to remove the sense of inferiority and of unreasonable discrimination".

While unfortunately the type of education long imposed upon India is still producing among the educated few some sufferers from a sense of inferiority, their number is decreasing with the spread of appreciation of our noble heritage. And even if there were more such sufferers, the crux of the problem would still be rather the removal of the white man's overweening sense of superiority, the exorcism of his fantastic notion that the colour of the outer garment is a criterion of character, of capacity, or of social acceptability.

The October issue of *International Conciliation*, published by the Carnegie Endowment for International Peace, is given to the "Causes of the Peace Failure, 1919-1939" as thought out by

the International Consultative Group at Geneva, a group composed mainly of officers of international organizations with headquarters in that city who in their personal capacities met over a period of months to discuss these problems. Their analysis is, on the whole, remarkably sagacious and objective. The effort has been to get beneath the obvious course of events, such as aggression and the condoning of aggression, to the underlying causes, political, economic and spiritual, the last-named being found to be the most significant and to play the key part in both the political and the economic spheres.

There is space only to summarize the findings. In the political sphere, failure to take a world view in the treaty-making after the last war; the inertia and procrastination of the democracies; the policy of removing inequalities by lifting specific obligations instead of by making their application general; the "attempt to exalt power politics to the dignity of a religion"; national unwillingness to accept international obligations and restraints—all are expressions of the "national parochialism" on which the League foundered.

It is the "inarticulate major premises" that dominate men's thinking, feeling, and action. To suggest that the breakdown was due primarily to faults of institutions, to mistaken judgments, and even to positive malignity, would be to ignore what is the very stuff of politics.

The economic causes have been indirect: economic injustice, with gross inequalities of income within and between nations, and social discontent; the use of the surplus production resulting from industrialism for military purposes instead of for promoting well-being; the vain effort since the last war to reconstruct the economic system on the traditional lines; the attempt of practically every country in the slump

of 1929-30 to save itself at the expense of others. It is not "merely or even primarily a change in economic structure" that can advance social justice and human well-being.

What is called for is a far-reaching transformation in the dynamic values actuating mankind. Provided this is forthcoming, the setting up of the necessary economic mechanism presents no insuperable difficulty... in the last analysis it is in the hearts and minds of men that peace has to be achieved.

The crisis of Western civilisation is pronounced in the last analysis a spiritual crisis, the result of "spiritual anarchy and spiritual impotence". It is the absence of some underlying unity of spirit on which depends the willingness of men to live together in harmony that has brought civilisation to the brink of catastrophe. The suppression of particular ideologies will not stay the disintegration of the Western world. Nothing can but an inner renewal of spirit, the release of "sufficient spiritual energies to arrive at a new integration".

The conferees question whether either the communistic, the humanistic, or the Christian conception of universalism can furnish the fundamental convictions concerning man and society which all nations must hold in common if international society is to function harmoniously.

The deepest sickness of the modern world lies in its lack of any genuine conviction of truth... The real issue to be faced, therefore, is not, "What is the most efficient formula to arrive at a new integration of society?" but rather, "What is the truth to be served by all men?"

What, indeed, save the primitive, soul-satisfying philosophy of ancient India, with its teaching that One Spirit animates every form, that all men are brothers and that every man is an unfolding God, can serve as the foundation of a lasting peace?

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE PURPOSE OF EDUCATION

In this issue of THE ARYAN PATH are printed several articles on the subject of education, not the education of boys and girls, not school or college education, but the educative influences affecting the mind of the people. These articles were not commissioned; they found their way to us and we are grouping them together because running through them all is a common current—the hope of bettering the mind of the people by spiritualizing their ideas about the forces which are most potent in beneficent influence for self-education and mass education.

In keeping with the general tenor of modern civilization, which has apotheosized competition and made struggle the very god of existence, is the aim of its education. That aim is to equip men and women to be good competitors, to try to come first in the race of life. And as it is held that the end justifies the means, the prizes of society—money, fame, influence, power—may be won by means fair or foul. "It is impossible to be honest in business", it is said; and as the word "dishonesty" cannot be condoned in polite society people speak

of dishonest transactions as "ordinary business methods". Similarly, as truth is supposed to be "impossible in politics" and yet lies are considered unethical, the expression "diplomatic language" has come into vogue. You may not tell lies, but you may mislead your listener by "diplomatic language"! Therefore, serious consideration is given to the education of the future business magnates, the future politicians and cabinet ministers now at school or college, who must learn how to compete and, stepping on the defeats of others, rise to heights of success. Various are the devices used to attain that purpose. For example, what are the moral principles involved in the institution of prize giving, so common in schools and colleges? Prize distributions are public functions: what is implicit in them if not encouragement of the spirit of rivalry, of competition?

As trade and commerce create wealth directly, the State looks upon economics as the king of sciences and upon business men as members of a royal household. This is so in the Americas, in Europe, in Westernized Japan: big business rules

and armament manufacturers belong to the real ruling caste, which controls the parliaments themselves. The upholding and carrying forward of this tradesman tradition is responsible for class strifes and national wars. The unarmed territories are exploited and "civilization" is thus carried to "heathen" and "savage" lands, to which work organized religion makes its contribution and missionaries supplement the work of merchants and militarists. All this does not merely colour modern education ; its very foundation is made of business success and of national glory ; and the soul of both is pride.

The very aim of education needs to be changed. The old Vedic ideal of *Loka-pakti*—Perfection of the People—has to be held aloft and correctly explained and reintroduced in practice. The experienced statesman Kautilya described the purpose of education by another excellent term—*Ātmavallā*, i.e., winning self-possession. To be possessed by the Great Self is to control the personal self, of which mind, *manas*, and feelings, *kāma*, are the chief constituents. Several of the articles published in this issue hint at the necessity of reviving the old ideas. What does Perfection of the People mean? What does Self-Possession imply? These items are most important and deserve first and greatest consideration at the hands of educational reformers. Methods of education, subjects and curricula, etc., pale into insignificance when the very aim and purpose of education have to be changed and the right ones found.

The Laws of Manu very clearly point out the truth that the Eternal Wisdom which the Vedas proclaim sustains all beings and therefore : " I hold that to be the supreme which secures happiness to

all." (XII. 99) To endow the people with happiness they should be educated in the Wisdom of the Vedas ; in the public services, which exist to maintain the happiness of the people, only those who know that Wisdom should be appointed. We find that the knower of the Vedascience is considered fit to command armies, to wield royal authority, to hold the office of a judge. (XII. 100) And it is added that even forgetful students of the sacred books are superior to the ignorant ; those who remember surpass the forgetful ; those who possess knowledge and understanding are superior to those who only remember words ; and finally, those who practise the knowledge obtained are better than those who only understand. (XII. 103)

The old-world ideal aimed at educating the whole man—not only one aspect of his mind. The hands, the heart, and not only the head were taken into account, and above all the Immortal Soul, his needs and his unfoldment were given the place of prominence. Unless we aim at making man an all-round integrated being our system of education must remain a failure. We are not advocating that all boys and girls be trained in the self-same way, nor that they should be transformed into yogis ; but we do advocate a system of education which will take into account the serious need of the learner, and his most serious need is attaining some inner contentment, some inner enlightenment which will enable him to do his duty not only by his own stomach, and by the material needs of his near and dear ones, but also by his own spiritual aspirations, his own Soul longings. The youth must be so taught that in later years, in the struggles of life and in the leisure of old age, he will be able to " behold the bright countenance of truth in the quiet and still air of delightful studies ".

SOME THOUGHTS ON EDUCATION

[The Honourable Mr. Faiz B. Tyabji, M.A., Bar-at-Law, a retired Judge of the Bombay High Court, some time ago addressed a gathering mainly of Muslims at an Educational Conference. He kindly permits us to publish here, with slight alterations, certain pertinent extracts from that address. We are glad to comply with his request that these be allowed to remain in a disconnected form. His reason, he writes, is that "disconnected extracts must stand with bent head and folded hands, in a posture of humility, when they find themselves in the company of set and connected discourses : and that attitude seems most befitting to what follows. I trust this gesture of humility will prevent any one from judging them harshly or attributing to them presumptuous ambitions." Mr. Tyabji's further suggestion that readers, to avoid disappointment, "supplement from their own minds what is wanting and amend what is amiss" springs, we are sure, from too great modesty.—Ed.]

On one occasion there was much discussion before the Prophet as to the nature of charity. Someone asked what should be given in charity ; another inquired how the transaction became charitable ; whether the dedication of lands or money was needed for the purpose. As in explaining the subject, he said amongst other things "Why ! smiling in your brother's face is charity." This seemed to throw a search-light on the whole subject ; it seemed as if by a magic power he had made the flower yield to the senses of his hearers the fragrance which gives to the flower its bloom ; which gives it the essence of life. I felt a strong desire to commune with the soul of education by the magic of some such sentence.

* * *

I examined for myself with care and industry what the word education in itself means—how did it come to absorb within itself and to contain all the many complex notions that we associate with the sound of this one word ? So many thoughts springing up in our minds at the word—notions too that are often almost warring with each other.

Education means in its origin a leading out : we speak of educating some-

thing, and education is educating. When I am teaching a little child the alphabet or making him count—I think that I am educating him—I am really endeavouring to educate, to draw out something that God has already placed in the heart, head and mind of the child : I want to bring to light what is in the inmost possession and power of the child—drawing out, a leading forth into the light. I educate his powers.

* * *

The word *tarbiyat* which is often taken as the equivalent expression to education comes even more directly to the heart ; the original meaning of the word *tarbiyat* is nourishment. *Tarbiyat* tells us that education is the very nourishment, the feeding of an infant or a child or a grown-up man. We have in some way to give to the child or man who has to be educated food and nourishment for his head and heart and all his capacities : so to nourish him that we lead out into manifestation what is placed within by the Creator.

* * *

A sound education, it has been said, is that by which the intellect is rendered an accurate and invariably reliable machine for reasoning and deliberating,

by which the heart is made warm and responsive to affection and regard, so that when the occasion arises it knows when to love and when to forge those ties which we know can grapple our souls with hoops of steel ; but education is not complete unless the body too is so trained, so brought up, so nourished and fed that it can withstand all the wear and tear of this life's needs. In a word, education is only adequate and complete when the person is brought up, nourished, eduved, trained completely in regard to body, head and heart—completely in respect of all these three so as to make the person fit for a complete and efficient life : systematically instructed, schooled and trained so as to be prepared for the entire work of life.

* * *

What are the thoughts that pass in our minds as to the training we want to give to our children ? What are the expectations that we raise in those tender hearts by the words we address to them when we make them enter the school ? What are the visions shaping themselves in the minds of their teachers when they come with the primer or the grammar or the book of arithmetic or geography, intent on beginning and carrying out the *education* of these young inheritors of the world, these heirs of the future to which, we claim, we devote so much of our energy and so many of our thoughts ?

* * *

Let me explain to you what I mean by an illustration. You know that the camel is a most useful animal in the desert. It can go for days in the sandy tracts where there is not a drop of water to be had. It can do so because it possesses within itself, in its own body, a bag, a receptacle which can carry suffi-

cient water for several days' refreshment—we may call it an internal well of water : from this, I have been informed, water can be sprinkled internally and the camel is sustained, when everything else, all vegetation, all other animals, men and horses are parched with thirst and brought to the verge of death. Now this internal well of the camel is replenished by the camel whenever it can take a full drink of water. When once properly filled, this well enables the camel to face those dangers and difficulties which are so fatal for those who have not the same resource. God has placed in the hearts of our little children exactly such a well, which has to be filled not with water but with spiritual and moral power. This spiritual and moral well can give light and strength and courage and resource when in later life the child is beset by troubles, when all life seems to be one vast desert of parched sand when friends have disappeared, when no prospects of assistance from anywhere are visible, no means of procuring even the barest necessities of life for one's self and for one's family.

* * *

This well, I beg of you to realize, is not a mere visionary idea. This well is a real resource, and the better supplied it is the more it can contain. This is its wonderful quality ; it never can be filled up : putting the liquid in it for which it is meant does not fill it up, but causes more room to be created in it : drawing out its contents does not dry it up but increases that which is left behind.

This well is fed from not one but several springs : even the sacred spring of religious solace and strength supplies it ; and when the child has had this fountain spring connected with that

well in his heart, he finds that many of the trials, many slings and arrows of the desert, many thirsts which are death to others are powerless against him : because he has the consolation and the support of religion vouchsafed to him. This well is fed from the fountain spring of philosophy and science : drafts from it bring the strength of knowledge and new ideas ; they draw the mind away from the meaner pursuits of life ; they render puerile the pursuit of enmities to their bitter end ; they blunt the edge of the weapons which the enemies possess. This well is fed from the springs of all the innumerable books which contain the embalmed souls of some of the best and noblest of the human race, who are willing to appear and talk, console and advise, cheer and beguile away from fears and cares those who will take the trouble to draw from their writings. The well is fed from the fountain sources -- let me not fail to mention them -- of the poets on whom eternal blessings have been called, Saadi and Hafiz, Ghalib and Iqbal, who give us nobler cares and nobler loves, and on earth make us heirs of pure delight by heavenly lays. Why should I stop here : even the story-tellers, the novelists, the authors or compilers of the *Arabian Nights*, do we owe them nothing? and if they are applied to at proper times, are they not our friends and helpers? Can we not be given nobler loves and nobler cares by the writers of tales and stories who make us travel away from our troubles and relieve us when the fever of the world has hung upon the beatings of our heart?

* * *

Just think for a moment. Ten travellers start forth on camels, having to cross a sandy desert. Five of them find that

their camels are unable to proceed a step further, whereas the camels of the other five are quite able to carry their masters safely across the desert : Can you not see the five who were so foolish as not to give to their camels a sufficient quantity of water -- plain God's water which could be had in such abundance when the journey started -- can you not see those five left to die with their camels in the midst of the arid sands of the desert, while the other five are enabled to cross in safety and with hardly any danger or hardship? Do you sympathise with the senseless wailings of those foolish five? And will you have your children mounted on the five parched camels or on the five camels that have had at the proper occasion abundant water to drink?

* * *

How do these problems that I have touched upon affect the practical man? The question that is put by the practical man is this : "It is all very well for rich persons to speak of education, but I am a poor man who can afford no such luxuries for myself or my son. I want to have my son trained to do the same work as myself and I cannot afford to keep my son any more at school after the second standard. I want him to come and help me in my shop. What good will it do if I send him up for further teaching? All that happens in such cases is that the educated son learns to consider himself superior to the business of his father, loses interest in that work, and throws away the means of his livelihood."

Is there any answer to that question? I think there is. The first is that if the son is to be made a better man, is to be raised to a higher level, possessing in his own head and heart something

more than he would otherwise have, ought not a good father to give him the means of attaining that ?

* * *

Let me explain my meaning by a parable. Once upon a time a merchant came to a great King and amongst many marvels he brought three silver statues, all perfectly alike in appearance, weighing exactly the same—all made of fine solid silver. The merchant said : Oh King, you have bought much merchandise from me, and I should like to lay before Your Majesty these three figures as a humble offering. Only there is this difficulty. These were given to me by a very, very holy man and he laid upon me this injunction that I should not part with them to any one who could not put their proper values on them. If Your Majesty will have them truly valued according to their merits they are yours, but otherwise I cannot part with them to Your Majesty. The King was overjoyed and sent for his jewellers and silversmiths. They weighed the statues, first one and then the other and then the third, and found that all were of exactly the same weight. They then consulted together and put a price on the workmanship, and added together the price of the silver and the price of the workmanship and they declared the sum total as the value of the statues. The merchant respectfully shook his head and said with great sorrow that the prices were quite wrong. There was much surprise. But the King ordered the process of valuation to be repeated several hundred times and for several months, but without success. At last a wise old Wazir of the King asked if he might offer his services. The jewellers were indignant and would have prevented permission being granted. How could the Wazir

interfere in this matter ? But the King had got tired of his silversmiths and wished, if possible, to secure the figures in which he had become deeply interested. Besides, he had great respect for the wisdom of the old Wazir.

The Wazir, being permitted, took up each of the three statues in his hand and carefully observed each in turn. He then did not ask for scales to weigh the statues, but begged that the King might command that the most precious pearl in his treasure should be brought to him. The King was surprised but he knew that the Wazir had few wants and was not greedy of money or jewels. He therefore ordered his most precious pearl to be brought. The Wazir then took the pearl and put it in the ear of one of the statues. It came out of its other ear. He placed the statue on one side, and he put the pearl in the ear of the second statue and it came out of the mouth. He kept it aside in another place. Then he took the third statue and put the pearl in at the ear, and it went down to its heart and remained there and would not drop out.

Then the Wazir said to the King : Oh King, have I Your Majesty's permission to put their values on these three statues ? And the King granted the permission. But the merchant intervened and said : Oh King, it is not becoming that Your Majesty should trouble the wise man to explain that which his action has proved he understands so well. Let me place these statues at his feet ; that statue which let out the pearl from one ear to the other is not worth the weight of the silver of which it is made. The silver that has been utilized for making the statue has been debased by its form to the value of copper. That second statue which

brought the pearl from the mouth is worth the silver of which it is made and no more. It may be placed in the audience hall of Your Majesty where there is much talk and little heart. But this third statue which absorbed the pearl put into its ear and made it enter into its heart is inestimable. The pearl which is within it was the ornament of Your Majesty's treasure but it has become a thousand times more precious by being located in the heart of the statue. As to the value of the statue itself, no treasures can be collected which would equal it in worth. Now that its value is declared, I cannot keep it near me for a single moment. It must be installed in the place of the highest honour and respect in the special chamber of Your Majesty itself.

So, I beg of you, mould your children into the pattern of the third statue, that the inestimable jewel of inner light and power may find a place in their hearts. Do not make your children either mere talkers who emit from the mouth what they take in at the ear, or worse still, men who cannot retain what enters at one ear and goes out at the other.

A child may be taught that the idea of giving him the best procurable education is not that he should give up his paternal work but that he should do it better than he would otherwise do, and that he should realize that life has more in it than what his shop can bring him. That additional wealth he can always carry about in his own mind and heart and intellect. It is quite independent of and entirely superior to the contents of the shop. Can you not, for the sake of providing him with this great treasure, undergo a little privation while he is being educated? But remember always what ideals you place before yourself

and your son, so that he may not merely render himself unfit for the work that you yourself were doing. He should be qualified to do the work as well as you, if not better, and he should be in the possession at the same time of other resources and powers.

* * *

I turn to another visitor. This time it is a wealthy merchant : he inherited a respectable business from his father ; but by his own energy, hard labour and practical common sense has enhanced his business twofold. He looks benevolently on his son, and does not ask for a reply because he thinks the question needs no reply : "Why should I educate my son? I shall leave plenty of money for him. He need not do any work. He can live in comfort, in luxury, and hold his own against the wealthiest. Why give him the trouble of attending schools and colleges?" The question was not asked for a reply and I did not intend to give any reply to it. But subsequently I saw him buying an expensive motor car and I saw that he was insistent that a skilled driver should be in charge of it. He would not let his son touch it, because the son had not learnt to drive that particular car, even though he could drive other cars. I could not help saying to him : "You think your son need not be educated so as to learn how all this wonderful complex machinery consisting of his body and mind and all your vast business is to be kept in order, how to be driven, how tuned up so that each gallon of petrol, each hour of life may take him furthest along the line of progress. You think your motor car can be treated well or ill, so that it becomes a first-class machine if well treated, but only a second-class one if badly handled. And the

art of managing the car properly has to be learnt with much hard work. You think that a well-trained chauffeur is needed for this little car, but you think no training is needed for driving this wonderful team of cars which you have collected together by your hard work through a whole well-spent and honest

life. You think you can leave all this army of cars to your son's handling without apprehension that he will ruin all your machinery, without dreading that his handling of the car will endanger his own life and the lives of the other occupants of the car?"

FAIZ B. TYABJI

BENGALLEE, THE REFORMER

"A community whose womenfolk are illiterate can never prosper", declared Mr. Ahmed Ebrahim Hareon Jaffer, Chairman of the Reception Committee of the All-India Muslim Educational Conference which was held at Poona at the end of December.

It has been said that in educating a man we educate an individual, but in educating a woman we educate a family.

Here the education even of boys has fallen far short of adequacy, but deplorably low as the percentage of literacy is among men, it is lower still for Indian women.

The Government, of course, cannot disclaim responsibility for the very unsatisfactory position in regard to education, as Mr. A. K. Fazlul Huq in his Presidential Address at the Poona Conference did not hesitate to make plain. That the situation is not worse is due in large part to the enterprise of public-spirited individuals, such as the late philanthropist Shri Sorabjee Shapoorjee

Bengallee of Bombay. A not inconsiderable measure of the credit for the Parsi community's having come to see the light on this subject is no doubt due to his enthusiastic advocacy of girls' education and the generous support which he gave out of his moderate income to girls' schools in Bombay and in Navsari. He favoured, wisely, we think, domestic along with literary training, to prepare young women for the rôle of home maker which the vast majority of them will naturally fill.

Valuable as is education, even in community groupings, however, it is in institutions open to all communities without distinction that lies the best hope of a united India. We are glad, therefore, to learn from Shri Bengallee's *Life* by Shri Nowrojee Sorabji Bengallee that while his efforts were directed particularly to promoting the education of Parsi girls he was able to take the larger view and that he gave his support as well to unsectarian schools for girls.

TWO PROBLEMS FOR AMERICAN EDUCATION

CULTURAL TRANSFER AND PHILOSOPHY

[Hervey Wescott has for several years been an interested student of philosophy and history, having begun his researches at St. Lawrence University (U.S.A.). Later, through the co-operation of the University of California faculty, he created for himself a special field for further study which he termed intellectual history. His object is the evaluation of science and religion in a philosophical perspective through the use of historical evidence and data.—Ed.]

One of the greatest traditions of Western Europe has been the university and its aura of culture. North America has, in the past, venerated the European university, sent students to its renowned scholars and sought to imitate in so far as possible those attitudes which had served as the cultural backbone of all the great nations of the continent. Now, however, especially in the United States, North Americans have seen their own higher educational institutions outstrip those of Europe both in number and in quality of equipment and buildings. This is a "scientific" age, and America has been consistent in attempting application of new scientific methods to old problems of education.

American scholars in general feel that the European university is incapable of solving their problems, but it is equally true that American theories of education fall short of the mark. It may be necessary to realize that those values which endured so long as a matured state of mind in Europe are much needed amidst the hurry and the confusion of experimental education.

Are Americans willing to learn? If they do not become able to carry on the best of the European tradition, that

tradition will assuredly be lost in a war-torn and an ideology-besprinkled continent. A cultural transfer is necessary but the transfer of a *function*, not the importation of a *form*. It is the useful accomplishments of the European university America could well strive for, such as direct and practical interest in political and social problems, respect for the classics, resulting in a broader perspective, and a healthy distrust of any widespread popular philosophical prejudice.

The most suggestive characteristic of the present American university is standardization. To illustrate this point we might recall the experience of a French lecturer "who, after a whirlwind trip of the United States in which he met many friends and contemporaries, sank exhausted in his cabin of the boat taking him back to Paris, surrounded by twenty-two books sent him by his American friends to read on the voyage home. When the covers were off the books he discovered that seventeen out of the twenty-two were identical copies of the book recommended at that time by the Book-of-the-Month Club."¹

Such a complete homogeneity can be more disastrous than helpful. When

¹ Quoted from Dr. Alan Gregg of the Rockefeller Foundation in the leading article in *Science*, June 23, 1939.

men and their countrymen think alike it is difficult to imagine that contrary opinion of men in other lands has any worth whatever and this is the seed of exclusive and intolerant nationalism. America, the greatest single depository of international ideals, is thus internally threatened by an intellectual provincialism—a strange anomaly. The universities throughout the United States reflect nearly identical approaches to the various departments of learning. While the traditional battles of different viewpoints among European professors may seem at first ludicrous, they have one great advantage—conventionality has not become a habit. The mistakes of European universities seem to lie in an oversophistication and in eclecticism rather than in standardization.

"Pragmatic Practicality." No two words are more widely used in American universities today. In this case, why is it that familiarity with the practical problems of politics and with economic subjects is greater in Europe than in America? One minor explanation may be sought in the fact that every great European university is located in or very near the capital of a nation, the very centre of its everyday governmental activities. In America we have isolated our universities by their location, and from the pleasant hillsides of a fine university location the theories of politics have been "practically" explained.

There is another and a more fundamental reason for our dearth of capable political and economic thinkers that is also traceable to the university. The same homogeneity which manifests so clearly in devotion to the Book-of-the-Month Club does not inspire creative thinking. When will it be learned

that the most practical thinking is creative—above the level of contemporary prejudice?

What is the source of American standardization? As in all cases of striking national uniformity of the past the source is a religion. In this case the religion is science, and its priests are the caretakers of atoms, molecules and genes. The American educational institutions have patterned themselves as closely as possible on the model of the physical sciences. "Nothing can be known which is not subject to statistical or laboratory verification." The fields of sociology and psychology, moulding indirectly as they do national opinion, are dedicated in large part to the pseudo-scientific proposition that men *are* the same in regard to basic animal instincts, differing only in the conditioning to which they have been subject. With such a substratum the process of the acceptance by the masses of "scientific" opinions as to the nature of man becomes an easy one.

The greatest scientists have defined the scientific attitude as properly consisting of an open, ever-enquiring mind. Hence we find Alexis Carrel speaking of the "dogmatic attitude" which mass reliance on popular science produces—the antithesis of the spirit of true science.

The greatest practical value of education, in its broadest sense, is the development of a sense of responsibility. It is precisely in this all-important respect that America may be able to take a suggestion from Europe. This story is told of a French scholar, who, without any connection with a university, had written three excellent histories. He was offered a position at the Collège de France, accepted, and upon arriving

enquired of a colleague concerning his duties as a professor. He received the following reply: "Ask the janitor. He knows when the rooms are heated, lighted and available. For it is the tradition of the Collège de France to select persons who know how to lead in their fields better than any one else can tell them, and we leave that problem to the men to solve as they see fit."

While many American educators might deplore such a system, or lack of it, as "unscientific" it should be remembered that in no better way is real responsibility learned than by assuming it. Neither teachers nor students in Europe are subjected to the red tape and the regimentation imposed upon them in this country. Can it be that European learning, despite its present lack of vitality, has discovered that the human being is not a formula in a test-tube? And if so, is not such a discovery "scientific", with more than a thousand years for experimentation?

Excessive specialization throughout the majority of American universities contributes to the lack of the broad philosophical perspective so necessary for intelligent solution of social problems—a hopeful perspective able to give direction to the vitality of a young nation in the interests of the entire world.

Infiltration of a more mature European view-point would perhaps provide the first necessary step in the solution of a more basic problem than that of practical efficiency—the problem of educational content.

Philosophy is needed, not a historical summary of Berkeley, Kant and John Dewey, but a synthesizing knowledge of the principles inherent in all philos-

ophy. The efforts of Dr. Robert Maynard Hutchins of the University of Chicago have been notable in proceeding towards such a change, and promise a long-deferred awakening on the part of American educators. Dr. Hutchins sees that the post-war generation of American youth is called upon to solve tremendous problems of social inequality without the first item of equipment needed in the struggle—a philosophy of life which compels decisions on principle rather than from expediency. According to the most reliable reports of institutes for social analysis the difficulty behind all economic problems is in the motivation of human beings. At the present time the motivation of human selfishness needs to be replaced by a new scale of values, values not to be found in the currently accepted philosophical empiricism which forms the present climate of opinion in America. Admonitions to work for the "cause of humanity" may be addenda to any philosophy. What is needed is philosophy to provide a compelling *rational basis* for altruism. That basis is to be found neither in Western philosophy nor in Oriental religions. It *may* be found through a willingness to discard every variety of modern prejudice, through willingness to consider with respect the dominant implications of all philosophies, Eastern and Western, ancient and modern, while accepting unreservedly only that endorsed by both reason and intuition. It is food for such self-development that the university must supply—a food which comes from the re-sorting of scholarly chaff and grain and the realization that a new philosophy must become the guide to living.

HERVEY WESCOTT

SCHILLER'S PHILOSOPHY OF EDUCATION AND CULTURE

[Dr. S. Vahiduddin did extensive post-graduate work at the Universities of Berlin, Marburg, Heidelberg and Paris and worked under the great theologian, the late Rudolf Otto. He is the author of *Indisch-Moslemische Wert-Erlebnisse*, a psychological and philosophical study of values published in 1937.—Ed.]

Thanks to the growth of political sentiment in India the problem of education has taken a new turn and efforts are being made to re-adapt our educational system to our changing needs. But in our zeal to give a practical and industrial bias to our education we are apt to forget that disinterested pursuits are really the backbone of Civilisation and that ignorance of spiritual values might be fatal to our dreams of an Indian renaissance. Our country has always been famous for deep spirituality, for a keen sense of the divine and a contemplative attitude towards life. Whether this psychological structure of our existence is to be held responsible for the political lethargy from which we are gradually waking, is a question I leave apart. I am concerned only to show that the once reputed metaphysical bent of the Indian mind has now given way to an empirical and almost naturalistic outlook. This is partly the result of the deep-rooted changes that the mechanical discoveries of the last century have brought into the general consciousness of civilized humanity, and partly it is due to the unimaginative system of education which has sadly affected the growth of spiritual factors, ignored the emotional life of the individual and confined itself to the barren study of a foreign language and culture. A new Shankara is yet to be born to remind us of the unity of all, and a new Rumi to sing of the love which must

precede any such vision. Not only in India but all the world over our race is passing through difficult times. The present century, though advanced mechanically, has not gained in that speculative acuity and spiritual depth which characterised some centuries of the past. On the contrary we have seen strange symptoms of inner chaos. Behaviourism in psychology, which denies the very foundation of the science, Pragmatism in philosophy, which, pretending to be a theory of truth, denies truth itself,—what can these be but dangerous symptoms of the disintegration of our culture? It is now high time that all these fads should cease, and a new orientation be given to culture and education. Our system of education is senseless, because it does not even pretend to guide and mould the world of the individual in its totality. The mystics of old speculated about the destiny of Man in the whole cosmic process. We as educationists have to ask about the mission of Man in this life, how to make of him a happy father of a family, a worthy citizen of a State and a zealous devotee of the Supreme.

The most unfortunate result of mechanical progress and the hegemony of natural science has been neglect of, nay, even contempt for, philosophical discipline. He who has studied in earnest the history of educational ideas knows what a tremendous rôle philosophical

notions have played, and what impetus they have given to culture and civilisation. The very names of Plato, Rousseau, Fichte, Herbart, Pestalozzi and others are sufficient to bring before us the significance of humane pursuits. We are seriously labouring under the delusion that natural sciences which deal with only a superficial cross-section of the realm of knowledge, will provide us with categories to explain the whole. Nowhere is this delusion more dangerous than in the development of educational theories.

Where is the thinker who can guide us in our search after higher ideals, who can be a link between the ancients and moderns, neither so thoroughgoing a rationalist as to lose himself in the quagmire of speculation, nor such a visionary as to vanish in the realm of fancy? In the person of Friedrich Schiller we find the poet-philosopher we are seeking. His valuable and provocative ideas about education and culture show German Idealism at its best.

Schiller (1759-1805), a friend and contemporary of Goethe, who is generally known to the world at large as a remarkable dramatist, and to German children as a writer of beautiful ballads, was at the same time a student of philosophy. He has given expression to his thoughts in some very remarkable essays, which are described by Hermann Lotze as the jewel of German literature. But Schiller was not a system builder in any sense, and his philosophy, if it can be called a system at all, was a most limited one.

Schiller's philosophy, though so modest in its aims, is a happy development of the ideas of his master, Immanuel Kant. We cannot, therefore, easily grasp the motives of Schiller's

thought, nor understand the working of his mind, nor sympathise with his struggle against the rigidity of rational thinking, unless we examine in some detail his critical philosophy. For Kant and Schiller knowledge (*Wissen*) is limited to the phenomenal; the supra-phenomenal realities elude it. Again, for both of them Reason (*Vernunft*) transcends the realm of sensibility and aims at ideas. Freedom, which is a postulate of practical reason and implies a spontaneity and power of self-initiation of an act free from any causal check, is a feature of rational life in contradistinction to its empirical manifestation. Nature and freedom are the two extremes between which we are suspended. Is there any link possible which can bridge the gulf between nature and freedom? Kant has examined the question in one of the most memorable books in the history of philosophy, the *Critique of Judgment*. It is just at this point that Schiller's philosophical thought develops and provides the all-too-necessary corrective to the Kantian system and especially to his ethics. For Kant inclination and duty are the two extremes which persistently refuse any reconciliation. Our senses drive us to hunt for pleasure; it is for reason to come to the salvation of our being and raise it from the world of senses to the world of intelligence. But Schiller says that it is in culture that such a reconciliation is possible. With the unerring intuition of a poet he draws a remarkable distinction between the dignity and beauty of human character. We can say that Kant had in mind only the dignity of character, and that the notion of a beautiful soul escaped his notice. Kant proceeds as if the categorical imperative of duty and the forces of inclination

were by their very nature irreconcilable. A character which is thus in constant war against itself, where Reason reigns supreme and the senses are suppressed, forces our respect but does not win our love. Culture seeks a beautiful soul with whom duty becomes an inclination. "The beautiful soul has no other merit than that it exists." And further, "While the conscience-stricken man lives in eternal fear lest he should meet the law-giver in himself or in the world outside, and sees in all that is grand, beautiful, and excellent an enemy, the beautiful soul knows no sweeter happiness than that the Holy in her should be imitated or realised without, and sees in the world of senses an undying friend." Grace is the expression of such a harmonious soul in the world of appearances. Dignity on the other hand is a manifestation of a sublime character which has to struggle against the avalanche of the senses. It is dignity which protects love from falling into desire. It is love which sees to it that respect does not become fear. Dignity and grace, however, need not deny each other. We see the co-operation and the successive working of both these principles when we are brought under the spell of some great work of art.

Schiller's whole concept of education and culture thus really aims at bringing such a beauty into the human soul that all its contradictions vanish, all its antitheses are reconciled and a harmony of the different chords of being takes their place. His cultural philosophy helps to generate that "*entente cordiale*" between the limited and the unlimited which for him is culture. Man should be neither absorbed in the sensual pleasure of the present, wild and unrestrained, nor a slave of maxims

nor a barbarian, but a living synthesis of senses and reason, of grace and dignity. It is in beauty of character that all educational reforms should end.

Careful analysis reveals in man something which changes and something which remains unchanged in the unceasing flow. Self and its states are but one in the infinite. The finite is differentiated. "In the absolute subject alone remain constant with the personality all its states; for they flow from the personality itself." It is not in time that self has its source; it is in self that time, the condition of all dependent being, is born. "When we say the flower blooms and dies away we think of the flower as something permanent in this change and lend it at the same time a self where the above states (i.e., bloom and decay) unfold themselves." Man, though in himself eternal, must have, as a phenomenon, a beginning in time. The supreme subject creates reality out of itself; but man has to receive it as given in space and changing in time. Change and permanence are both essential to man. "Man, conceived in his perfection, would be the permanent unity which remains eternally the same in the flood of change." Divine is the tendency which aims at the absolute unity of all appearances and the realisation of all possibilities. Man's personality, shorn of its sensual stuff, is nothing but form and is therefore empty. The senses, divorced from all the activity of the spirit, are helpless to unite form with matter. "So long as man feels only, desires only, and works by sheer desire, he is no more than a phenomenon, if we understand under this name the formless content of time." Man's mission is now twofold: "He must give expression to all that is with-

in, and give form to all that is without." The fulfilment of this difficult task is made possible by the two psychological forces of nature. What are these forces?

There are two fundamental "drives" or instincts in man, says Schiller, one aiming at matter, the other at form. To quote his own words, "The first of these instincts which I would call material instinct, has its origin in the physical being of man or in his sensual nature and is engaged in placing him in the conditions of time and in making of him matter . . . Matter means here nothing but change or the reality which fills up time. Thus the material instinct demands that there should be a change, that time should have some content. This condition of merely filled-up time is sensation; it is this alone through which the physical being lets itself be known." The second of these instincts has its source in the infinite of man. It aims at his freedom, at harmonising the diversity of his appearances, and at the assertion of his person in the multiplicity of his conditions; it sets aside time and change. It demands that the real be necessary and eternal, and the eternal or necessary be real. Universality is its characteristic. The inclination can merely say, this is good for the individual and for your present need, but your individuality and your present need might change, and what you eagerly desire at present might become the object of your disgust. But when the moral feeling tells us a thing should be so, it decides it for ever and ever. When you confess truth while it is truth and practice justice while it is justice, you have made a singular case a law for all others, treated a moment in your life as an eternity. In fine, where we are

ruled by this instinct, all limits vanish and we are transformed from a numerical unity into an ideal unity. We are no longer in Time but Time is in us.

In spite of the apparent contradictions of these two tendencies which banish all hope of reconciliation from our minds, it is in their joint operations that the concept of mankind exhausts itself. The material instinct demands change indeed but not a change of person. The formal instinct directs itself to unity and permanence, but only so far as the personality is concerned. It leaves the conditions untouched. "So soon as an original, that is necessary, antagonism of both the instincts is maintained", Schiller says, "there is then no other means of bringing unity to be conceived than the subordination of the sensual drive to the rational. There can only result uniformity but no harmony, and man remains divided for ever. There must be a subordination, though a reciprocal one. Both principles are to be subordinated and co-ordinated. They stand in reciprocal action: no matter without form, no form without matter." It is the chief problem of education to bring these two urges into an equilibrium. Education must see to it that the senses are protected against the onslaught of freedom, and secondly it must assure the person against the power of the senses.

"The former it attains through the cultivation of the emotional faculty; the latter through the building up of rational power. The highest possible passivity and receptivity of the emotions and the utmost development of the activity of the reason are really the indispensable conditions of a true culture."

Schiller's thought then aims at bringing about such a harmony in man as can be conceived in his ideal possibility.

We must note that he lived at a time when much was heard of humanity and humanism. His own countryman Herder was its prophet. No wonder that Schiller refers again and again to the Idea of man or to Ideal Mankind. The Idea, as used in the transcendental sense of Kant and Schiller, is that trans-empirical ideal "intended" or aimed at by reason but never found in reality and experience. It is only its approximation that we come across. The idea of man comprehends a synthetic unity of both these seemingly contradictory tendencies. The culture we are seeking accords justice to both. Neither would an exaggerated development of feeling and emotion be allowed to lead us to empty enthusiasm, nor would the rational faculty be given the liberty to encroach on the other's territory. "In a word, the material drive must control

the personality, and the formal drive the receptivity, within their proper confines."

Culture, as Schiller understands it, is the meeting ground of the two fundamental instincts of man, the harmony of the two conflicting forces. Beauty takes in her loving embrace the tendencies which would otherwise be at war. The vision of an ideal humanity, where beauty reigns supreme, rises gradually before the longing eyes of the poet. It is a fascinating dream which, true to the best traditions of German Idealism, rests in the confidence of better days to come. But, as it is, the world does not move according to the philosopher's desire. War is upon us, and Chaos reigns on every side. Perhaps an aesthetic education which had as its goal the unity of thought and feelings would save mankind from the abyss of destruction.

S. VAHIDUDDIN

THE ONLY SOLUTION

The supreme value of the person has to be recognized if the crises of the hour are to be met, declares Ralph Tyler Flewelling, Editor of *The Personalist*, who writes in its Winter 1941 Issue on "The Race with Catastrophe".

By this we must not mean the supreme value of the educated person, or the aristocratic person, or the person who belongs to our religious sect, or the Aryan or Nordic person, white, black, yellow, or brown. Even Tom, Dick and Harry... must be seen as the possessors of possibilities of inestimable worth to the whole of society. We are now becoming aware that we live in a world of relativity. In that permanent world which we hope will emerge it is as unreasonable to expect any class, sect, race, or opinion, to remain the

subject of discrimination or injustice as it would be to expect a healthy body to exist with one diseased, unfunctioning organ. There is not and cannot be any solution of the world's woes without even-handed justice, recognition of the rights of every individual and an unswerving attempt to provide every person the opportunity of personal development and self-expression.

Brave words and true, but, as Carlyle once wrote, "The end of man is an *action* and not a *thought*, though it were the noblest." What is the United States of America going to do about its Negro problem? What are the Imperialist nations going to do about their subject peoples?

HINDU EPISTEMOLOGY AND MODERN THOUGHT

[Shri V. S. Talasikar, M.A., is a lawyer by profession. He is a writer of essays on philosophical and sociological themes, and is the author of a book entitled *Mother of Prosperity*.—Ed.]

If we examine carefully the controversies in which we habitually indulge, we find that they are often carried on without precise definition of the terms employed and without previous agreement as to the method for deciding the dispute. The result is that both sides freely use words and terms in connotations peculiar to their own systems. Thus by the word "knowledge" a Westerner will understand "knowledge from Science", implying either knowledge of the technological advances of modern science or knowledge of the fundamental laws of the universe as understood by modern science; while a Hindu will understand, by the same term, knowledge of the essential nature of all things or knowledge of one's own soul.

This difference in interpretation will also lead to a difference in method. If by "knowledge" we understand "knowledge from Science", observation and experiment alone become the methods of knowledge, there being no room in the theory of scientific knowledge for testimony, hearsay or intuition. On the other hand, if we mean by "knowledge", "knowledge of the self", direct observation and experiment (*Pratyaksha* in Hindu philosophy) and inference or reason (*Anumāna*) are at once relegated to the background, and the best instrument of knowledge is the "Revealed Word" (*Śabda*) or divine intuition.

An instance of the confusion in terms

and in methods is the repudiation of spiritual or self-knowledge by modern materialistic science. It is really impossible to measure the veracity of spiritual knowledge by the criteria of natural science. It would be like attempting to measure electricity in terms not of volts but of feet and inches.

I intend to discuss briefly the evaluation of the means of knowledge according to Hindu philosophical thought. I shall take each *Pramāṇa* or means of knowledge and first discuss its validity and its limitations according to the main systems of Hindu metaphysics and then compare it with Western epistemology. I shall also compare Hindu conceptions of the theory of knowledge with the epistemological ideas of modern science, which too is vitally concerned with the nature of ultimate reality, be it an electron or a system of universal and necessary laws, perhaps working under subordination to one Primal Law.

Sense experience or apprehension by any sense-organ is regarded as the first and most important means of knowledge; according to some schools, such as that of the Charvākās or Lokayatikas, practically as old as the *Upanishads*, it is the only reliable and valid instrument of knowledge. As Epicureans and hedonists the Charvākās could not be surpassed even by the rankest materialist from the West. The soul and a life beyond death were to them matters of ridicule; and their conception of reality embraced only what they apprehended

by their sense-organs.

The Vedantins, Mimāṃsakas and other schools of Hindu philosophy, on the other hand, seriously challenged the validity of sense experience as an instrument of knowledge. They urged that the limitations of sense-perception made untenable the assumption that sense data would cover the whole of reality ; that there is nothing outside our sense-experience which is inherently incapable of being apprehended by our sense-organs. Further, even within the world of sense-experience, the sense-organs are not always trustworthy.

Hindu philosophers seem to have confined to the above arguments their objections to the validity of sense-perception. They did not go so far as to say, like the subjective idealists of the West, that what we in fact perceive is not something independent of our minds but only our own ideas or mental states. Hindu thinkers maintained only that sense-perception is not an infallible instrument of knowledge. It is of course obvious that what actually knows is the mind or the soul, the sense-organs being the mere channels by which knowledge of external objects is conveyed to the mind.

Subjective idealists like Locke, Berkeley and Hume maintain that sense-experience does not give us objective knowledge of the external world as something independent of our minds. According to Locke, what we actually perceive are our own ideas which are the representations of external things. The subjective idealists, then, disbelieved in the validity of sense-experience in the acquisition of knowledge. They held that it was the world of ideas which the mind cognized and not the world of real

things. But this theory, if carried to its logical conclusion, would mean that knowledge of external things was impossible. Locke seems to have realized this anomalous position and to have discovered a way out. According to him, "when the ideas in our minds agree with or correspond with reality, then we have knowledge". To this the answer would be, "If we do not know reality directly, how can we possibly know whether our ideas agree with it or not?"¹

Berkeley went a step further and denied the necessity of postulating the existence of external objects at all. For him the world would consist only of minds and their ideas, and he contended that "so far as our experience goes we never succeed in discovering anything else". In a word, the *being* of external objects is to be *perceived* or *known*. (We are not concerned here with how he had to call in God to escape from this difficulty.)

The mentalist position reached its culmination in Hume. Once it is conceded that what *pratyaksha* or sense experience tells us is not something independent of our minds, it follows that nothing beyond our own mental states can be known to exist. There is no reason for believing in the existence of something which cannot be known. Many thinkers regard this as logically irrefutable. Many others, however, have been unable to reconcile themselves to this position. Thus Kant and Hegel propounded objective idealism ; realists like Moore and Russell have sought every possible means to refute the mentalist conclusions, though they have never been able to explain satisfactorily their assumption of sense data being

¹ C. E. M. Joad, *Guide to Modern Philosophy*, p. 43.

recognizable parts of external objects. Mr. Bertrand Russell cannot bring himself to call physical objects a myth, but he calls them a logical construction ; by analogy, electrons, protons, photons and astronomical phenomena are no more real than constructs in mathematicians' brains.

Having established that direct perception or *pratyaksha* was a fallible means of knowledge, Hindu philosophers went on to pronounce inference or reason likewise fallible. The difference between the Hindu epistemological conceptions of *Anumāna* or inference and "reason" as understood by the rationalistic school of Western philosophers is worth noting. According to Hindu philosophy, inference is always based on direct perception, being a deduction from a major premise the truth of which is guaranteed by sense-experience ; it is a leap from the known to the unknown. If direct perception itself proves fallible, the basis of inference is destroyed, and reason shares the same fate as *pratyaksha* or sense-experience. (Cf. Śāṅkara's *Śārīraka Bhāṣya*, Chapter II, Section 1, the *Smṛtipāda*, and his comment on the seventh aphorism dealing with the non-established nature of inference.) According to rationalistic philosophers like Leibnitz and Spinoza, reason itself, *unaided by observation*, can provide us with philosophical knowledge which is also true knowledge, generally called *a priori* knowledge. The postulates of logic and primary mathematical calculations are examples of *a priori* knowledge. I do not wish to discuss here whether *a priori* knowledge is real knowledge, but it is beyond doubt that *a posteriori* methods do not, as they claim, give us real knowledge.

Reason being unaided by observation,

no wonder the speculative imagination of individual philosophers was let loose ; hence the queer and abstruse terminology of each individual philosopher and his peculiar mode of reasoning. Reason being unfettered there is no indisputable criterion by which the individual reasoning of Western philosophers can be judged. Thus reason too is inadequate and unsatisfactory.

It now remains for us to consider how modern science evaluates the instruments of knowledge. Inductive science recognizes only two methods of knowledge—observation and experiment. Scientists admit the limitations of sense-experience and acknowledge that sense-organs are not always infallible. Yet observation plus experiment is the sheet-anchor of naturalistic empiricism. Scientists use reason, but not reason unaided by direct perception as the rationalists did. They use testimony or *Śabda*, but only the testimony of fellow-scientists. They believe in the validity of historical knowledge ; but history is nothing more than testimony or hearsay.

If we investigate the process of perception from the stand-point of modern physics or physiology, I think we shall come to the conclusion reached by the subjective idealists regarding sense perception or *pratyaksha*. A large part of what we know of the external world, a modern physicist concedes "to be inferred by our minds, instead of being directly perceived by our senses". (*Ibid.*, p. 34).

"The fundamental constituents of matter are, according to the physicist, neither coloured, noisy, hard nor sweet Whence, we are bound to ask, do the colours, tastes, hardnesses and the rest of the qualities that we experience come from? It is difficult to resist the

conclusion that they are supplied by our own consciousness." (*Ibid.*, p. 57)

Mr. Aldous Huxley has expressed clearly what modern science has to say about sense perception :—

"Recent scientific investigations have made it clear that the world of sense experience and of common sense is only a small part of the world as a whole. It is small for two reasons : first, because we are confined to a particular point in space and have scarcely any knowledge by direct acquaintance and little knowledge even by inference of the conditions prevailing in distant parts of the universe ; second, because the organs by means of which we establish direct communication with the outside world are incapable of apprehending the whole of reality." (*Ends and Means*, p. 255)

Thus it appears that most of our knowledge must be admitted to be merely inferential.

"The phenomena investigated by modern science are to a considerable extent constructs of the investigating consciousness ; that mind cannot be determined by a matter which is itself in part a creation of mind." (*Ibid.*, p. 257)

The Vaisheshikas or atomists and the Naiyayikas or rationalists recognized only the first two means of knowledge, i.e., *pratyaksha* and *anumāna* ; they were not prepared to believe in the validity of the third means of knowledge or *pramāna*, i.e., *Śabda* or the revealed word of the *Vedas*. Strangely enough, the irrefutable systems of Hindu philosophy, those of the Vedantins and the Mimāṃsakas, regard the *Vedas* or Scriptures as the only infallible instruments of knowledge. The testimony of the Vedic seers cannot and must not be challenged, because knowledge was revealed to them or obtained by divine intuition. The first two means of knowledge were weighed and found wanting, and knowledge of

the self was declared to be the only real knowledge embracing the whole universe. The testimony of those who had real knowledge was regarded as infallible.

Herein we can observe the Hindu recognition of the *a priori* method of knowledge as superior to the *a posteriori* or the empirical method. Temporal knowledge was evanescent and unreal, and self-knowledge was the only knowledge which led to spiritual liberation.

Śabda is faith in another authority which is believed to be infallible. Śankara regards *Śabda* or the *Vedas* as the only infallible instrument of knowledge. Hindus have faith in the validity and infallibility of the *Vedas*. Scientists are ever quick to repudiate the assertion that they believe in anything. But "all science is based upon an act of faith—faith in the validity of the mind's logical processes, faith in the ultimate explicability of the world, faith that the laws of thought are laws of things." (*Ibid.*, p. 258)

A word must be said about intuition as a means of knowledge and the character of such intuitive experience. This first found powerful expression in the philosophies of Sorel and Bergson. Bradley and Bergson insist on the symbolic character of logical knowledge, to Bradley all intellectual analysis being a falsification of the real. Now the knowledge of ultimate reality is more a matter of spirit than of cold analysing intellect—a fact which is as yet inadequately realized by Western savants. An intellectual understanding of the working of the Universe or the construction of the fabric of the Universe on the strength of metaphysical speculation has never been regarded in Hindu philosophy as Right Knowledge. Right Knowledge is the knowledge of the soul,

which cannot be achieved through an intellectual process but only by the essentially moral process of self-purification and meditation. Hence yoga, *i.e.*, the restraint of mental propensities, is prescribed for every seeker after self-knowledge. The mind must be non-attached and pure to a degree which will enable it to perceive intuitively the essential one-ness of the individual and the Cosmic Soul.

Sabda is intuition under such highly purified mental conditions, leading to the Cosmic Soul.

"A man who has trained himself in goodness comes to have certain direct intuitions about character, about the relations between human beings, about his own position in the world, intuitions that are quite different from the intuitions of the average sensual man. Knowledge is always a function of being. What we perceive and understand depends upon what we are." (*Ibid.*, p. 286)

The intuitions of Western philosophers must be judged by this standard. Were their intuitions divine? Were they the intuitions of highly developed and purified, non-attached mind? The answer is well known. Cesare Lombroso tells us what kind of men many of

these philosophers were and we are realizing how idiosyncratic their philosophies are.

Mr. Huxley rightly proposes meditation as a way to Right Knowledge :—

"Meditation is more than a method of self-education ; it has also been used in every part of the world and from remotest periods as a method for acquiring knowledge about the essential nature of things, a method for establishing communion between the soul and the integrating principle of the universe." (*Ibid.*, p. 286)

Excepting Sankara's no school of Hindu metaphysics challenges the existence of the external world. To Sankara the external world is an appearance of mental reality. Hence it seems impossible to obtain objective knowledge of a thing in itself. He disbelieves in the capacity of human faculties to apprehend the Highest. In fact, there is no reason to assume the existence of the outside world. We are in a great dream ; and the dream-world is deemed by the dreamer to be perfectly real so long as the dream continues. The Cosmic Soul or Brahman alone is, the Ultimate Reality, and everything else is an Illusion.

V. R. TALASIKAR

THE BLUE LOTUS OF THE NILE

The azure water-lily see, amidst the waters blue,
Now like a burnished gleaming sword, now tinged with sapphire hue ;
Colour like heaven, and like the heaven, as radiantly bright,
But cup all yellow, as is the moon a fortnight old in light ;
Yet like a sallow pious monk during a full year's fast
Wearing from head to foot blue robes, with merit pure amassed.

Kisa'i of Merv—translated by A. V. Williams Jackson.

CINEMA AND RADIO AS MEANS OF EDUCATION

[Dr. Eleanor M. Hough is the author of *The Co-operative Movement in India : Its Relation to a Sound National Economy*.—Ed.]

One hundred and three years ago, it is alleged, the wife of a French inventor was alarmed for his sanity ; he was labouring under the delusion that he might succeed in fixing a shadow on a metallic plate. In January, 1839, Daguerre's process was disclosed to the Académie des Sciences, the process on which have rested all subsequent developments in photography, including moving-pictures, though the perfecting of the latter synchronizes roughly with the much later discoveries which have made possible the radio.

Nowhere is the aphorism, "*Demon est Deus inversus*" more apposite than in its application to the radio and to the cinema, so potent are they both for good or for ill. Their potentialities for evil have been amply, though not yet completely, demonstrated, but their possibilities for good have scarcely been explored—far less developed. They are comparable in many ways. Not all of the problems connected with one or the other as a means of education apply to both, but the differences in the main are technical, arising out of the distinction between the two as media of instruction. Each has its particular abuses to avoid and its own important part to play if it is to be successful in the rôle of educator.

The value of both cinema and radio in formal education is vast and only a beginning has been made towards utilizing them adequately in the schools. There is room for tremendous expansion

in the directions already somewhat explored, such as the depicting of the natural wonders of the world, the beauties of nature and the processes of agriculture, of industry and of commerce. Such films can do much to overcome the widely prevalent provincialism, for insularity is by no means confined to the isolated village but flourishes in the metropolis as well. Intelligent planning of the programme to bring out the interdependence of industries and of peoples can help tremendously to instil the idea of universal brotherhood in the plastic mind of youth.

Another possible development would utilize the natural urge to get behind the barriers of time which the youngster manifests in his insatiable demand for stories of his elders' childhood. A film faithfully presenting a single incident in the career, say, of a great hero of bygone days makes the past live again upon the screen and clothes the dry bones of history with the flesh and blood of credible experience. The failure to recognise historical characters as men and women like ourselves lends a certain flavour of unreality to the great teachings, for example, that have come down to us from antiquity. Films of historic accuracy can help incidentally, therefore, to popularize the old wisdom which the race still needs today. Moreover, the choice of truly admirable characters for such depiction can render the children the greatest possible service of furnishing them with a worthy living ideal.

The presentation of short films of scenes in typical homes of foreign lands, of street scenes in their cities, of children at play or at school, should not be too expensive to produce on a co-operative basis, and would do much to broaden the outlook and to spread the sense of acquaintanceship and of sympathy with foreigners on which the spirit of international fraternity must rest. It is a mistake to choose invariably the unusual and the spectacular as the basis of an interpretative film. The cinema can fill the place of travel for the stay-at-homes, and it serves that purpose best when it presents the quiet pattern of day-to-day living in foreign lands. Rightly filmed, the latter will interest the cinema goer exactly as everyday scenes intrigue the foreign visitor.

Similarly the radio can be used to great advantage in the class room, to acquaint the pupils with good music, Western and Eastern, with the underlying principles of the several schools and with the music of characteristic instruments of different parts of the world; as it can be used in language classes to enable the students to hear the foreign language that they are studying as it is spoken by those whose mother tongue it is. The International Institute for Intellectual Co-operation might do worse than to interest itself, after the war, if it has not already done so, in the encouraging, say, of a co-operative programme of graded broadcasts from England for English classes in France and *vice versa*. And who knows what English broadcasts for children in North American schools might not do for the American accent?

Occasional inspiring short addresses, broadcasted by outstanding thinkers and keyed to the mental level of a school

audience, also would be a valuable addition to the curriculum.

But the educational potentialities of neither cinema nor radio are confined to the school-room. Many of the advantages of the specifically educational film are shared by the commercial cinema. The great success, for instance, of historical films proves their popularity. The film here has an immense advantage over the stage in lending itself to more realistic presentation, and the great producing companies with their research staffs aim at historical accuracy in every detail from settings to costuming.

There is real inspiration for many in such a film as *Dnyaneshwar*, for example, in which the Prabhat Company of Poona has dramatized effectively—though with rather too strong a high-lighting of traditions of the miraculous—the life of the thirteenth-century Indian poet-saint.

It is vain, however, to expect people in the mass to go to the cinema or to tune in to a broadcasting station in order to be reformed or even to be educated. India is exceptional in that here the promise of inspiration is the strongest inducement that a film can offer, drawing spectators by the thousand. Among the small sophisticated class in India, however, as in most parts of the world, whatever instruction or inspiration cinema goers derive from a performance is incidental and quite subsidiary as an attraction to the desire to be amused or entertained. In the film and the radio drama, no less than in the novel or the play, a moral, for instance, is acceptable only if it be not too obvious. When the very title of a moralizing film gives away its aim, its purpose is already half-defeated—as in the case of the gigantic spectacular production of the days of the silent film, *Intolerance*, with

its impressive historical mosaic of persecution age after age.

But it does not follow that even the frankly diverting cinema cannot serve powerfully the cause of moral and of social reform by maintaining a fundamentally wholesome tone and by serving as a mirror of human nature and of modern society with all its foibles and abuses. Teach, the films do, incidentally or deliberately and whether they and the instruction they impart be good, bad or indifferent. Some films (and the same applies to some radio broadcasts) are definitely subversive—a poison spreading in the public mind and contributing to the debasement of those impressionable by such influences. How many lads, for example, arrested in the U. S. A., have said that it was the cinema that had first given them the notion of embarking on a criminal course!

But not even all cheap and sensational films are bad. Even the blood-and-thunder film, for the plebeian taste, is not without some educational worth. Fortright melodrama, execrable as it is as art, with all its characters uncompromisingly black or white, its unreal plot, its hairbreadth escapes, is morally preferable to the play of unprincipled sophistication that presents vice in alluring colours and scoffs at moral standards. In the melodrama virtue is triumphant in the end and the villain is always brought to grief, and the audience is not much the worse for seeing it demonstrated, however crudely, that wrongdoing doesn't pay.

But there is no reason that the lesson cannot be artistically conveyed, without the harmful play on the emotions of the audience. The unfortunate dominance of the profit motive stands in the way of the optimum development of

the cinema. Popular demand, it is claimed, sets the tone of the films, and it is not sufficiently realized that popular demand itself can be educated. In our degenerate days entertainment has come to rank almost with food, water, clothing and shelter as a necessity of life. Enlightened profit-seeking (though admittedly the terms consort ill together) would recognize that the demand for entertainment is so insistent that if the cheap and tawdry, the sensational or the erotic film were not available the public would fall back in greater numbers on the films of better type and seeing worthwhile dramas and other presentations would gradually and imperceptibly raise their level of taste.

Comparably in the case of music for the radio, the taste debased by jazz can only be improved by hearing better music. Children overindulged in sweets may refuse more wholesome fare as long as they can get all the sweets they crave, but if the sweets are withheld hunger will drive them before long to healthful nourishment. Educating the public taste is more difficult, dealing as it does with adults who regard their taste in cinema or in radio offerings as very much their own concern. But the right approach by those responsible and the exercise of judgment in the selections offered will surely bear fruit in the course of time.

Aside from their rôle in formal education, already discussed, both films and radio for adult audiences can do much to oppose war and the exploitation of peoples, and to bring about a friendlier relation between the East and the West by making foreigners comprehensible to each other. The value of films as interpreters of the life, the customs, the difficulties and the aspirations of citizens in the producing country can hardly

be overestimated. The recent move towards the production of news reels by Indian film producers is a step in the right direction. Such films can do much in India to unify national consciousness and national sentiment but they will fall short of their full potentialities for good if they are not also shown abroad. And in any case news reels alone will not meet the need.

Moreover, there is the other side of the medal. The misrepresentations now being spread abroad by tawdry and flashy films are doing an injury to the prestige of producing countries which is sufficiently grave to demand the serious attention and the intervention of the governments concerned. Have the pious church goers of the U. S. A., who hopefully send their missionaries to the East, any idea of the connotation which the very word "American" carries to the simple-minded and virtuous Indian who has seen a Hollywood film of night life, of wine, women and crime? The Danish Government before the war found it worth its while to safeguard the reputation of the dairy produce exported from that country by rigorous inspection and Government stamp. Do other nations care less for the reputation of their citizens for fundamental decency than Denmark cares for the world's opinion of its butter? Can any country safely leave its reputation for moral integrity in the irresponsible hands of profit-seeking cinema producers?

The caricaturing and the maligning of India in foreign films such as *The Drum*, which public opinion in this country resented to the point of boycotting and picketing, by spreading misunderstanding between peoples not only discredits the cinema but constitutes a positive betrayal of humanity's best

interests.

International exchange of creditable productions is the best solution, but the language difficulty will remain even for films produced in India which not only will give a true picture of conditions but also will measure up to the artistic standards set by film production in the West. The silent films avoided this difficulty but it is futile to sigh for their passing. English-dialogue films will not be acceptable to Indian audiences generally and without some form of subsidy or definite international exchange arrangement Indian producers, however philanthropically inclined, can hardly be expected to make the venture.

Mr. Edward Thompson, broadcasting from Delhi a few years ago, declared :—

" If at the present time there were living an Indian millionaire who was a true patriot... he would put his money into making films that would give the outside world a knowledge of an India that contained something else besides Untouchability and child marriage and communal hatred—films that would reveal the loveliness of your great and varied country, and reveal the noblest thing in your culture and traditions... If we could only have films that would give this country a decent idea of the best England and would give England a decent idea of the best India, what a service would be done to India, to England, to the Empire, to the whole world."

We have dwelt at some length on the problems connected with the cinema ; the radio has its own. The profit motive is less dominant here, except in countries where, as in the U. S. A., the chief broadcasting stations lease their time to firms who divide such entertainment as they offer with all the advertising they figure it can carry and still hold the listeners. But this does not affect seri-

ously the quality of the entertainment provided, or its educational value. And there are free hours in the U. S. A. when the broadcasting of symphony concerts, of addresses etc., plays its large part in forming public taste and public opinion.

Radio is in a backward state in India. A recent Governmental report shows only about one per cent as many listeners in proportion to the population as there are in England. The poverty of the country imposes a great handicap on efforts to relieve that poverty, by education in modern agricultural methods etc. Only a beginning has been made in distributing community receivers to the lakhs of Indian villages. Further developments in that direction, coupled with efforts to improve the quality of the offerings hold vast potentialities for good.

The language barrier is one of the greatest handicaps of the radio as a force for international understanding but the most serious problem connected with the radio as educator is unquestionably its exploitation for political propaganda. The earnestness with which the European governments have for several years addressed themselves to foreign propaganda is matched only by the freedom that some of them show from subservience to the facts.

It is certainly of great value to all concerned for the leaders of a country to be able to talk to their own people over the radio, simply and informally. There can be no objection, either, to the sincere and honest presentation of *both sides* of controversial questions by their respective defenders. But deliberate radio propaganda at home or abroad, and especially under the auspices of the Government itself, brings up a host of nice ethical questions which demand careful consideration and the application of long-established moral principles to our modern conditions. Too rigid a censorship of either cinema or radio not only is fatal to the full and free development of both as educational forces, but holds a danger for democracy itself. Even outside the political sphere, the plea that controversial subjects must be avoided has sometimes been disingenuously invoked, as in pre-war England, to favour the more strongly entrenched side in any difference of opinion by denying a hearing to spokesmen for the other side. Governmental control of broadcasting especially needs checks to avoid abuse of the power over public opinion at home ; and governmental self-control in broadcasting for the education of foreign listeners is indispensable to internationalism and to world peace.

ELEANOR M. HOUGH

SOUL-EDUCATION OF THE MASSES

[Pandit G. Krishna Sastri, whose death occurred a few months ago, was a persevering labourer in the field of Hindu Culture. His hope and purpose were to see his countrymen take to the spiritual way of living.—Ed.]

In India, even the beggars go from house to house singing in their native tongue songs full of religious and philosophic thoughts. The Indian languages are rich in religious and philosophic literature. The Indian masses, compared with the masses of other countries, are not sunk in spiritual ignorance. They have an abiding religious and philosophic culture which enables them to endure the growing poverty of the country with such philosophic resignation and such hope—coupled with faith and charity—as we can hardly find among the rich and educated of any country in the world. They can understand and intelligently and sincerely follow the doctrines of democratic Hinduism better than most of their prosperous brethren who have been taught only “to want more wants”. Spread the rudiments of *sankhya-yoga* among the masses—from village to village—and you will have in your midst thousands of Tiruvalluvars and Kabirs to serve the Indian national cause first and foremost; and then through that channel to serve indirectly the poor and struggling portion of humanity all the world over.

The individuals composing the masses are spiritual dynamos, invaluable assets for developing the material and spiritual resources of the country, if only they are given the right kind of national education. It is sinful to subject them to forced labour without making them understand their own capacity and worth. They have the divine spark in them and they must be helped to

develop the “divine light within” so that they may be free to walk in that light. This is not a difficult task when you take into consideration their heredity.

Do not ask them to become proficient in their own language, much less in a foreign language, or induce them to take school examinations. What they want is some practical knowledge and training which will enable them to earn their livelihood independently and honestly, coupled with some spiritual knowledge (*i.e.*, knowledge pertaining to their own self). Give them first by all means elementary or secondary education in their own languages, so that they may be able to read, write and reckon, and also to think and to act for themselves without violating the laws of ethics.

The spiritual knowledge that I recommend is no sectarian twaddle, but the rudiments of *sankhya-yoga* which is highly extolled by Kautilya, the last great authority on our Arthasastra, which every Indian ought to know before anything else.

Who does not possess the powers of the five organs of knowledge and of the five organs of action? Who does not possess those vital currents that run through the nervous system and do such useful work—material and spiritual—for the upkeep of man? And who does not possess a soul (the crystallised form of the congeries of habits, of *samskaras*), with a Divine spark, also called the still small voice of God within, to guide it? Who would not care

to know the nature and functions of all these, their uses, misuses and abuses, and the corresponding results that inevitably accrue--good or bad, pleasurable or painful? These can be easily taught to the people in the plainest terms in their own languages; and they will then, of their own accord, take to the simplest form of living and to high thinking, and they will also realise why they should adhere to satya and to dharma.

There are two chapters in the "Book of Knowledge", now available only in Sanskrit, which give in a nutshell this very simple necessary knowledge; they contain the rudiments of *sankhya-yoga* which should first of all be propagated among the masses for their material and spiritual benefit through translations in the Indian languages. These teachings would enable the masses to regain their manhood and womanhood, now in great danger of being completely crippled by the subtle workings of Western materialistic civilisation and its concomitant open-door policy and imperialistic cult, which is no better than militarism.

After the masses are initiated into this preliminary knowledge of *sankhya-yoga*, they have to learn only a few particulars regarding the first stage of introspection in order to be able to become spiritually regenerate and to develop the spiritual power latent in their hearts. We are here chiefly concerned with the first stage in super-consciousness and the last stage in Democratic Hinduism--suited to the requirements of the masses.

Tradition says that the Dravidian Saint Tiruvalluvar (the author of the immortal *Kural*) and his noble wife lived at Mylapore, Madras, the ideal householder's life, and maintained themselves by their own daily hand-spinning and hand-weaving. Saint Kabir, too, is

said to have lived such a life.

The *sankhya-yoga* system of introspection taught by the latest *bhāṣya-kāra*, Appacharya, secures for any aspiring soul that immediate liberation in life which is always accompanied by as much spiritual "peace, power and plenty" as is commensurate with the sustained efforts and strict application to the methods recommended. This integral Upanishadic system is completely harmless, highly practical, supremely beneficial and universally applicable. It has several different stages. The spiritual "peace, power and plenty" secured by *sankhya-yoga* will ever go on waxing, until universal love and brotherhood, divine bliss and complete freedom from the thralldom of matter and the miseries pertaining to denationalised conditions of existence become facts of individual experience.

Christianity as taught by the "Prince of Peace" and Buddhism as taught by the "Prince of Compassion" are but the particular aspects of *sankhya-yoga*. The Chinese sage Confucius has emphasised another phase of it--the ethical. In fact all the world-religions deal with particular phases of *sankhya-yoga*. This ancient system, complete in itself (though much neglected nowadays) has been handed down from time immemorial by the ancient sages of India in the 108 Upanishads and through an unbroken line of teachers and disciples of the type of Ribhu and Nidagha, Agastya and Rama, Rama and Hanuman, Krishna and Arjuna, Krishna and Uddhava and others too numerous to mention.

Let no sectarian, through bias, ignorance or jealousy, believe in the false deductions and conclusions often given out in the press and from the platform--that

Hinduism is henotheistic, polytheistic or pantheistic, much less animistic or idolatrous. Learned Hindus of the highest character and culture, such as the bhāṣhyakaras and their true followers, who are best qualified to speak on the subject with certainty and with authority, know that their religion is the highest and the purest monotheism—free from any of the defects attributed to it by interested parties. They hold that God is non-dual and one alone; that God's glories and names are numerous; and that God is both intracosmic and extracosmic. They can conceive of God apart from matter, as "Pure Spirit" and they know by experience that Divine Grace and Bliss can be secured during life by means of introspection and concentrated meditation. Hindu ethics, psychology, philosophy and sociology are highly rational sciences, noble and selfless; and the honest and sincere votaries of Hinduism, which is as wide and as deep as the ocean itself, are modest, unassuming, spiritually strong and saintly persons walking the earth for the benefit of humanity. They have heard the spiritual call of the West, which is loudly knocking at their outer doors and they are ready and eager to help such of their Western sisters and brothers as are seekers after Truth and are modest and unselfish enough to approach these saints to learn from them and to live the life they recommend.

The ideal caste based on psychological laws, is the bedrock upon which Hinduism is built. None can demolish that scientific basis without demolishing Hinduism and even humanity itself, because it is chiefly concerned with varieties of psychological experience, with spiritual character and with culture of numerous grades of enlightenment. The

abuses and misuses of the caste system must, of course, be remedied and will be done away with when the masses are sufficiently educated on national lines. Criticisms levelled against Hinduism, in season and out of season, by interested parties during the last 150 years and more are best answered by my friend the late Mr. K. Narayana Aiyar, in his *Permanent History of Bharata Varsha*. Persons of high character and culture, distinguished for their plain living and high thinking, irrespective of race, colour, caste, creed or sex, are in fact the beloved children of Mother India, called Bharatī or Brahmadevyā, the personified Indian culture; and they are the real trustees and custodians of our invaluable spiritual heritage intended for the benefit of humanity.

Democratic Hinduism which represents the first stage of *sankhya-yoga*, is more concerned with the Intra-cosmic than with the Extra-cosmic God. It is the exclusive prerogative of religion (which is entirely personal and democratic in spirit) to afford the aspirant the necessary temporal and spiritual freedom, and *sankhya-yoga* pre-eminently affords this freedom to all aspirants without any distinctions whatever.

When the mind works externally on the outer objects of sense, through the powers of the five organs of knowledge and the five organs of action, if it is influenced by the senses, the latter become uncontrollable and also influence the mind adversely and make it impure. The pure mind, on the contrary, is able to control the activities of the senses and direct them into the right channels.

The pure mind is guided by conscience, and the powers of the senses are utilised for unselfish, spiritual purposes, whereas the impure mind is guided by

the personality and the powers of the senses are utilised for material and selfish purposes. When the impure mind is influenced by the abused or misused activities of the powers of the senses, the government becomes corrupt imperialism, leading to all kinds of *adharma*. When the mind induces the right kind of activities in the powers of the senses, the government becomes constitutional and leads to all kinds of *dharma*. Swarajya is self-government carried on, under the unselfish dictates of conscience, by the purified and the regulated mind which reasonably controls the five powers of knowledge and the five powers of action and induces in them the right kind of activities; the powers are then not abused or used for any selfish purposes, but only for the common good of all. The Hindu conception of swarajya is both temporal and spiritual, microcosmic and macrocosmic. I am here concerned only with its microcosmic aspect, temporal and spiritual. *Sankhya-yoga* supplies the divine statutes for this

microcosmic swarajya.

Every human being virtually represents "a small temple", "a spiritual power-house" and "a divine wireless station". Any one, without distinction of race, clime, colour, creed, caste or sex, can systematically develop the spiritual power within, which is Heaven's light and our only reliable guide, and can utilise it to the best advantage for the benefit and the service of humanity. Equality, fraternity and liberty are facts and laws of life in the light of Democratic Hinduism.

The modern system of education, which has nearly killed the indigenous system, is indirectly promoting the spiritual degeneration of the upper ten, is enhancing the selfish material cravings of the middle classes and is increasing the poverty of the masses. Unless the universally applicable "psychological and ethical bases" of religion are popularised there is indeed a growing danger of our masses being ultimately deprived of their spiritual heritage.

G. KRISHNA SASARI

GENIUS

Mr. G. M. Young, who edits the recently published centenary edition of Thomas Hardy's *Selected Poems*, criticises the dependence of that great writer upon prose translations of the classics as models, due, it is implied, to his having been "imperfectly educated". But aren't we all? How far short of initiation into complete understanding of ourselves, and of our world, the travesty of modern education, even of public-school education, falls! It is well known, of course, that Hardy was not a public-school man; much has been made of that oversight of his

tutinary Muse. But how many products of Eton or of Harrow could have written *The Dynasts*—leaving entirely out of consideration the novels which would insure Hardy's place among the immortals if he had never penned a line of poetry? Education may give a higher polish to the marble, but the veining that gives it its delicate beauty is inherent in the stone when it comes fresh from the quarry. Training may in some measure facilitate the flowering of genius but no amount of cultivation will avail if the seed be not there, the fruit of effort made in prior lives.

THE UPANISHADA IDEALS OF EDUCATION

[Shri Matilal Das is the author of *Bankim Chandra, Prophet of the Indian Renaissance* and has written several novels in Bengali. His latest work, to be published soon, is *Bandhan and Mukti*, containing a selection of short stories.—Ed.]

In recent years a wave of despair has spread all over the world. We are at the cross-ways and do not know what to do. Despite our immense achievements in science we still have no peace. In the midst of conflict and confusion, the world is eager for a message. The *Upanishads* are the treasure-houses of the lore of the great Rishis of India and in spite of their antiquity they are still an abiding inspiration.

What is needed for the emancipation of the world is a new outlook on life based on a new system of education. It may be profitable therefore to understand the Upanishadic ideals of education and to preserve whatever there is of outstanding value in this heritage of ancient wisdom.

The life of the student is called *Brahmacharya*. In its derivative sense it means life in God—the Supreme Self. Realisation of God by man was the highest ideal of ancient India and the goal of education. There is in man an aspiration for the infinite, a longing for the most high and the majestic. Each one of us feels it, although we cannot define it. This feeling proves unmistakably our inner longing for the attainment of this inexpressible infinity.

Education ought to give us the key to the mystery of this divine secret. It ought to reveal to us our noble heritage and point to our possibilities, thus inspiring us with confidence and hope for a good and righteous life on earth.

Education aims at the harmonious

development of man's faculties and latent energies. The quest before the ancients was to know that thing by knowing which nothing else need be known. This they called *Brahman*, "the great", and man's life is to be attuned with this "great", with this infinite; the path to this is *Brahmacharya*. The seer says, "Happiness lies in expanse—there is no joy in littleness."

Education therefore must aim at that broadening of vision in which we can understand the unity that lies beyond the variety of the universe and which brings everlasting bliss. There is no hazy shadow round this noble conception. Its aim is the unfoldment of the inner self which has forgotten its true nature in the darkness of life; and the development of our apprehension of the largeness which is our real nature.

The *Taittiriya Upanishada* tells how the knowledge of Brahman was attained by Bhrigu the son of Varuna. The son approached his father for enlightenment about Brahman. The father answered: "Seek Brahman through Tapasya, i.e., steadfast application. Verily Tapas is Brahman." True Education must be an inner acquisition and the way to it is by steady devotion and gradual discipline. Truth must be realised by mental exercise, and an austere and strict life of discipline is necessary for the real perception of Truth. The son went through the course and learnt by gradual steps the highest ideal of *Ananda*. It is Joy that is Brahman. The world has been

created out of Bliss. It is Ananda that sustains the universe and in the end it will engulf everything.

In the same *Taittiriya Upanishada* we read :—

“ Teachers should instruct their pupils in the following method : Speak the truth ; follow the right ; abstain from sexual indulgence ; never be negligent in learning and teaching ; devote yourselves to science till your knowledge is perfect ; then procure for your teacher what he needs ; thereafter go to be a householder. Do not slip away from truth. Do not be indifferent to virtue. Do not neglect health and your talents. Never neglect to acquire wealth and heaven. Never forget your studies. Forget not to serve your parents, your teachers and preachers. Do righteous deeds and shun evil ones. Imbibe our virtues and not our faults. Keep the company of the learned and pious. Be charitable. Give in faith or even without faith.”

The translation may at first sight appear trivial and commonplace but the ideals involved are not. The first essential teaching is love of truth and the acceptance of truth at all costs. As an ideal this is perhaps the noblest on earth. But it was and still is a very difficult ideal to follow in practical life. In spite of our wonderful progress in rationalism, superstition still reigns supreme.

The ancient Indians, however, were bold and fearless thinkers and one of them indeed had the courage to deny God for want of proof. The achievements of Indian thinkers in philosophy are the result of this intrepid thinking. They were never afraid of logic and reason. One sage has declared : “ Do not follow the *Sastras* alone but depend upon your reasoning, for you do wrong when you adopt a course without reasoning.”

The modern world requires brave men,

honest men and courageous thinkers. All barriers of caste, creed and nationality must be swept away and a new society should be built with all that is best in the past and the present and with all that we think to be the best. Our education should aim at producing men and women who can think and act *internationally*, and who have a truly broad vision of life. For this, the first and foremost ideal before us should be an intense love for truth. Love of truth is the foundation of rational society. The second great ideal is that of self-sacrifice. Rivalry, competition, oppression and war are the result of selfish motives. Greed is at the bottom of all the ills from which our modern society suffers. To combat it, we should build up a society of selfless disinterested workers. This is not an impracticable ideal ; it is only a practical solution, and it is possible if we can change our outlook on life.

The idea of living for the community, of serving humanity, was called sacrifice in India. Sacrifice is necessary for anything great. World-peace and world-happiness can come only through the acceptance of the spirit of sacrifice.

Future generations must be brought up with this ideal of dedicated life, with this message of consecration. It must be a life of love, of intense love for the whole of humanity. Selfish greed limits, but love expands the soul and brings out the innate greatness of men.

A life of love alone would lead to Universal Brotherhood and Universal Fellowship, which is the dream of the poets and the philosophers. But this state must come by an honest and sincere effort to secure the inflow of Universal love into every human heart. It is no mystical ideal, outside the zone of ordi-

nary human beings. The ideal life is one of joy in this mortal world. Perfect health, sound mind, wealth and talents—these are not to be renounced. One should not refrain from things that bring health and skill. Our knowledge should work for the furtherance of normal happy lives. People may argue that if competition is removed from life the incentive to progress disappears. Not so. For if we read aright the history of the world, the greatest discoveries in science and industry are due to man's immense pleasure in the pursuit of knowledge. If our lives are moulded by ideals of service and love, then all the gifts of science and art can be used for the benefit of all humanity and not of the favoured few. This is no utopian dream, but before it can be achieved our lives must be re-adjusted. We must forsake our selfish desires and make our lives sweeter and gentler by feelings of charity and love.

There is no joy—there is no sweetness in the lives of men today. They are like mosses in the current—they flow on and on—knowing not what to do or what to think, from sensation to sensation. It is a life of hectic bustle. Frankly it is a diseased world.

We all want happiness and there are materials for happiness in plenty, for Nature is abundant in her gifts. Science has added to these gifts and has improved them. We can be happy if we will. But the present system is worn out. This economic order, this life of inordinate greed, this system of doubt and difference, must make way for something better and nobler.

But there is a way out of this chaos. This is through a new education combining science and philosophy in practical application to life. It must be a harmony of scientific progress and spir-

itual advancement. The mind and the heart must be in tune. From this should come a world-federation, which would be not a static millennium but a progressive loving brotherhood. World-fellowship, world-brotherhood, world-peace and world-happiness may seem impracticable dreams to those who do not want to exert themselves for a good cause. But to the active, to the optimist, they are a difficult but practicable programme.

To this end there should be general education on international lines and based on international ideals. The ancient ideals of truth, love and sacrifice, the ancient emphasis on health, wealth and peaceful activities are illuminating and inspiring and we should go back to them for inspiration and enlightenment.

The teachers of ancient India were great men. They were men who had no worldly aspirations but were past masters of applied psychology. India has always believed in the great mighty forces that lie hidden in each human being. These teachers helped the students in understanding their latent soul-forces and in realising the highest truth by developing their real personality.

Ayodadhaumya put his disciples Aruni and Uddalok to the hard tasks of tending cattle and looking after the fields without giving them any lessons. They showed by their zeal and undaunted devotion that they were ready to make any sacrifice for the sake of duty. Then the teacher blessed them and said that they would be versed in all branches of learning. From this we see that education in ancient India was a practical training of body, mind and soul.

These ancient Gurus, as they were called, knew the secret of success. They knew the power of thought, the value of

will-power, and without burdening their students with encyclopædic details, they sought to instil into each heart an invincible self-confidence, showing the way to the mastery of self and thereby to the mastery of anything they desired in life. We can learn from these men the real art of psychological training and development.

Success in worldly life, efficiency in business, and the art and science of management require careful and systematic training not merely of the intellect but also of the soul. In devising practical courses for our future rulers and

pioneers, we should take from ancient India its ideals of truth, sacrifice, activity and psychological training.

Let us be men of faith. Let us be men of character. Let us be men of powerful feelings and let us concentrate all our energies and powers on the service of humanity, making each day better than its predecessor.

For the realisation of a life of love and light, we require a new education, an education that looks not for the gifts of the earth but for the infinite blessings of a dedicated life.

MATILAL DAS

DEFEATING BOREDOM

Mr. Ivor Brown, writing in the *Manchester Guardian Weekly* for the 11th October 1940, on "Tedium in Our Time", makes the reader realize that the spiritual poverty in which humanity in the mass is living is worse than the direst physical poverty we can conceive. The war through which Europe is passing is an outcome, men say, of economic conditions, but the fact that such economic conditions exist, in the midst of plenty, is an overwhelming proof of the great need for some true sustenance of the Spirit.

Mr. Ivor Brown perhaps does not intend to paint such a picture. He refers to the schemes in Great Britain to defeat the boredom of the Army during the winter, and after describing the various methods to be employed—educational, recreative, industrial and artistic—he says :—

There are enormous numbers of well-intentioned people all determined in their various ways to relieve the tedium of the troops. It is surely not unkind to suggest that they have in their minds, or at least below the surface thereof, the relieving of their own tedium as well.

Education is one line of effort he mentions. True education should open our minds, broaden and deepen them,

taking us away from our petty personal lives into the realm of ideas and ideals, so that we become for the time being part of a larger world. Poverty of ideas manifests in poverty of living; poverty of ideas means that the spiritual basis is lacking. It is the expression of life without a background.

Search into the world of ideas and ideals would mean entrance into the world of philosophy and of metaphysics. These could not long be studied without Man as a Soul being revealed in place of man as a body. The Universe would then be seen as an embodiment of law and of Rhythm, instead of a mere conglomeration of atoms. We have lost today the joy of work because we have lost its true meaning and purpose, which the search for and the study of the ancient truths would restore. We do not see Life as a School, each Soul at the stage necessary for the next step forward. And so the purpose of life is lost. If we could begin to live from the point of view of the Soul, the Eternal Pilgrim, and to see each incident in the light of the great Law of Cause and Effect, then there would be no tedium and no ennui.

THE PLACE OF RELIGION IN EDUCATION

[Shri N. V. Eswar is not a stranger to readers of *THE ARYAN PATH*. The independent and virile attitude of many intelligent young Indians is his and it expresses itself in this thoughtful contribution to an important subject.—Ed.]

In these days children are not taught in the schools to live. In ancient times, they were. This essential difference people must bear in mind when, looking back to the days of the Gurukul, they try to impress upon others the desirability and even the imperative necessity of making religion a vital subject in the education of our children.

The argument that what was possible in the past must be within the present limits of human effort does not hold good in detail. The circumstances of today are so completely different from those of the past as even to give rise to the doubt whether we are not so distinct from the past that we cannot repeat what was done and found effective then. Changed conditions require different approaches. The problem is to be looked at from the angle that the present provides us with. To attempt to shift back to the old angle does not make for safety and or for progress; danger lies that way.

In solving one problem we are apt to overlook others closely associated with the one we are tackling. This has often been the main cause why humanity has left a great number of problems practically unsolved. Only bare beginnings have so far been made. We have the experience of the past to bank upon. It has to be studied and understood as it really existed and not as it exists in our imagination.

When the youth of India studied in her Gurukuls there was practically only one mode of life—one religion. India,

living a secluded life, could develop her own individuality without coming into conflict with any other. Today the picture is wholly different. Individuality has disappeared. To live a secluded life today would demand the sacrifice of our interests. There is no remote part in our world. India has to share her life with her neighbours. Commercialism, political upheavals in India and religious persecutions in other parts of the globe also have brought to the shores of India many people who profess various religions and lead different lives. If, under these circumstances, we develop our own separate individuality, strictly limiting our vision to traditional modes, we shall find our life none too peaceful. Adaptation to the circumstances is a cardinal principle. We cannot, therefore, be justified in teaching religions—modes of life—of our past in our schools. We have to evolve a universal religion that will avoid friction, a mode of life suitable to the spirit of humanity all the world over.

There is obviously no place for sectarian religion in education. Is it profitable to teach any religion at all in our schools? Religion is not theoretical; it is practical. It is life lived. Life and the teachings in our modern schools have no vital connection. No living impression is made on the young mind for there occurs no opportunity to test the knowledge imparted. The studies are conducted in an unreal atmosphere; whatever is taught there is conveniently forgotten or, if remembered, is found

to be utterly useless in the world of stern reality. The same misfortune would befall religion if it were taught in our schools.

Religion is the sum total of enquiry and experience in life. Our schools only teach ; they do not so cultivate the mind as to render it enquiring. Unexpected problems alone provoke the mind to sharp questioning. It is well to remember that there is a vast sea of difference between teaching and learning. Learning is the result of enquiry. We learn things in practical life. Experience alone makes man learn and store anything with profit to himself and to the world. Things we are taught do not become a living faith, growing as we grow. They are like scales grafted on to our body which hamper our freedom. Any system of thought which is denied growth, degenerates more or less into superstition. It is insulting the intelligence of man to suggest that superstition can help man to lead a peaceful life ! Thus if religion, even of a universal character, were to be taught in our schools, it would be a criminal waste of time and energy.

The spiritual side of man does not force itself upon humanity till it comes to the thick of the battle. It is only here that we begin to see clearly some other hand than ours. Man's helplessness begins to manifest itself. He then begins to enquire the why and wherefore of life. This enquiring spirit stands a better chance of success if his mind has not been made opaque by providing it with ready-made coats. The enquiry which is indifferent and detached alone will bear the desired fruit. The result of such an enquiry will be pure and transparent. It will have a living growth. It will not obscure clear vision.

The ultimate aim of religion is the progressive cultivation of the individual. Had we not allowed our religions to continue as merely a bundle of dogmas and decrees and so bound man down, we would have developed individuality to such an extent as would have caused a large proportion of our multifarious problems to melt away. By setting boundaries to religion we have stunted the growth of man. As individual cultivation is purely a personal affair, no one would be justified in evolving a religion of dogmas and decrees to be followed by others. This undeniably would be forging fetters for individual development. Uniformity is no virtue, nor is it conducive to growth or to fundamental unity.

Any religion, whether a known sectarian creed or the universal religion of our postulation, is dogmatic in the last analysis if it embodies certain cardinal principles. Principles bring about gradual but sure decay. They do not allow those who adhere to them passionately to think for themselves. In the absence of thinking there is no living development. Dogmatic principles, moreover provide those who profess them with a false sense of perfection and thus prevent them from judging themselves. Their behaviour becomes mechanical and lifeless.

Furthermore, principles laid down today may have no reference to the actual conditions which may exist in the future. We cannot be guilty of tying down the future to the wheel of the present. The wish to do so betrays clearly our selfishness. We cannot deny the world the growth that is its legitimate function. Besides, if we go on undoing principles laid down today and setting up new ones in their place, our

goal will be brought no nearer. We shall wilfully be stunting our own growth and setting up more obstacles in our way out of our own ignorance. There are already enough hurdles before us; we need not add more of our own making.

Teaching religion has resulted only in the creation of theoretic religionists. This has been the sad history of all religions. Their efforts are restricted to explaining away or interpreting various principles in the abstract. Their followers have never made an honest attempt to live the religion they preach. To add one more religion is to add one more schism. It but affords opportunity for people to quarrel more and thus turns away their attention from themselves and from others. The inclination is always to arrogate the claim of per-

fection to the principles enunciated by one's own religion, or to one's own understanding of those principles. If everybody is to work out his own salvation apart from the efforts made by others, there will be only individual opinions and approaches suited to the individual, but not individual religions. Opinions will be formed only after mature thinking. An individual will then respect his own as well as those of others. No quarrel will be fomented. When everybody begins to think for himself in his own way and to live up to his ideals, this world of ours will have travelled a great distance towards perfection. To facilitate this development we must avoid prescribing limits to individual freedom by teaching religion in our schools.

N. V. ESWAR

U. S. A. DIPLOMACY

Joseph Alsop and Robert Kintner have written an interesting study of American foreign policy in the light of European conditions from Munich to June 1940. *American White Paper* published in London introduces us to the official life of President Roosevelt and the American policy-makers as, behind locked doors or assembled about the President's bed, they tackle their Herculean tasks. We lay this slim volume down feeling that we have not only been eye- and ear-witnesses to their conferences, but also have become personally acquainted with the chief actors in this engrossing drama.

Side by side with this insight into the "kitchens" of American Diplomacy, is the distressing revelation of political chicanery. The American form of Democracy affords any obtuse mind in the Government the power to frustrate the efforts of a whole Cabinet of Statesmen.

President Roosevelt is viewed as an

idealist; his immediate advisers, however earnest and sincere, seem materialists who reason in terms of dollar-resources, of the might of armies and navies and of economic pressure. At best the future pictured by these men is morally dark, æsthetically dreary and overburdened by heartless toil. Its humanity must of necessity be preoccupied by an economic, political and drably materialistic way of life, threatened by the hydra-headed Totalitarians.

Nothing short of a change of heart and a recasting of the sense of values, that the life of the Spirit may be enthroned where now the Demon of selfish and senseless rivalry rules, can save all that is beautiful, good and true (and there is much) in Western civilization from the ruthless onslaught of savage barbarism. This needed change would, we believe, be hastened if men of the West were to open their windows to the East, whence Light has ever come.

H. T. V.

NEW BOOKS AND OLD

HUMAN PERSONALITY*

[A review of this book appeared in our last issue on page 84. Leslie Belton reviewed it from the Western point of view. Side by side should have appeared the Eastern point of view as given below by Dr. R. Naga Raja Sarma.—Ed.]

Whether or not one agrees with all that Dr. Jung says one must admit that he has succeeded in this volume in pushing the problem of the Unconscious into the focus of critical consciousness and in suggesting a characteristic solution—that in the growth and development of self or individuality the Unconscious plays a predominant part. Lest I be charged with “positively criminal inattention” (p. 129) in reading Dr. Jung’s work, let me cite the cardinal conclusions of his different chapters. “The conscious mind”, he sums up in the first, on “The Meaning of Individuation”, is based upon, and results from, an unconscious psyche which is prior to consciousness and continues to function together with, or despite, consciousness.” In the second chapter, he illustrates the process of individuation in the case of a woman-patient, invoking the “hypothesis of the collective unconscious—of a universal similitude or identity of the basic structure of the human psyche”. The “Archetypes of the Collective Unconscious” are described in the third. In the fourth, four hundred dreams of a patient, a “youngish man”, are analysed with a view to description of the “*mandala symbolism*” which portrays the process of centralization or the production of a new centre of personality. In the fifth chapter on “The Idea of Redemption in Alchemy”, Dr. Jung emphasizes that the texts and the symbolism they embody indicate that the “alchemist projected the process of individuation upon the process of chemical transformation”. In the concluding

chapter on “The Development of Personality” the author explains what constitutes basic personality and how realization may be accomplished.

The main conclusion is that the individual finite self, the psyche, is based on the universal collective Unconscious which for most normal individuals is in perfect and unobtrusive collaboration or harmony with the former, but in certain abnormal individuals acts in conflict with the psyche, flinging it in a fierce whirlpool, an eddying abyss of maladjustment. While psychologists all the world over should feel thankful to Dr. Jung for his scientific research into the dark regions of the collective Unconscious, the scientific spirit and intellectual honesty demand further light on the exact relation between the finite psyche and the collective Unconscious. Conditions and circumstances under which the collective Unconscious comes into conflict with the finite psyche should be isolated. If the conflict is determined to be fatal to the free and unhampered development of personality, practical methods should be discovered and standardised effectively to prevent the conflict. Nowhere else is prevention a million times better than cure. Alchemists may have projected their own imagery into the crude experiments they were performing, but the interpretations essayed by Dr. Jung of the symbolism of Alchemy lift neither Alchemy nor Psychology out of the morass of quackery and mountebankery. Be that as it may, Dr. Jung’s unmistakable emphasis on “coercion” places his psychology peril-

* *The Integration of the Personality*. By CARL G. JUNG, M.D. Translated by STANLEY M. DELL. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 15s.)

ously near the political philosophy of the Nazis and the Third Reich.

Furthermore, I cannot compliment Dr. Jung on his understanding of the significance of Yoga. He says that Indian Yoga is practised by people to enable them to "escape from their own psyches". That is exactly what Indian Yoga *emphatically* is not. If Dr. Jung will study the *Mahopanishad* with the help of a properly trained Sanskrit

scholar, he will realize that the *Beeja-Jagrat* is exactly his Collective Unconscious. I have drawn attention to this text in my paper to the Copenhagen Session of the International Psychology Congress. *Fiat Lux* is my reaction to Dr. Jung's book, which reveals all the excellences of thought and expression that, to the extent possible in translations, are generally associated with his works.

R. NAGA RAJA SARMA

The Good Shepherd. By C. F. ANDREWS. (Hodder and Stoughton, Ltd., London. 6s.)

C. F. Andrews: Minister of Reconciliation. By JOHN S. HOYLAND. (Allenson and Co., Ltd., London. 3s. 6d.)

It is just an accident that both these books were written so short a time before the world knew that C. F. Andrews was no more, but their simultaneous publication soon after his death adds to the pathos of the situation. C. F. Andrews was not young, but he felt young and was looking forward to publishing another book, the typescript of which is now with his executors. Both the books under review shed light on each other. In depicting the Good Shepherd the author unconsciously gives a picture of himself, a picture which is testified to by the independent evidence of a sympathetic co-worker like Mr. Hoyland.

From the usual worldly stand-point the late Mr. Andrews's life was by no means happy: he had no wife and children to share his joys, he had no property and was not flush with cash; whatever he had he shared with others, even to giving away his coats and overcoats. And yet few people were as happy as he, for he had the consciousness that being one with God is a majority, and he had ever at heart the Biblical injunction: "In the world ye shall have tribulation. But be of good cheer: I have overcome the world." He was not one of those Christians whose Christianity begins and ends with Biblical quota-

tions which are on their lips but not in their hearts. C. F. Andrews would rest with nothing short of a Christianity which "would take Christ literally, seriously, constantly, all through the day, as our own personal Friend, who alone can guard us and keep us from failing, and inspire us with His own strength".

To a non-Christian there are two striking features in the late Mr. Andrews's interpretation of Christianity. He emphasises that the Greek words for grace and for joy come from the same root and so Christianity is a religion not of sorrow but of joy. Secondly, *Metanoia* has been usually translated as repentance, but according to Mr. Andrews it should mean change of will. If this be correct, Christianity ceases to be a religion of sickly repentance, and emerges as a religion of new life and vigour, a defiance of the past and a will to create a new happy future.

Mr. Andrews was a missionary, but he stood apart from the vulgar herd of missionaries, who look upon souls as a commodity which can be bought and sold in terms of heaven and hell. He was conscious that the Christian Church had proved "Unfaithful to her high calling". He did not believe in a mechanical proselytism. He believed rather in permeating the life of the so-called non-Christians with the spirit of Christ. It is a matter of history now that Indians of all shades of religious opinion have learned more of living Christianity from C. F. Andrews than from hundreds of ordinary missionaries.

Mr. Hoyland's book gives a good picture of the hundred and one varied activities of his hero. All who had the good fortune to come into contact with Mr. Andrews saw in his face a living Christ, totally different from the usual haughtily aloof European official. There was a catching humility in his face and in his voice. He was always so keen to share in the sufferings of others that all could see in him a Franciscan-mindedness. In all his varied activities he stood out as a minister of reconciliation, and his bold

experiment of winning friends in foreign and even in former and prospective enemy countries by sending young men and women to work with the people of those countries, may succeed where the crooked diplomacy of the past has failed.

It is a usual joke that since Christ there has been only one Christian and that was St. Francis of Assisi. In the future we should say there have been two, for C. F. Andrews could worthily rank with St. Francis.

A. R. WADIA

Hindu America. By CHAMAN LAL. (New Book Co., Bombay. Rs. 7/8)

In this profusely illustrated volume the writer marshals ably his evidence for the early Hindu colonisation of America, piling fact on fact in almost bewildering profusion. Some of his data are based on his observations, but most are drawn from numerous authoritative works. The resemblances in legendary lore, in ceremonials and beliefs, in educational, commercial and social customs, are too marked and in the aggregate too impressive to be brushed aside as showing only "the fundamental oneness of the human mind"—a phrase used by Sir S. Radhakrishnan in his Foreword. Pre-Columbian Mexico even recognized the Ages of the world as four, like the Hindu Yugas. The Aztecs in the sixteenth century were following the Hindu educational system—students living with their teacher. Some of the resemblances were brought out by Madame H. P. Blavatsky sixty years ago in examining, in the light of immemorial tradition, the parallel, for example, between the Inca "Children of the Sun" and the Sôrya Vansa of India and the extraordinary similarity of the American antiquities to

the mounds and ancient structures of old India as well as to those of Egypt and of some parts of Europe. Science had admitted that man had lived in America for at least 500,000 years. She showed that many American ruins with their hieroglyphics far antedated the Incas, who had no written language. She pointed to a land connection, prehistoric but existing long after the globe teemed with civilized nations, between Asia and America but suggested a possible alternative explanation for the observed resemblances between Indian and American monuments, traditions and customs to that so ably defended by Shri Chaman Lal :—

Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide.

It may well be, as Shri Chaman Lal is convinced it is, that the latter is the correct assumption and that the Hindus were indeed "the torch-bearers of culture in America, as in many other lands". In any case the book is worth perusing. It is well-written, stimulating ; it pushes the horizon back.

PH. D.

Testament of Immortality: An Anthology. Selected and arranged by N. G., with a Preface by T. S. ELIOT. (Faber and Faber, Ltd., London. 8s. 6d.)

An anthology invariably gives pleasure, but this particular one is, as expressed by Mr. T. S. Eliot in his Preface, "more of the nature of a commonplace-book". Not "commonplace" in the sense of ordinary, but in the sense that each reader will find in it the bond which unites all, our common humanity.

And what more grand and noble theme could be chosen than Immortality! Though, in this instance, it was not chosen deliberately but *grew* as the author searched, and found, consolation, after the death of an only son. There is that in its pages which satisfies the Spirit's yearning, and for those passing through pain and sorrow and suffering, there is balm and healing, as well as strength and vigour.

Great men, from whose writings these extracts and poems have been chosen,

show themselves as such, not because of their peculiar capacities and powers, but because of their innate sense of the real in the midst of the unreal, and because of their ability to express in poignant word or phrase the experiences through which all pass. We feel a sense of unity which gives inspiration and courage. And the perceptive reader, as Mr. Eliot well points out, "will be struck not least by the fusion of Eastern and Western culture in the anthologist's mind and heart."

We are grateful to "N. G.", and one longs to be able to quote some of the poems and passages, so as to share with others now the beauty and the simple profundity of such lines as these from the poet Rabindranath Tagore :—

"The lamp we light in the night has a wick which is small and oil which is very little. But there is no timidity in its tiny flame, burning as it is in the heart of an immense darkness, for the truth of the light, which sustains it, is infinite."

C. M.

The Tradition of Silence in Myth and Legend. By A. H. GEBIARD-L'ESTRANGE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 6s.)

The purpose of this book, according to the author, is to show that ancient myths and legends have a far deeper significance than is usually attached to them, "for they are dramatic representations of the workings of the Divine Forces". But to the earnest seeker, in quest of the Holy Grail, this interesting little treatise has an additional value for it contains important advice and guidance on the Path of the Soul.

We may not always agree with the author's interpretation of the legends, nor do we consider the Path of Liberation the highest Path, but the fact remains that many a valuable occult lesson

is here presented, as a result of the author's study of the hidden meaning in ancient lore. Perhaps the most important bit of instruction that emerges from the perusal of these pages is the warning to the seeker after Truth that without singleness of purpose he cannot reach the goal. Tristan (the Soul) was constantly held back from union with Iseult (the Spirit) by the bitterest enemy within his own breast—half-heartedness.

All the myths and sagas dealt with are of Celto-Germanic origin and only those are considered which contain an eternal truth. The author regards as the most significant the legends of Lohengrin and of Tristan and Iseult and finds in the story of Siegfried and Brunnhilde the acme of occult teaching. "Beyond this highest of legends all is Silence."

M. L.

The Idea of the Soul in Western Philosophy and Science. By WILLIAM ELLIS, PH.D. (George Allen and Unwin Ltd., London. 12s. 6d.)

In both contemporary philosophy and psychology the idea of the soul seems to be losing its importance. Psychology, which now claims to be an experimental study of mind and its processes, has begun to work as if it has no need of the concept of mind. And even those psychologists and philosophers who think of mind as an entity different from matter are not at one in their understanding of it. An attempt to study the formation of the concept of the soul or mind, its vicissitudes and the meaning it now possesses in contemporary thought is therefore timely. The present work of Dr. Ellis is important in this respect.

Dr. Ellis is a zoologist, which fact makes the work all the more interesting. The book is a historical survey and may be read with advantage by both the layman and the specialist. One feels, however, that more space could have been given to the contemporary psychologists. Watson's behaviourism and Pavlov's conditioned reflexes are given each a chapter, but the other psychological and realistic theories do not find a place. Nevertheless the book is very useful.

Dr. Ellis contends that the most primitive conception of the soul should not be called animism because the primitive man does not at first have the idea of the anima animating the body. After Crawley, he says that the primitive idea is that of a visual memory image. For Homer, who calls the soul *eidolon* (image), *skia* (shadow) and *psyche* (vapour), it is material though less tangible than the body. In the pre-Platonic philosophy it is only in Socrates that the psyche is really spiritual, the other philosophers drawing no distinction between matter and mind. In Plato there is a blend of the spiritual and the physical, though in Aristotle the soul becomes less spiritual by becoming a teleological physis in his conception

of the entelechy. The Stoic Logos is not spiritual but physical, being variously called Fire, Air and Ether. But the Logos of the Essenes sect to which Christ belonged is fully spiritual. The soul is conceived by them as being captive in the body. In modern philosophical, psychological and scientific theories, like those of Driesch, Watson etc., Platonism, Aristotelianism and Pythagoreanism are revived in varied forms.

The author points out that "biological mechanism is not a theory of the nature of consciousness, or in any sense at all a metaphysical theory: it is simply the scientific theory which asserts that the exploration of the physico-chemical constitution of the living organism will reveal nothing that is not physico-chemical."

It is difficult to defend the theory that matter causes mind, for we cannot define matter except in terms of epistemology, which necessarily refers to mind. The author concludes that spirit is immanent in nature and that there is a hierarchy of spiritual activity: animation, life, consciousness and self-consciousness. This, however, does not mean a schism like the Cartesian one between mind and matter. Nature is not inanimate or insentient.

There is no reason to suppose that there is any difference between the simple or unconditioned reflex sensitivity of an organism and the sensitivity of a non-living object to its environment.

Matter is only momentary mind without memory. However, a distinction is drawn between the sensitivity of a material thing like an iron filing, which *perceives* the magnet, and that of a conscious being, by calling the latter "sensation" and the former "perception".

Not only the historical treatment but also the conclusion arrived at by Dr. Ellis is significant. No consistent thinker can any longer view the world of matter as mere matter. It is spiritual in germ. We can easily see the similarity between the views of Ellis and of Whitehead.

P. T. RAJU

CORRESPONDENCE

INDIAN EDUCATION AND BRITISH RULE

An article which appeared originally in the *Progress of Education* and was reprinted in October in the *Quarterly Journal of the Local Self-Government Institute, Bombay Presidency*, strikes me as sufficiently important and deserving of publicity to warrant the regrettable somewhat belated request that you open your columns to a brief discussion of it. In that article Shri R. V. Parulekar, Secretary of the Municipal Schools Committee, Bombay, examines the evidence for the claim made by Gandhiji in London in 1931, in a speech at the Royal Institute of International Affairs, that

today India is more illiterate than it was fifty or a hundred years ago, and so is Burma, because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out.

Sir Philip Hartog attempted to confute this statement in three lectures which he delivered in 1935-36 and which have been published by the Oxford University Press under the title *Some Aspects of Indian Education, Past and Present*.

The 1931 Census figures, which show a considerable though a still far from satisfactory increase in Indian literacy, had not been published when Gandhiji's speech was made and as articles upholding his contention had appeared in his *Young India* as early as 1920, it is suggested that his views very probably rested on the 1911 Census figures, with which it is therefore fair to compare the available earlier statistics.

The published statistical data on Indian literacy a century ago, Shri Parulekar indicates, are confined to Adam's "Reports on the Vernacular Education in Bengal and Bihar" submitted to the Government of India in 1835, 1836 and 1838. Assuming that

the area survived by Adam was a fair sample of the country as a whole, Shri Parulekar claims that the percentage of adult literates in the total population was greater in 1835-36 than in 1911, and the percentage of all literates (counting as literates children over five years who were under instruction) greater than in 1911 or in 1921 and under one per cent less than in 1931.

Sir Philip's analysis of the same data excluded from consideration as literates—Shri Parulekar maintains, unjustifiably—Adam's classification of "instructed" people who could "merely decipher or sign their names", though Adam admitted uncertainty as to whether some of these were not also able to read and write.

Shri Parulekar gives also his reasons for believing that Adam can hardly have secured full and accurate data on the indigenous educational institutions in the area he surveyed. By way of confirmation he cites a parallel case: As lately as 1879 the Educational Department of the Punjab was found to have grossly underestimated indigenous schools and their pupils. The figures were changed on a reinvestigation from 4,662 to 13,109 and from 53,027 to 135,384, respectively!

Shri Parulekar is convinced, moreover, that Adam's figures for children under domestic instruction are far below the actual number, as on Adam's admissions elsewhere in his Reports the proportion of such children to those in schools must have been considerably greater than one to two. There is ample confirmation in contemporary writings that in pre-British days domestic instruction was far more common than school instruction. In fact, Adam himself found it in one thana to be nearly 10 to 1.

Furthermore, even in Adam's time and according to his own statement, indigenous education was already declin-

ing. That the progressive impoverishment of the country and withholding Government support were doubtless largely responsible comes out in the *Minutes of the Evidence Taken by the Select Committee of the House of Commons on the Affairs of the East India Company*, 1832, Vol. I (Public). Two pieces of testimony included in those *Minutes* may be cited. It was reported in 1826 :—

In the town of Panipat, there are several ill-supported and thinly attended schools, which appear to have had their origin with some respectable individuals, and to have deteriorated year after year, since the introduction of the British rule.

Mr. A. D. Campbell, the Collector of the Bellary District in Madras, wrote in 1823 :—

In many villages where formerly there

were schools, there are none now, and in many others where there were large schools, now only a few children of the most opulent are taught, others being unable from poverty to attend or to pay what is demanded.

Shri Parulekar concludes that, while the modern primary schools have been valuable institutions from the educational view-point,

they have hindered rather than helped the spread of literacy, with the result that in this respect the country has made no advance since the days of Adam.... The wholesale replacement of indigenous schools by schools conducted or aided by the Education Department was not a wise step; and the contention of Indian leaders has been that if the British Government had recognised this fact early enough and not allowed the indigenous schools to decay and disappear for want of State support, British India would have shown a much better literacy figure today.

C. D.

STARS AND MEN

Frederick Carter in his "Art Notes" (*The Dublin Magazine*, October-December 1940) on the parallel which ancient astrology presented between the human mind and the heavens—that "the stars take their march evermore through the mind of man, conscious or unconscious, aware or unaware"—clothes some intuitive flashes in pellucid prose. All that we see, he reminds us, "the drama of fate performed upon the stage we call history" we see played "within the human mind, told in its terms, seen with its vision."

And, ever and evermore, it is of ourselves that the tale is told. The multitudinous puppets move with the same life as our very own. We are the play and the players, in the past as in the future, inasmuch as we are all lesser and minor replicas of the divine pattern, the perfect man, who can live completely only in the mind.

The life of man, he tells us, is involved in the heavens as well as in the world beneath.

His thought links itself with the cosmic figures that he established for his own better guidance in the skies.... And man's mind can only discover itself, fully, in the motions of the heavens and all the com-

plex factors which reveal its processes. And, so, the secret of Time. For that end man set the archaic images there to represent the profoundest symbols of his thought. And in succeeding ages, out of that imagery he has sought to interpret the plain significance of fate amid the rush and turmoil of passing events.

Men cannot but see that similar happenings recur. "To account for the immutable event we devise the banal saying that history repeats itself." The ancients "in their day saw the historic movements of humanity as controlled by the wide motions of the stars above and so marked their groupings and figures with high symbolical significance". Would it not be a truer explanation that agelong correlative observation of constellations and events revealed concurrent cycles and that the zodiacal clock but marks the time for the recurrence of events? Does the clock compel the occurrence of any event of our daily routine at its appointed hour? If we are known to dine daily at the same time the pointing of the hands of the clock to that hour may justify a presumption amounting to a virtual certainty, but it can never cause, far less compel.

ENDS AND SAYINGS

“—————ends of verse
And sayings of philosophers.”

HUDIBRAS

The desirability of bringing together the writings of Gandhiji and the publications about India's great leader was brought out by Shri M. N. Srinivas and Shri G. N. Acharya in the Correspondence columns of our June 1940 issue and in THE ARYAN PATH for August Shri S. C. Guha, Librarian of the All-India Congress Library at Allahabad, in seconding their proposal, referred to the short "Bibliography of Gandhism" which he had published in 1922 under the title *Gandhi-Mahatmya* and to the unpublished later anthology which had been in preparation.

We have been very glad to see the recently published brochure of the Gujarat Pustakalaya Parishad, *Gandhi Sahitya Suchi*, which is a partial bibliography in English and in Gujarati of publications by and about Gandhiji, his life, philosophy and activities, compiled by Shri Pandurang Ganesh Deshpande, Secretary of the Gujarat Vidapith Granthalaya of Ahmedabad, and Shri Kikubhai Ratanji Desai, Secretary of the Sheth Maneklal Jethabhai Library, Ahmedabad. The English section is the largest and it, like the small German section, is in Roman script. The rest of the brochure, in Devanagari, is divided by language groups, Gujarati, Hindi, Marathi, Bengali, Urdu and Sanskrit. We are glad to learn that an enlarged and revised edition is in contemplation in which it is hoped to include all available books in those languages as well as in the four leading South Indian languages. We hope the publishers of the works cited will be indicated wherever possible in the new edition, to facilitate procuring the books.

This undertaking represents a valuable national service.

It is the rare governmental establishment that can keep its objectives steadily in view without getting lost in routine. The Office of Education at Washington seems to be one such. It has published many bulletins but probably few that carry greater encouragement for those convinced of the possibilities of democracy than the pictorial presentation of its lines of effort which appeared as Bulletin 1938 Misc. No. 2. It is good to find listed in that bulletin among the objectives of education in a democracy such transcendental aims as the promotion of moral and spiritual values, peace and international understanding, the development of social responsibility, the wise use of leisure and worthy home membership. The work of the United States Office of Education is largely advisory and supervisory and is carried forward in co-operation with the State governments, by research, by the sponsoring of national conferences etc. Some of its most significant and hopeful activity is that in behalf of special underprivileged groups, to promote equality of opportunity. In addition to ordinary youth and adult education the Office has interested itself especially in the education of blind, deaf, crippled, mentally retarded and socially maladjusted children, and in the education and vocational guidance of Negroes, and of physically handicapped adults. In the last group, in a single year, over 11,000 disabled men and women were reported rehabilitated as serviceable members of society through vocational training financed in part by the Federal Government. If only India, with its thousands of blind and crippled beggars, a dead weight on society, could show such a practical application of Ruskin's aphorism, "This is the help beyond all others—find out

how to make people useful, and let them earn their money instead of begging it!"

An unspectacular but very valuable activity of the Office of Education is the preparation of a "Good Reference Series" of bibliographies on special problems in the educational field, from teaching methods for primary-school subjects to character education.

The Office of Education sums up the final purpose of education as to give to every boy and girl "—and to that great humanity of which they are a part—new horizons and richer, happier lives" into which, as into the older, shorter phrase, "that they might have life, and have it more abundantly", can be read the enlarging of the limits of the self and the cultivation of the free mind and the altruistic heart.

"The extent of blindness in India today is a national catastrophe", declared H. H. the Maharaja of Mysore in his message to the Seventh All-India Ophthalmic Conference when it convened in Bangalore late in December. *The Mysore Information Bulletin* for January quotes the Dewan of Mysore, Sir Mirza Ismail, who read the message of His Highness in opening the Conference, as saying that, in view of the dangers to eyesight throughout life, among which he mentioned malnutrition, alas, so common in this country, "the wonder seems to be, not that there are one and a half million blind people in India, but that there are not twice that number."

Both His Highness's message and Sir Mirza Ismail's speech stressed the importance of measures to conserve sight, on which money is more wisely spent than on maintaining as ineffectives those who cannot be cured or even on curing the curable. The emphasis is well placed, though of course not all the incurably blind are of necessity ineffectives. Those concerned with these most humanitarian efforts on behalf of those whose light, like Milton's, is spent ere half their days, "in this dark world and wide", are not, we are sure, overlooking the valuable lead which the West

has given in the rehabilitation of the blind through suitable training to make them productive members of society instead of the drag which they would otherwise be upon it. There can be no doubt, however, that vastly more needs to be done in that direction as well as in prevention and cure, or that public opinion ought to support every well-considered measure for improving the lot of the blind and for keeping down their number.

But granting that physical blindness, even when mitigated in every possible way, is a tremendous handicap, it is less serious for the individual and for society than the all too common mental myopia and is infinitely less calamitous than the materialistic outlook that blurs and clouds spiritual vision as a cataract does the sight of the eyes.

There is but one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul.

No man in his right mind would fancy that the boundaries of the physical world coincided with the range of his sight, but many are ready to deny whatever lies beyond their mental horizon, and blindness to the things of the Spirit is the commonest of disabilities, less universal in India than in most parts of the world, it is true, but sufficiently wide-spread to come under the Mysore Ruler's description of blindness as "a national catastrophe". And for such kinds of blindness, education of the right type is, of course, both the preventive and the cure.

"Why Not a Ministry of Fine Arts?" asks Miss Storm Jameson, the President of the London Centre of the International P. E. N. Club, in *The Fortnightly* for November. She complains that the settled official attitude to the fine arts in England is an odd blend of instinctive fear—mistrust, apprehension—and contempt, which perhaps accounts for the refusal to make use of writers as writers, "to explain England to the world and to itself." "Had our Ministers between them an ounce of

imaginative energy", she declares,

they would long ago have called in the professional writer, painter, musician, to help them in giving the country that sense of confidence and exhilaration which springs from a common danger and faith... It matters a great deal that the opportunity does not exist to graft the separate activities of artists into a common enterprise, fruitful for the individual and the nation. It is a mortal pity that we have not a Ministry of Fine Arts, with its share in the national purse and its right to employ artists as naturally as other ministers employ economists, statisticians, dons, even—sad to say—copy-writers.

She visualizes a wide range of activities as falling within the purview of such a Ministry—from the arranging of exhibitions, assistance to municipal orchestras and the endowment of books to the responsibility for all public building. Of course Miss Jameson does not contemplate any censorship of art on the part of her Minister of Fine Arts. With that understanding her suggestion has distinct possibilities for stimulating the cultural life of the country. It deserves a better fate than the indulgent silence in which the proposal of Dr. Maude Royden a few years ago for a Ministry of Peace has been engulfed.

All recognize vaguely the threat which the present European catastrophe offers to cultural values. The President of the Rockefeller Foundation, Dr. Raymond B. Fosdick, who writes on "Night Over Europe" in the October issue of *The Scientific Monthly* (U. S. A.) shows disquietingly its sinister implications for scientific progress. Nowhere is the truth that the world is one more indisputable than in the field of science.

Only rarely does one man or one group of men recite with clear, loud tones a whole important chapter, or even a whole important paragraph in the epic of science.

The splitting of the uranium atom and its transmutation into barium and other light elements and the development and application of sulfanilamide are two striking examples which he cites.

The creative spirit of man can not successfully be localized or nationalized. Ideas are starved when they are fenced in behind

frontiers. The fundamental unity of modern civilization is the unity of its intellectual life, and that life can not without disaster be broken up into separate parts. If, as a result of the present cataclysm on the other side of the Atlantic, Europe freezes into an Arctic night, we shall not easily keep the fires lit in the universities and laboratories of America.

He brings out the lethal effect the war has had already upon the Continental universities. The Universities of Warsaw and of Prague have been closed. The entire Polish faculties of the Universities of Cracow and of Vilna are reported, respectively, interned and dismissed. The student population of the University of Paris has shrunk from 20,000 to 5,000. "In all countries, whether combatant or non-combatant, the indiscriminating necessities of military mobilization have decimated faculties and student bodies alike."

In the last great war many promising scientists were killed and some effort is being made in this war to keep scientific workers at their tasks, but at best, Dr. Fosdick points out, this

can salvage for the future only those whose promise is already indicated. Nowhere, is there occult imagination to detect in a humble patent examiner a future Einstein, or to see in a tanner's son a Louis Pasteur. Darwin at 20 showed no particular promise in his studies, but he had courage and spirit and would have made excellent material for the front-line trenches. No human precaution can protect a nation from the sacrifices which war levies upon future talent—the undiscovered scientists, the gifted minds, the intellectual and spiritual leaders upon whom each generation must build the hope and promise of the generation to come. The mortgage which war places upon the economic resources of a country is as nothing compared with the mortgage levied upon its future intellectual and cultural life.

"One label, one programme and one slogan—that is, the freedom of the free... Freedom of Speech, Freedom of Action and Freedom of Alliance" was the ideal held up by Shrimati Sarojini Naidu for India to work towards in her address to the Progressive Group of Bombay at a luncheon on February 2nd, which is reported in *The Free*

Press Journal. "In spite of the diverse and conflicting views", she prophesied, "we shall yet be able to achieve the solidarity of a nation reconciled to a feeling of common fellowship on terms of equality." She attributed "all this nonsense" of mutual suspicion and distrust between communities, "instead of fighting shoulder to shoulder towards our common goal of freedom" to our having ceased to see life in its proper perspective. "*The only approach to the communal problem is the human approach.*"

The freedom which is India's goal is not freedom to exploit, either minorities within the country or other peoples abroad. The irresponsible allegation in a recent issue of *Asia* that India has imperialist designs upon East Africa is too absurd to merit serious refutation. The freedom which is our goal is—to borrow a fine line from William Soutar—"the freedom of the disciplined"—a self-disciplined nation "of whom mankind is not afraid and who has no fear of man".

"If village reconstruction is national reconstruction, it must be in line with our own national culture and heritage", declares Shri Bharatan Kumarappa in the first of his series of articles in *The Social Welfare* (Bombay), on "Principles of Rural Economic Reconstruction".

No alien importation or blind imitation of what exists elsewhere will be anything other than ugly patchwork on the fabric of our national life.

He puts his finger on "the one principle which seems ultimately to account for all else that is distinctive of our culture", the emphasis (some, he concedes, may call it overemphasis) on the things of the Spirit. The attainment of

spiritual qualities has been recognized as a higher goal than material wealth, and selflessness and non-violence have been accepted as "the cardinal virtues on which all others rest". Both in the family group and in the village, selfishness has bowed to the spirit of social solidarity and of co-operation.

In his second article, in the issue of 23rd January, he points to the practical solution of our economic problems on that basis. Rejecting both capitalism and communism as incompatible with the national heritage, if they promote social disruption and violence, he advocates decentralisation in production and Swadeshi in consumption. The former, and especially the development of subsidiary industries, is obviously desirable in a country with small capital and with plentiful though widely scattered labour whose main dependence is agriculture. The latter would build directly on the traditional group loyalty to make the villages as nearly as possible self-sufficient and to encourage the buying of articles of local manufacture in preference to goods produced outside—an automatic check on large-scale production. This involves, as Shri Kumarappa makes clear, no narrow clannishness or the pushing of the interests of one's own group against the interests of other groups.

True Swadeshi is not thus exclusive. While recognising that the whole world is one and its parts closely knit together, it consists in serving the world by serving that little part in which one finds oneself, and serving it in such a way that it does not hinder any other part from legitimately developing itself.

What would not the application of this principle on an international scale mean for world peace!



THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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RELIGION THE SPRING OF SOCIAL CONDUCT

The influence of religion on social conduct is recognized by everyone as important. That that influence has not been wholly good is also acknowledged by all thoughtful men. But the fact that religion is different from theology, foreign to ecclesiastics, distinct from sacerdotalism, is not very generally recognized and the sins of theological polemics, of ecclesiastical exclusiveness and of sacerdotal ritualism are visited upon religion. Similarly fanaticism, bigotry and dogmatism are supposed to be products or associates of religion while in truth they are born of irreligion. Thus, in Christendom, the religion which Jesus preached and exemplified is supposed to be that which the many churches who quarrel in his name are upholding. The churches have never seriously and sincerely tried the preaching and the practising of the religion of Jesus and today when people speak of the failure of Christianity they often overlook the fact that the churches have failed and failed badly to exert an enlightened influence on the people of Christendom, and that the Light of Christ has never

been allowed to shine save and except by a very few individuals in their own personal lives. This view is implicit in the able review, of an important volume, which Mr. John Middleton Murry contributes to this issue of THE ARYAN PATH.

Coming nearer home, to India; we should enquire if here too the genius of religion is not wholly misunderstood. This land of a million shrines, this country where all the great religions of the world have followers, and whose most ancient culture is philosophical and mystical, this country also is overrun with theology, ecclesiastics and sacerdotalism. One may well pause to enquire—is all that is called religion really religion? Or is it more often the manifestation of that which is the reverse of religion? Are not men mistaking ritualism for religion, just as they mistake Kama-atman, the passion-self, for Paramatman, the Divine Self? To what extent is it true of India, as it is true of Christendom, that priestcraft, the organized trade of the purohits, the mobeds, the moulanas, the padres, is

exploiting the religious feeling of the human heart and leading it astray? The priest class does not set out to lead human beings astray, but in effect it does so, endeavouring to maintain its hold on the mind of the people.

Who can doubt that in India religious exploitation takes place on a very large scale? How else can we explain the *Gita*-loving and the *Gita*-reverencing Hindu community upholding for long years the practice of untouchability? How else can we understand the phenomenon of the Parsi community—called so often an “enlightened community”—accepting superstitions of ritualism as truths of religion? The hold of the priest class on the Muslim community is even stronger than on the others, inasmuch as education has penetrated less among the masses of that community, but here, too, the reaction has been setting in and is growing, and, tired of superstitions, of rites and of ceremonies, the intelligent are discarding the life of religion.

From one point of view the priest has ever been the opponent of the prophet. Modern men, mistaking the priests for faithful exponents of the prophets' teachings, have rejected religion. Many such men have become crass materialists and even atheists; only a very few among them have been true rationalists, holding in their hearts the value of the sublime virtues—sacrifice, altruism and philanthropy. Very large numbers of the former class have taken to sensuous living—we do not mean evil living, but living in terms of the senses, using the physical brain which they fancy each man to be, and nothing more. India, following in the wake of Europe, is also evolving this class of sense-living folk who have thrown away the *Gita* and the

Upanishads in driving the purohit out of their homes; many Parsis who have rightly closed their doors to *mobeds* have wrongly discarded the practice of noble thoughts, true words, good deeds; the “emancipated” Muslim has little use for the mysticism of the Sufi and the Dervish; and so on.

Just as some people insist on industrializing India on the Occidental plan so there are those who would like to see India religiously developed along mechanistic and materialistic lines. That this is a fatal policy is sensed by only a handful. Among the educated class here no more than elsewhere, does that which Mr. John Middleton Murry calls “the religion of the new society” find a proper channel, for men and women consider political action and social reform to be basic and religion to be the progeny of these parents. In truth religion is the source; if people would only study with care the history of human thought it would not take them long to perceive that religious ideation creates, sustains and transforms society. Just as modern knowledge reverses the fact and calls human soul the product of the fleshly sensorium instead of the creator of the latter, so also it values sociopolitical action as the primary cause and religion as the secondary product.

A man's religion is the expression of his soul, but that religion must not be mistaken for the creed of his body, which creed is imposed upon him by the family into which that body is born. It seems very necessary that the Indian masses should be taught to distinguish between the Inner Faith of which man is made and the outer creed in which he acquires sundry beliefs. Without this starting-point we are apt to go wrong in India in the sphere of philosophy and religion, as we are going astray in so many other fields, following the pattern of the Occident.

Religion is the way of life but that way has to be walked by the light of Wisdom which mellows the mind and of sacrifice which illumines the world of actions.

THE MIRACLE OF SIKHISM

[Sir Jogendra Singh prefaced the discourse which we print here, originally delivered as an address at a conference, with a disclaimer of qualifications for historical research, "as the problems which confront us from day to day have always provided me with ample food for thought and study". He has, however, devoted much effective effort with pen and voice to acquainting the world with the religious and social contribution of the faith promulgated by Guru Nanak and his followers. His latest book is *Sikh Ceremonies*, published by the International Book House, Bombay.—Ed.]

Some one has said, "A historian is a prophet with his face looking backwards". This cannot be true. The study of history would fail in its purpose if its light afforded no guidance for planning the future.

The search for facts has its value but things are not always as they appear to be. We only see what our "self" represents; the seeing eye lacks photographic accuracy. Scientific research, if it could lift the veil and reveal not only the course but also the cause of national upheavals, would discover invisible and irresistible forces of which facts are an imperfect expression. The historians of our times do not find it easy to patch together the story of twenty years ago. Today, when unpalatable events are unrecognisable in the garb in which the skilled purveyors of propaganda present them, the difficulties of sifting the truth are even greater. Future historians may have to search in vain in the gilded ore for nuggets of gold. The art of telling the truth is at a discount. Historians will collect and classify according to their predilections and will produce pictures which, seen in silhouette, will represent projections of their own minds.

Looking backwards, what do we find in the art gallery of historians? Paintings of marching armies, of battles won and lost, the delineation of towns and

villages conquered and laid waste, portraits of kings, good and bad, with their deeds as a background. This is what our historians have saved out of the darkness and oblivion of the past.

This afternoon, I do not propose to join them by reviewing the march of events or by wearying you with dates and names. In the search of simple truth I have emptied my memory of much which in early years I carefully stored. I will, however, try to give you an impressionist picture, based on the history of my own community, of the influence of faith and heroism on the development of a people and, in doing so, will trace in outline in my humble way, the rise, the arrested development and the future hope of the Sikhs.

It is one of the most remarkable phenomena of human society that it moves only under an urge or an impulse which a prophet or a great leader communicates to it. Its movement has something of the tidal wave about it. It moves forward with a great rush and then gradually recedes. Sikh History began with the coming of Guru Nanak in the fifteenth century of the Christian era. He appeared in a small village not far from Lahore. There was nothing mystic or majestic about this village which stood completely isolated from all the centres of ancient culture. From this ant-hill of a village came a great

teacher who gave a new religion to India, if religion can be called new, for truth is as old as God Himself and yet as new as the dawn of a new day.

It is said that with his coming the mist of disbelief disappeared and the sun of truth shone again. Historians may not believe it, scientists may shake their heads, but it is none the less true that as soon as he could express himself, he began to deliver his message. He expounded to the Pandit who came to teach him and to invest him with the sacred thread, that "a sacred thread should be spun out of the cotton of charity into the thread of contentment and, twisted with the thread of self-denial, such a thread alone can hold the mind in restraint". To those who believe in prophets there is nothing strange about it. A prophet speaks from the certitude of his soul; he needs no assistance from ancient literature or from the groping of the intellect which passes for philosophy. Indeed, only those who know God can speak about Him.

I will not weary you with a narration of the events of Guru Nanak's boyhood, manhood and old age, though every act of his, from his youth until his departure from this mortal world, has its own significance and meaning in the making of Sikh History.

Guru Nanak wandered forth from his village, carrying his message to the farthest corner of India; he even visited Mecca and Medina. Wherever he went, he touched the hearts of men with truth and called forth faith in One God, awakening sleeping souls to godliness. Wherever he went, the mist of disbelief melted away, superstitions and mere formalities could not endure the sunshine of truth. With the awakening of the soul the sense of fellowship gained in strength

and with that gain came the courage to fight all tyrannies, social and political.

He declared that he was neither a Muslim nor a Hindu; indeed, he affirmed that true Hindus and Muslims were rare, but that wherever they existed, they were bound by the closest links of brotherhood, as the sons of One God. The true test of a religious man, according to him, was not his profession but his acts. He held that without purity of body and mind and a sense of brotherliness godliness was beyond the range of attainment. He did not aim at proselytizing but wanted men to live the religion that they professed. On the banks of the Ganges and on the holy soil of Mecca, he revealed that the temple of those who worshipped God was the universe itself. Men gathered round him as thirsty travellers gather round a spring.

Such was the success of his mission that when he died Muslims and Hindus divided the funeral sheet, the former to bury and the latter to cremate it, as his body, by a strange miracle, had resolved itself into the elements and could not be found. Those who feel interested will find in *Thus Spoke Guru Nanak*, which I compiled, some of the sayings of this great teacher.

It is thus that the History of the Sikhs began. The seed of God's name, sown by Guru Nanak, was nursed by his nine successors, who in some strange way reflected the spirit of Guru Nanak; the Guru Granth Sahib, which enshrines the hymns of all the Gurus, speaks with one voice—the voice of Guru Nanak.

Meditation on God and his Name transformed simple villagers into wise and heroic men. Whatever the world may think, said Bishop Berkeley, he who

hath not much meditated upon God, the human soul and the supreme good may possibly make a thriving earth-worm, but must indubitably make a sorry patriot and a sorry statesman.

The disciples and devotees of the Gurus grew strong in devotion by meditation on God and human good and, as they gained in unity and in strength, the authorities in Lahore became nervous at their increasing power—the inevitable consequence of the launching of a new spirit on the stagnant waters of this vast subcontinent. Guru Arjan and his followers extended the hand of true fellowship to men of all creeds and classes, but the ruling powers saw in the new religion another heresy and a danger to established order. Guru Arjan, the fifth in succession to Guru Nanak, was hauled up for trial by the Governor of Lahore. He was offered the option of renouncing his religion or forfeiting his life. Guru Arjan, without hesitation, gave himself up as a non-violent offering on the altar of freedom of thought and worship and suffered martyrdom. He had to show his disciples by the only way that carries conviction, namely, by setting an example himself, how to replace self-regarding instincts by a resolute will to sacrifice. The soul which is not master of itself is not fit for freedom.

Most of the followers of the Guru were drawn from the fold of Hinduism, which fails because it draws its followers to no single centre. In it every one can seek and follow his own belief. Sikhism draws the heart to one God and those who believe in One God become of one mind and are inspired by a sense of unity and by the will to act together for the common good. I feel that, if non-Muslim India had accepted Sikhism as some other Asiatic countries accepted

Islam, India today would have been self-governing and a power for good in this troubled world.

The strength of a people is in their readiness for sacrifice and suffering. Those who cannot follow the path of sacrifice must submit to slavery. By his silent suffering Guru Arjan communicated to his followers the secret of power. His successor, Guru Har Gobind, added the sword of earthly power to the spiritual sword and gave battle to the Imperial Armies with success. This is an event of deep significance in Sikh History.

The scene changes. Guru Teg Baha-dur, the ninth in succession, occupies the seat of Guru Nanak. There comes to him one day a deputation of Pandits from Kashmir. They plead that a heavenly voice has told them to repair to the Guru and that, if some pure soul gives his life for their sake, they will be saved. The young Guru Gobind Singh, still in his teens, steps forward and says, "Who but you, dear father, can help the helpless?" A new light shines in the Guru's face. He knows his hour has come and he prepares himself for the great, the final, act. A few days afterwards we find him at the gates of Delhi; he is persecuted and tormented beyond measure. Bhai Gurditta, his devout follower, can endure his sufferings no longer. "Permit me", he cries, "and I will destroy this Empire!" "How did you get this power?" asks the Guru. "At your feet", replies the disciple. "Touch my feet", commands the Guru. Bhai Gurditta does so and finds that his power has vanished.

The Guru in this way tells him that men of God cannot interfere with the working of Divine Law and must submit joyfully to it. He allowed his

bodily garment to be broken but his spirit nerved his followers to fight the tyrants with the weapon of their own forging.

It was Guru Gobind Singh, his successor, who decided to organise his followers into two classes—the Civilian Sikhs and the Warrior Singhs, the Civilian Sikhs forming the basis of the community and the Warrior Singhs its protective shield. Those who came into the fold of the Khalsa came from all castes and classes. The menial and the depressed classes took an equal share both in the Civilian and the Warrior sections with men of higher castes.

It was thus that Anandpur witnessed the miracle which transformed lowly devotees into men of action. There was a great assemblage of Sikhs. The musicians were playing and singing hymns. The Guru suddenly rose from his seat and demanded, "I want the head of a Sikh!" As he spoke, his sword flashed out of its scabbard. The Assembly was struck dumb, the music ceased, but a humble Sikh stood up saying, "All is thine, my master. Need'st thou ask for what is thine? Do thy will." The Guru took him inside a tent which had been pitched for the purpose, killed a goat and with his sword dripping with blood appeared and asked for the head of another disciple. A second disciple obeyed his command; he took him into the tent, killed another goat and asked for a third disciple. He repeated the demand till five Sikhs had followed him. Then he appeared with the five radiant with joy and exclaimed, "Behold the beloved immortals!" He baptised them as warriors and then asked them to baptise him, thus becoming not only the Guru but also a disciple himself. Henceforward, he declared,

Guru Granth Sahib was the Guru and in all temporal matters the Khalsa itself had the power of decision.

Even when fighting the Mughal armies, he retained the confidence of his Muslim friends. He proclaimed the unity of God in words which admit of no misinterpretation: that God is one; that mosque and temple are His; that Puja and Nimaz are the same; that difference arises from the distinctive ways of thought and action which prevail in different countries. He aimed at welding Muslims and non-Muslims into a nation. Alas; his dream still remains unrealised!

Another scene in the drama of Sikh History opens. We find Guru Gobind Singh opposing the might of the Mughal Empire at Anandpur. We see him, when hard pressed, marching out and taking shelter at Chamkaur. We find him again standing with upraised arm and proclaiming, when his four sons laid down their lives in the cause of freedom and independence:—

I have sacrificed my four sons
For the sake of these thousands.
What matters it if four are gone?
May these thousands live!

All alone, he leaves Chamkaur and then we find him at Mukhtsar, asserting his freedom. The question of defeat and surrender does not arise. Even when his followers desert him, he remains unconquered and unconquerable. Then we see him again in far-off Hyderabad on the banks of the River Godavari, pitching his tent for the last time.

Guru Gobind Singh passes away, leaving a rich heritage behind, rich in selfless service for the Motherland, rich in its faith in the future, rich in the ideals of realised nationhood. He left a following of hard, but God-fearing men, thirsting for action and animated by a

true sense of duty, devotion and discipline.

The will to victory that Guru Gobind Singh awakened animated them. A small band started back from Nander to the Punjab and fought many a victorious battle. They opened a new chapter in the History of the Sikhs—a chapter no less resplendent in the realisation of truth than in the realisation of power. This group of wise heads and brave hearts gathered strength and confidence as they opposed the armies of their opponents. They formed themselves into bands and learned to obey their leaders, thus slowly acquiring all the attributes of a disciplined army. These bands were called Misals and consisted mainly of horsemen who lived in their villages but who, at the call of their leaders, came together and marched under the Guru's banner.

It was a great life that the early Sikhs lived ; they fought to help the weak and the distressed ; they prayed morning and evening and wielded their swords in the name of God. They greeted each other with "The Khalsa belongs to God and to God is the victory." They were true as tempered steel. The common life they lived, sharing fearlessly common perils, strengthened the ties of brotherhood and helped in the evolution of a democratic constitution. All important matters were decided in a Gurmata or Council of Elders, generally held in front of the Akal Takhat at Amritsar.

The followers of Guru Gobind Singh, disciplined in sacrifice, shared with each other their poverty and their wealth. They regarded money as his who could use it, spend it or give it away. Guru Nanak himself had shown that the most profitable bargain was to feed the hungry. Every evening the Khalsa

prays :—

Grant us the gift of true discipleship,
The gift of discipline, the gift of discrimination,

The gift of trust and faith in each other
And above all the gift of Thy Name.

The Khalsa invokes the congregation to

Meditate on the deeds of those
Who wielded the sword in defence of the defenceless,
were blind to the faults of their brothers,
surrendered their all for the Dharma.

The prayers are offered with malice towards none and with charity for all ; and the blessings of God are called down on the whole world.

The early Sikhs framed rules of conduct and enforced discipline for leaders and camp-followers alike. Even Maharaja Ranjit Singh, at the height of his power, was hauled up for a breach of discipline.

Nations must have leaders just as any army must have officers. The Sikh leaders upheld the highest ideals of democracy but did not believe in a fictitious equality of unequals. The jathedar was held in the highest respect and invariably obeyed.

The Sikh Misals were dominating the Punjab when young Ranjit Singh appeared to unite and to lead them. In the words of Shah Mohammad :—

Young Ranjit Singh came,
And with force of arms he conquered
from Kashmir to Kangra.
His coin circulated everywhere.

Then there came a change. Continuous success contaminated the mind of the Khalsa. Greed for power replaced hunger for service. Sikh Sirdars began to fight amongst themselves ; the gatherings at Gurmata no more exhibited the true spirit of Sikhism, but imported into their deliberations considerations other than those of selfless service. The Khalsa rose to power when it fought to end all tyrannies. It lost all along the

line when the microbe of self-aggrandisement infected the community.

Some people hold that the Sikhs lost more than they gained by coming under the sway of a single ruler and that his autocracy killed the democratic constitution. They forget, however, that Sikh Misals, fighting with each other, were in no position to take united action in offence or defence. Even if victorious in the field, they could not establish a good, just and generous government for the whole province.

Maharaja Ranjit Singh held the disruptive forces in leash. With his death anarchy prevailed. The panth destroyed its own leaders. Each regiment had its own Army Council—a kind of Trades Union Executive—which sapped the discipline of the Army. It lost the inspiration of ideals which had converted the humble and the meek into dauntless warriors.

The Khalsa made one final stand against the British and Sikh soldiers and fought—even when betrayed by their own Government and their own leaders—with gallantry which won the admiration of the British, but, for the time, the sun of the Khalsa had set.

I now come almost to the beginning of our own times.

For me, history has only one meaning. It is like a beacon on the road of life but, alas, there are not many who profit by its light. Men grope their way as if its rays cast no light on the path. Sikh history has much to teach our nation builders. The Maulanas and the Mahatmas can find in it the way to power. There are examples in it of Ahimsa which are unparalleled and of gallant defiance of tyranny which have rarely been equalled.

The British Government not only won

the Sikh Wars, but they won the hearts of the Khalsa ; they established a rule of law and recruited the Civil and Military Services on the ground of personal merit. They lightened the burden of taxation. I remember seeing the instructions which Lawrence issued to his Settlement Officer. He told them to assess low ; he did not aim, by introducing a sliding scale, at scooping any small benefit that a rise in prices might bring to the primary producers. Her Majesty the late Queen Victoria proclaimed equality of treatment for all—irrespective of caste, creed and colour. The Khalsa found that the ideals of the Gurus—justice, tolerance and freedom—were to some extent followed by Her Majesty's Government. It was this which formed the link of Anglo-Khalsa co-operation. It inspired the Khalsa to fight on almost all the far-flung battlefields of the Empire. Those ideals and those standards have vanished. The India Act of 1935 buried the British tradition and signed away the Divine Charter which had conferred on the British the great trust to lead India from poverty to power. In the name of protection of minorities, sanction has been given to divisions in the Legislatures, the Cabinets and the Services. The result is that the British administration itself is in liquidation.

This is, however, a digression ; the impact with Western thought awakened a new spirit of enquiry. The sons of the Khalsa eagerly searched for the causes which had brought about its downfall and had worked towards its disintegration. They discovered that Hindu superstitions and practices had slowly invaded Sikh homes and were undermining the foundations of belief in one God.

It was then that the Singh Sabha Movement was started to rid the Khalsa of these debilitating influences. The Khalsa College was founded and the upper classes sent their sons to the Chief's Aitchison College. Government then recognised the need of helping the higher classes to take their share in the making of a new India.

It was due to the Singh Sabha Movement and to its success in bringing back the community to the source of its spiritual strength that the Khalsa again gained in purity and in power and displayed its will to sacrifice and to suffer in the Gurdwara Movement.

The work of reforming the community continues. Many well-meaning persons, under the urge and stress of modern times, are attracted by new solutions of social problems. They are beginning to find that materialism inspires the new creeds and that politicians control these movements. *The socialism of today promises rewards according to the need and not according to the value of works. The Guru's socialism depended on the conversion of the heart, a willingness to share with others the fruit of one's own labour.* The Guru's commonwealth provided for disciplined action with definite responsibility to God. The new creeds own responsibility neither to God nor to man.

At the invitation of my friend, Sirdar Sampuran Singh, I paid recently a visit

to Nankana Sahib. I watched the crowds which gathered during the day in the streets, and in the evening in the vast courtyard of the Gurdwara listened to hymns and speeches. Here the spirit of Guru Nanak prevailed. A Muslim musician discoursed on the greatness of Guru Nanak to a Sikh audience which enjoyed the discourse in unbroken silence. The crowds in the streets were physically fit and, if properly led, capable of surmounting all difficulties. I came away with the impression that the Khalsa will live and make history.

In conclusion I must apologise for my ignorance of the science of history, but it appears to me that historical events are but the expression of the spirit. The times change but the spirit is unchanging. This is the reason why history repeats itself. The human mind soars to heaven and falls again to earth owing to its own limitations. Destruction and reconstruction succeed one another in endless continuity. I have, therefore, dwelt on the spirit of the Khalsa and on how that spirit was awakened. I believe in the power of a leader

Who in a nation's night,
Hath solitary certitude of light.

I have faith in the future. I feel that the Khalsa will be given a leader, when the time and the opportunity come for it to serve the Motherland. Then its name will again be resplendent in the annals of India.

JOGENDRA SINGH

In the arts of life and the arts of death, Europe is supreme, but where the object of human life, *viz.*, human happiness, is concerned, she is a failure... Let us lead ourselves and think out ourselves what is required for India.—S. SRINIVASA IYENGAR.

THE CRISIS OF INDIAN INDUSTRIAL ART

[Dr. Hermann Goetz, an authority on Indian art, deplores in this article the lack of good taste which has invaded our cities and towns. This unfortunate phenomenon is the result of the Eurasian mentality which prevails and which evinces its ugliness and discord in other spheres of our life besides that so ably described by Dr. Goetz.—Ed.]

India's fine industrial art tradition has in the last few years been dying fast. In the bazaars the old textile designs which had made the fame of India all over the world have been disappearing at an alarming pace, the old furniture has been deteriorating, the metal ware degenerating, the pottery declining in type and in quality. No, Indian industry is not dying, as it had threatened some decades ago to do. The schools of arts have saved the old technical traditions from oblivion, and in the long run the local industries have adapted themselves to the new situation created by the rise of modern industrialism in this country, not least because of the support which they have received from the nationalist movement. Today the markets are again full of Indian goods, from great mills as well as from small local industries, and the rôle and assortment of foreign goods has become approximately the same as in South-Eastern Europe or in Latin America.

But what is dying is the good taste of the public. This is the more curious as India has seen a great revival of artistic consciousness in the same period. Though we cannot yet pretend that she has arrived at a new art style expressing the new developments in Indian life, there is at least a vivid consciousness of the beauties of old Indian art and an endeavour to revive it. In the last years this revival has been progressing to a still tentative adaptation of this "Classi-

cism" to the problems of the day. It is, however, just this growing interest in the "new" India which destroys the popular art tradition. It is true that certain famous articles, *e.g.*, the beautiful Benares textiles, are still a pride in every household and their manufacture is still flourishing. Connoisseurs and artists are enthusiastically collecting samples of the fine old traditional Indian textiles, bronzes, ceramics. The new modern middle class, however, especially most of the young intellectuals, are rather ashamed of the old fashions and everywhere desire modern goods. And where such a demand appears, industry of every type, of course, tries to satisfy it. So we see new sari borders, new designs for printed cloth, new types of furniture everywhere, and with every year these dominate the market more and more. In many towns it is no longer possible to buy the old patterns at all, except a few which are to be had in the Khadi Bhandars; which, in spite of all encouragement, are few compared with the shops dealing in Indian and foreign mill cloth and perhaps also in some hand-woven materials.

Some of the more expensive fashionable articles created in leading centres of social life are indeed exquisite. But the overwhelming majority betray a deplorable decay in, if not complete absence of, good taste. As far as the old traditions have been modernized, the designs have become crude and the colours ugly

and strident. Where new ideas have been taken up, they are superficially adapted from European and American models. But what models ! These new fashions fall back on the very refuse of Western manufacture. I remember with shame to have been shown in a leading shop of a not unimportant Indian town "fashionable" bedspreads decked with designs such as the scum of Western life, sailors on tramp ships, prostitutes and criminals, like to have tattooed on their bodies ; and to have seen, in "modern" Indian houses, furniture resembling that in the servants' rooms of Europe, and, in the durbar-hall of one of the greater maharajas, ventilators designed for a factory.

The reason is not difficult to discover. A demand for new fashions cannot be completely satisfied from the old traditions ; it will always be inspired partly from outside and—not in India only—always by the foreign countries which most hold the public interest, in this case by Europe and America. In a number of cases the Western model is adopted together with a new technical process, e.g., photographs on lacquer work ; in others, in connection with new habits, e.g., cigarette boxes, etc. Now, the average small producer in India has no first-hand knowledge of good Western industrial art, and the big mill manager generally does not care. Thus the models copied or slightly "Indianized" are the average import articles. As, outside a very small class of rulers, landlords and financiers, the standard of life in India is very low, only the cheapest articles can be thrown on the market with any chance of competition with the local manufacturer, models out of fashion or designed for the lowest and most backward classes in the West. It would be unfair to con-

demn the European or American manufacturer or exporter. Japan and China have equally flooded the Western markets with cheap articles, and also with many so-called art objects which must arouse the disgust of any Japanese or Chinese connoisseur ; nor can the articles generally sold to tourists in this country be regarded as real representatives of Indian art. Trade simply follows economic laws, and cannot be held responsible for artistic points of view. The artistic standard is dictated by the public.

But how can a country which has had one of the finest art traditions now accept such a flood of local and foreign production that is in such bad taste ? It is only in times of quiet development that the public taste is sufficiently sure to create those perfect masterpieces of popular art whose recent rapid disappearance we regret so much ; during a cultural revolution such as that of our time public taste must be guided by an artistic élite able to distinguish the conscious restrictions of real beauty from the unrestrained gaudiness of the gewgaws of the new technical procedures. Such an élite exists in India and is doing admirable work. But they make the same mistakes as the first reformers who started to drag back European industrial art from a similar decline in the second half of the last century. In England, for instance, William Morris and his followers set to work to revive the old handicrafts, and they succeeded in fact in producing marvellous books, textiles, furniture, pottery etc., which could vie with the finest masterpieces of the past. But their products could never compete with mill articles, and their revival of the art of the past appealed only to a small class of connoisseurs and snobs. They did achieve the growth of better taste

amongst the upper classes, but only their successors, who made designs to be multiplied by the factories and who, inspired from many sources in many countries and times, tried to express, in their new artistic creations, no more the well-interpreted ideals of the past, but ideals of the present and of the future, brought the final revival of industrial arts in the West.

The Indian reformers, too, have neglected two fundamental facts : first, the quick progress of industrialisation, and, secondly, the spirit of a new time, the expectation of a future which can never be a simple revival of the past. The question is not whether we are in sympathy with industrialisation or not. The fact is that industrialisation is progressing every day, and in just those fields of production which satisfy the artistic instincts of the middle class and of the masses. It is true that the decline of handicrafts has been arrested. But it is also known to every expert that this has been possible only by a certain adaptation, by concentration on the mass production of very simple articles, or by specialisation in certain luxury industries which possess an assured if a restricted market. This is the case with the pet child of handicraft reformers, Khadi ; its present chief products are the coarse but strong cloth worn by the peasants and a very limited output of finer textiles with beautiful popular designs, bought generally only by the best-educated section of the Indian upper class and by foreign connoisseurs. The luxury articles of the majority, however, are increasingly becoming the products of factories which cater for the demand for modern, fashionable articles.

This demand for new things is, as such, a quite natural and universal sign of national health and energy ; it is, on the one side, the visible expression of

peaceful competition in an active and enterprising society and, on the other, the result of a curious and vivid spirit. This spirit of novelty has not been lacking in India in the past. It is true that the pedantic handbooks which tried to fix the hieratic tradition of mediæval Indian art tend to convince us of the opposite ; but the works of the poets and the historians, of Kalhana, Bana, Taranatha, the *Arthasastra*, etc., mention the repeated change of dress, furniture and other fashions in ancient India, not to speak of the evidence of the monuments of sculpture and of painting, or of the immense wealth of various local costumes etc. in this country, the sediment of as many historical fashions. Look at the dress, the furniture, the crockery, etc. depicted on the Bharhut railings, on those of Sanchi and Amaravati, in Ajanta, on the donator groups at Mount Abu or in the Mughal and Rajput paintings, and you will see a never-ending change of fashions and of tastes, ever new, not seldom also foreign forms, but never a pure revival of the past ! That certain fundamental types have hardly changed does not matter, for that is as true in the West and in the Far East. In Europe, with all its bustle, trousers, for example, are at least as old as 2,500 years ; coats, about 600 ; top-hats, 400. Only fundamental changes in living conditions can alter these ; the ordinary change of fashions is far more subtle, an expression of changing religious, social and cultural moods and ideals.

But a demand for new things cannot be satisfied simply from indigenous tradition ; it implies the constant assimilation of new impressions, though not without selection and within the limitations of the national and social ideal. In present-day India these inspirations are drawn generally from the cheap refuse of Western industry. And this is inevitable as long as Indian artists do not try to create a really modern Indian decorative art for daily life, as long as the wealthy classes do not encourage such a movement.

In other countries artists are support-

ed in this activity by the museums, as storehouses of works of art of their own and of foreign countries, of the past and of the present. They provide the artist with that universal wealth of impressions which frees the mind from the bonds of tradition, binds him again by the love of beauty and thus finally unfolds his inspiration. But unfortunately the Indian museums have, with rare exceptions, not yet consciously set about this task. We have quite a number of comparatively complete collections of Indian industrial art. All of them were, however, founded at a time when, in many parts of the country, the fine old traditions had already succumbed to the impact of the West and were being artificially revived by the schools of arts. Thus, besides genuine objects of Indian industrial art they contain a high proportion (about 40 per cent.) of things which, no doubt, represent the output of genuine Indian local handicrafts, but which are in fact nothing but superficial adaptations of products of a European everyday-life art which was then under the same disastrous influence of the early stage of industrialisation as Indian applied art is in our own time. Especially Jaipur, Lucknow and Bombay have exercised a deplorable influence with such adaptations. And the bad influence of these exhibits is enhanced by the examples of so-called Western industrial art which generally fill the museums of this country. Only Bombay, Baroda and Jaipur have somewhat systematically built-up collections of foreign industrial art. All, however, leave very much to be desired with regard to selection and cataloguing. What we generally find are gifts of pieces discarded from the palace of some maharaja, sardar or rich banker, furniture or decorations often pompous and costly, but in most cases ugly or at best indifferent.

This long neglect of foreign art collections in India is closely connected with the endeavours to revive the old national hand industries. But, as experience has shown elsewhere and is daily making more evident in this country, it is not possible, except within very narrow

limits, to revive the past ; it is possible only to develop it in contact with tendencies in the world which are similar to the current tendencies of the country. Foreign models slavishly copied mean the cultural ruin of a country ; foreign models used as a source of free inspiration to the creative spirit have always been the great regenerators of national art traditions. The neglect of really good collections of representative foreign art in the Indian museums as a source of additional inspiration throws the manufacturers of modern articles by necessity back on the models of the cheap Western or Japanese imports. Practically all leading countries have good collections of foreign art and art industries, and their artists and art patrons make no secret of the fact that they draw much successful inspiration from their visits to the museums. This, of course, does not mean that the Indian museums should return to the policy of those days when everything European was proclaimed the authoritative model. Nothing could be worse ! There can be only one criterion : Quality and usefulness. And if it is desirable that the Indian museums should offer at least a limited space to really good examples of Western industrial art, not only British, but also French, Dutch, Italian, Danish, Swedish, American—all best selected by experts of their respective countries—the non-Indian arts of Asia and the arts of Africa also should not be overlooked, the silks, the lacquers and the porcelain of China and of Japan, the carpets, the embroideries and the encaustic tiles of the Muhammedan countries, the gilded lacquer and wood of Siam and Indo-China, the batiks of Indonesia, etc. A strong revival of Indian industrial art can result only from a development of the old traditions in contact with the world ; it can materialise only when the Indian designers have an opportunity to know not only their own traditions, but also at least something of the good art industries of other countries, and when the chief producers of cheap luxury articles, the factories, are not ignored by the reformers.

HERMANN GOETZ

WORDSWORTH AND YOGA

[Katherine Merrill is a teacher by profession and a citizen of the United States. In this article she uses her knowledge of Theosophy to evaluate Wordsworth's poetry and his spiritual affinities.—Ed.]

If by Yoga is meant postures, breathings and exercises that bring about certain psycho-physiological states, the English poet Wordsworth knew nothing of it. But if Yoga means some measure of conscious inner union with the great Soul of the World, through unusual native purity within and without, through extraordinary response to the beauty of Nature and through an inherent power of profound meditation, then Wordsworth possessed a degree of spontaneous Yoga that raised him in this above most men of his race and time.

In early years he lived outwardly the life normal to families poor but not ignorant among the high-minded people of Northern England. Apparently he was like the others and might have become as typical a Dalesman as any of his neighbours. But besides these qualities, Wordsworth possessed an innate elasticity of mind and of soul that often in his childhood and youth opened his inner being, and through the grandeur of the mountainous region around him lifted him at unexpected moments to a Yogic state—a conscious communion and self-identification with the Infinite One Spirit that shines through the manifested world.

This capacity for deific union was an inborn power, showing itself while he was far too young to have acquired it by any self-conscious effort. In his preface to the ode on Immortality, describing himself as a child, he said :—

"...from a sense of the indomitableness of the Spirit within me...I was

often unable to think of external things as having external existence, and I communed with all that I saw as inherent in my own immaterial nature."

Also as a child he felt, though he could not express or analyse, a tutelage exercised over him by the "Wisdom and Spirit of the Universe" and by the "Presences of Nature". He believed this tutelage was purposeful, and it aroused within him a conscious response.

...from my first dawn
Of childhood didst thou intertwine for me
The passions that build up our human
soul,

...with high objects,...
With life and nature—purifying thus
The elements of feeling and of thought,
And sanctifying,...until we recognize
A grandeur in the beatings of the heart.

...can I think
A vulgar hope was yours when ye
employed

Such ministry...
Haunting me thus among my boyish
sports?

Through his earlier work he scattered expressions of those upward flights of soul—reminiscences, yet rich with the power of immediate experience; records that are fusions of many such moments. He lifted a veil too on the upbuilding of these moments—their feeling-thought substructure and their process of unfoldment.

First and lowest were the nature-joys touching the body—the keen wind, the sparkling snow, the challenging immensity of the mountains and the summer radiancy of the atmosphere,—these lifted his chest and quickened his breath. Those physical joys were his "coarser pleasures"; yet not only so. For in the midst of them came solemnity and awe

—Nature taking a place as master and admonisher rather than as mere source and accompaniment. Even in the midst of boyish play again and again the majesty around him led him above his sense-delights,—as when while rowing

...from behind that craggy steep, till then
The horizon's bound, a huge peak, black
and huge,

As if with voluntary power instinct,
Upreared its head. I struck and struck
again,

And growing still in stature the grim shape
Towered up between me and the stars,
and still,

For so it seemed, with purpose of its own
And measured motion like a living thing
Strode after me. With trembling oars I
turned,

And...after I had seen
That spectacle, for many days, my brain
Worked with a dim and undetermined
sense

Of unknown modes of being.

This joining of the deeper with the superficial in his early life was followed by an intense emotionalism, a psychic exuberance :—

The sounding cataract

Haunted me like a passion,
...a feeling and a love
That had no need of a remoter charm
By thought supplied, nor any interest
Unborrowed from the eye.

At this time Nature was foremost and sufficient. Yet those "aching joys and dizzy raptures" were mingled also with a "sanctity given by Nature to man"—at first man moulded and transfigured by Nature, as the shepherd was.

I felt his presence in his own domain,
As of a lord or master, or a power,
Or genius, under Nature, under God
Presiding....

His form hath flashed upon me, glorified
By the deep radiance of the setting sun,
Or him have I descried in distant sky,
A solitary object and sublime,
Above all height !

Only later, as the feeling-element in his mentation lessened and the thought-element increased, did the sight of all men's sufferings in mind and in body lead him to extend his humane feelings to men in more ordinary conditions. He

needed to hear the sad as well as the grand music of humanity before he could place man and Nature in their proper relation and become a lover of both.

Then it was, with understanding deepened, that even in absence from the beloved scenes, he could enter into

...that blessed mood

In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened.

So high and quieting was this transit of soul that he became aware of the All-Presence.

...with bliss ineffable

I felt the sentiment of Being spread
O'er all that moves and all that seemeth
still ;
O'er all that, lost beyond the reach of
thought

And human knowledge, to the human eye
Invisible, yet liveth to the heart.

With such vision of a vaster Cosmos, he was able to perceive the operation and the universality of pure Spirit.

...I felt a sense sublime

Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky, and in the mind of
man ;
A motion and a spirit, that impels
All thinking things, all objects of all
thought,
And rolls through all things.

Thus perceiving and profoundly feeling, he became oblivious of the physical, and could think of himself and other Souls as lifting and transmuting sense objects and experiences into that realm which is their Transcendental Origin, and fusing them in one grand unitary harmony.

...the breath of this corporeal frame

And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul :
While with an eye made quiet by the
power
Of harmony, and the deep power of joy,
We see into the life of things.
One song they sang, and it was audible,

Most audible, then, when the fleshly ear
Forgot her functions and slept
undisturbed.

Such total oblivion of sense objects was rare. More often he was, as he said of his skylark, "true to the kindred points of heaven and home". Yet in those moments of sense-oblivion he did in fact enter some of the upper planes of being to which true Yoga leads. But just as the fleshly ear "slept undisturbed" on those planes, so the power of speech was silenced, and Poetry became impossible. Only here and there occurs even mention of those experiences or records of the last ideational processes anterior to them. Such passages are the grains of purest gold that will in time be sifted out from the heavy sand of the rest of his work.

For without minimizing the greatness of Wordsworth's soul-perceptions or the poetical power that expressed them, a student of Theosophy learns that Raja Yoga properly followed produces a soul-development far transcending even such elevated poetry. Poetry belongs to the Psychic World, or—because of its ideational content—to the Psycho-Manasic. But the World of pure Spirit and of its primary vehicle, the highest Intellection, is superior to these. And it is *that* world which the true practiser of Yoga enters in his most transcendent states.

Furthermore, Wordsworth's soul-exaltations were too often an end in themselves, like exquisite flowers that produce little seed. Also, with the passing of youth his power of soul-perception lessened. His work proves that then he did not know how to increase or even to continue such power. His Yoga, or deific union, had been spontaneous. To replace that with states consciously wrought, he had too scanty a basis of

philosophical understanding—the understanding that a Yogi has as he consciously and voluntarily passes from lower to higher states; the kind that may be taught to others, and in plain prose. Wordsworth was philosophical without being a philosopher or possessing genuine philosophy. Psychic as he was, he knew little indeed of psychology. He recorded his mental action without in deeper truth comprehending it and without ability to reproduce it, still less to apply it helpfully to the minds of other men, though he frankly declared his purpose to be that of a teacher. Nor did he realize that one having such instructional purpose and hence needing to understand human nature, has to make constant general comparison and identification of oneself with all men, not merely with those of one's own type. Otherwise one's range of experience remains too limited.

Moreover, as a philosophic thinker this poet made too little distinction between his lower and his higher self. He was not governed by the motive of mastering his lower unspiritual nature because he thought he had mastered it sufficiently. All that he found in his mind seemed valuable. Thus he became an example of the fruitlessness of self-absorption and of analysis when these are not based on actual understanding of the great cosmic Principles manifesting and correlating in Nature and in Man.

Wordsworth was far from so intending, but he gave the key to his life in the *Ode on Intimations of Immortality from Recollections of Early Childhood*. Close and deep as was his feeling in and for that poem, he was nevertheless unaware of what a self-revelation it was. For the fact-basis of it goes back into pre-existences which he himself, *in prose*, was not ready to avow. And so he failed

to pursue these thoughts to their satisfying conclusion,—that is, to full outward acceptance of the law of reincarnation as a logical necessity. His own Yogic experiences led him to declare with profound feeling :—

Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar.

Intuitively and in the depths of his consciousness he knew the truth. On the surface of his mind he evaded it. The conflict in all men between awe of the conventional and desire for the spiritual, faced him in that particular form. He perceived and expressed the spiritual, but also he feared to hurt "pious persons" (as he showed in his preface to the *Ode*) if he staunchly maintained as reason and philosophy what his higher nature secretly taught him as Truth and Poetry.

Insistence on the fact of his reincarnating soul is what he needed philosophically to complete and to explain those unsought and unexpected Yogic exaltations of his youth. Had he dwelt with "true devotion" on the facts he stated in the lines just quoted, instead of partially repudiating them and letting them be regarded as "only poetry", he would have brought back more of "that knowledge which was his in former births" and which comes with honest acceptance of reincarnation and its philosophic implications.

It may be that in his past he had sought Yoga—deific union—not so much to share its bliss with others as to bask in it himself. He may have been a recluse seeking such happiness in Nature, for he showed in Book Eighth of *The Prelude*, that his spontaneous "love of Nature" was the primary force "leading to love of man".

Had he remained wholly loyal to his

true Self, he might have raised his uplifts of soul far higher and seen with indubitable certitude what had before been within his reach and what it was his simple clear duty to become in his present life,—namely, much more than a poet expressing with very great power the qualities and influences of Nature. Certainly he would have perceived that instead of mourning, as he did in the *Ode*, over the loss in later youth of those Yogic powers brought with him through Death, he could as an adult have directed his will, his perception and his meditation into still more elevated states whence he could bring back a sense—not of irreparable loss, not of "Fallings from us, vanishings", but of conscious victory and progress into that Mastery of life and death which is the far-off but final destiny of every soul. The "master-light of all his seeing" would not then have been a somewhat fruitless dependence for himself and others on the recollections of a glorious childhood such as few actually experience. Rather, his light would have become a conscious purposeful effort to re-establish yet superexalt the endowments he brought as a child from the past, and at the same time to apply the vision from these heights of soul for the benefit of men less advanced.

Such human service was in fact Wordsworth's actual intention when he adopted his life of simplicity and retirement in order to compose poetry. His purpose was to speak

On Man, on Nature, and on Human Life,
... to give utterance in numerous verse
Of Truth, of Grandeur, Beauty, Love and
Hope,
And melancholy Fear subdued by Faith ;
Of moral strength and intellectual Power ;
Of joy in widest commonalty spread ;
... and the law supreme
Of that Intelligence which governs all.

Nevertheless, despite the height of this

loving purpose, despite the evident call and its urgency, the call came muffled. Karmic checks from his race and his own past and present were indeed heavy, and they resulted in ignorance in this life of genuine psychological philosophy. He was even misled by his very reverence for the work of Poet, which seemed so great to him. Focusing too much his attention on his individual mind, he invested it with a sacredness it could not possess, and thus came to revere himself as a special instrument and embodiment of his Cause. In this way he acquired an extremely complacent unquestioning self-regard and self-satisfaction. These unrecognized errors blinded his Soul. They allowed far too much of his later life and work to run into almost arid wastes, where only scattered places were made green by some outward rush of that "indomitable Spirit" which had governed him in the spring of his existence. Dry-rot attacked and weakened the growths in his fields of wisdom. Instead of writing on really philosophical and universal themes, he wrote meditative recollections of travel, or composed long

disquisitions, as in *The Excursion*, presenting characters, ideas and arguments like his own; or he tried, as in the *Ecclesiastical Sonnets*, to poetize the history of the Church of England!

How could his soul-life be unfolded in the ways normal to the upper planes of man's being? All unintentionally, he remained on the middle and lower planes; remained a fine narrative-descriptive-meditative poet; but also too often a merely self-centred prosaic verse-writer;—this, instead of being to the extent of his power a true instructor and practiser of soul-development.

He was so near the time and the work of a GREAT Teacher!

He did indeed help to prepare the way for that Teacher by opening men's minds to the sanctities of Nature. Yet if his Yogic attainments had been freed from stultifying errors, he could have given far greater aid as pioneer, road-breaker and coadjutor. Of his accomplishment it may be most compassionately and regretfully said :—

A little more, and how much it means
A little less, and what miles away.

KATHERINE MERRILL

Indians in olden days had gone to other lands, but ours was a peaceful mission, of conveying new ideas to the countries to which we overflowed. We traded with Europe for centuries, but that trade was not the type of trade which brought Europeans to the East. War was not our aim, nor aggression. We adopted a policy of toleration, of live and let live, a policy of recognition of the right of other people to live according to their ideas. On the other hand, wherever the Europeans had colonised, the indigenous population was wiped out—SHRI T. R. VENKATARAMA SASTRI,

THE FIRST TEACHER

THE LIFE AND RELIGION OF AKHNATON

[Clive Sansom is a writer and a lecturer on Phonetics and the Speaking of Poetry. In this article he reconstructs the life of the Egyptian King Akhnaton. Ancient as the civilisation of Egypt is, India has greater claims to be the oldest cradle of human civilisation and Egypt herself derived her inspiration from old Aryāvarta.—Ed.]

I breathe the sweet breath that comes
from your mouth ;
I behold your beauty every day ;
I desire that I may hear your voice
Even in the north wind,
That my limbs may be made young
through love of you.
Give me your hands, holding your spirit,
That I may receive it and live by it.
Call on my name through all eternity
And it shall not fail.

A party of excavators, breaking into a rock-tomb in the Valley of the Kings in 1907, found these words engraved in gold at the foot of the coffin.

The man who wrote them had been dead 3,000 years. While he had lain there, Buddha, Sophocles, Plato, Christ and Mohammed had lived and died ; the armies of Alexander, Julius Caesar, Charlemagne and Napoleon had subdued the world and vanished into obscurity again ; Greece, Rome, China, Spain and many smaller empires had grown and dwindled. And all that while the bier on which the body rested had slowly decayed, and his mummified skin had rotted under the moisture which seeped through a fissure in the rock. . . .

These excavators, breaking his long silence, discovered round him none of the magnificence that was to be found a few years later in the tomb of Tutankhamon. Only a few jars and ornaments, and the crumbling body cased in golden bands. Yet this king was Akhnaton—"the first individual in human history",¹ "the

first of all human founders of religious doctrines. . . .the first idealist."²

He came inexplicably into history, like some rare bird that settles for a moment on one's roof and then is gone. He was king at a time when kings were worshipped as gods, but he refused to be deified. All the pleasures and extravagances of life were his for the asking, but he preferred poetry and sculpture, and the birds and flowers in his gardens. He was born into twenty centuries of military tradition, but he allowed his empire to be taken from him rather than resort to war. He was born into fear and superstition and the tyranny of priesthoods, yet he formulated one of the purest religions that the world has ever known.

At a time when there were hundreds of Egyptian gods, he worshipped one God, Aton, from whom he took his name. When gods were imagined as being lustful and vindictive, he worshipped a god of love and anticipated Christ in the use of the words "My father" to describe him. And when the priests' views upon religion were universally accepted, he insisted that religious experience was a direct personal communion with God and needed no interpretation :--

"His words are before me. My father taught me their essence and revealed them to me. They were known in my

¹ *A History of Egypt*. By J. H. Breasted.

² *Life and Times of Akhnaton*. By Arthur Weigall.

heart. I understood."

When he was still not eighteen years of age, he decided to abandon the ancient city of Thebes and to build a new royal city miles away, where the influence and the associations of the priesthood might lose their hold on the people. It was to be called the City of the Horizon of Aton. He chose a site for it near the present village of Tel el Amarna.

"I will make the City of the Horizon of Aton in this place. . . . I will build a temple for the God, my father, in this place. . . . The words of the priests are more evil than any words I have heard spoken."

In three years the city was built and he was living there with his Queen, Nefertiti, and their three daughters. His dedication of the city is still recorded on a boundary-stone that has been discovered :—

"All things which are in the City of the Horizon shall be for the father, the living Aton. They shall be for the temple of Aton for ever and ever. They are all offered to his spirit."

Here, in this new city, among gardens, and villas and palaces open to the sun, the new religion grew. "No such theology had ever appeared in the world before", says Flinders Petrie.¹ "It was the forerunner of the later monotheistic religions." Akhnaton was the prophet of Christ as surely as was John the Baptist.

He is sometimes dismissed in casual history books as a "sun-worshipper", but nothing could be farther from the truth. The sun was merely the symbol of his faith, as the cross is the symbol of Christianity. It was not an object of worship in itself. God was "the power behind the sun"—the spirit which used

the sun as a creative agent on earth, as it used all the forces of life. It was the essence that instilled itself in the whole of nature—in animals and birds and flowers, in wind and trees, in water and sunlight and in the hearts of men. God was in all these things, "the Father and Mother of all he had created".

It is life to see him.
There is death in not seeing.

Arthur Weigall comments :—

"For the first time in the history of man, the real meaning of God, as we now understand it, had been comprehended, and the idea of a beneficent Creator who, though remote, spiritual and impersonal, could love each one of his creations, great and small, had been grasped by this young Pharaoh. God's unspeakable goodness and loving-kindness were as clearly interpreted by Akhnaton as ever they have been by mortal man."

With this love for God and for all that he had created, went a love of art. For it was man's privilege above the animals that he had, in himself, the power of creation. Everything that was produced through the creative spirit of God within him was an act of worship. Believing this, Akhnaton filled his palaces with floor-paintings and portrait sculpture of a simplicity and a power that have never been surpassed, even in the art of Greece. In England we have to be content with the few reproductions (of work mainly in the museums of Cairo and of Berlin) in such books as Flinders Petrie's *Tel el Amarna* (1894) and *The City of Akhnaton*, which was compiled by several authors after the excavations of 1921-1932. But they are breath-taking even in reproduction. For a dozen years Akhnaton infused the sterile, formal art of Egypt with a new

¹ *The Religion of Ancient Egypt.*

life. He inspired artists with something of his own love of God and his sense of wonder at the things round him. It is not surprising that one of his courtiers called the city "a glimpse of Paradise".

But his delight in the city was short-lived. The preference he showed for religion, peace and sculpture over the arts of war and of hunting earned him the contempt of many of his subject princes. They sent insulting letters, which any other Egyptian king would have answered with the despatch of armies and the execution of the writers. Finally, in the last years of his reign, the Hittites invaded the Egyptian dominion of Syria, and tribes in all parts revolted. Pathetic letters, still extant, tell of the appeals made to him for help against the rebels and invaders :--

"The King's whole land, which has begun hostilities with me, will be lost. Behold the territory of Seir, as far as Carmel, its princes are wholly lost, and hostility prevails against me. Let the King take care of his land, and let him send troops. For if no troops come in this year, the whole territory of my lord the King will perish."

These and similar appeals have been preserved on tablets that were found when the city was unearthed. But the king took no action. For action meant war, and war, in his belief, was contrary to the spirit of God.

Lebanon, Askelon, Tyre, Sidon, Tunip and Jerusalem fell one after another, but he made no move against the rebellions he could so easily have quelled.

"One stands amazed at the reckless idealism, the beautiful folly, of this Pharaoh, who, in an age of turbulence, preached a religion of peace to seething Syria. Three thousand years later mankind is still blindly striving after these same ideals in vain. Nowadays one is familiar with the doctrine: a greater than Akhnaton has preached it, and has died for it. Today God is known to

us, and the peace of God is a thing hoped for; but at that far-off period, thirteen hundred years before the birth of Christ...one is utterly surprised to behold the true light shining forth for a short moment like the sun through a rift in the clouds, and one knows that it has come too soon. Mankind, even now not ready, was then wholly unprepared, and the price which Egypt paid for the ideals of her Pharaoh was no less than the complete loss of her dominions."

With the fall of the last city, in his thirty-first year, Akhnaton died—it is thought from an apoplectic fit occasioned by his mental conflict. He was buried in the tomb he had prepared for himself in the rock-hills beyond his city. His successors went back to Thebes. Their armies marched again into Syria and established their rule there. The priests of Amon regained the power which Akhnaton had taken from them, and Egypt returned to her old gods.

Akhnaton had come too soon. There had been friends to love him as a man while he lived, but there were no disciples to follow him as a prophet after he died. The City of the Horizon was deserted. Its gardens grew wild again. Its houses and paintings were covered by the desert and lay forgotten through thirty centuries. By all material standards, Akhnaton had failed.

But in the world of thought nothing dies, or anything dies only to be reborn out of its own ashes, and the impact of his faith upon our imagination today is as strong as when it was first conceived. Looking back at Akhnaton's life over this stretch of years is like seeing a candle in a dark room. One knows that ultimately his faith must triumph. And in a civilisation which seems fated to share the end of Egypt and of Rome, his words offer a prophecy of civilisations beyond, which will be constructed, not on fear or compulsion, but out of the creative spirit in man :—

Give me your hands, holding your spirit,
That I may receive it and live by it.
Call on my name through all eternity
And it shall not fail.

CLIVE SANSOM

SCHILLER'S CONCEPTION OF BEAUTY AS A MEDIUM OF CULTURE

[Dr. S. Vahiduddin, whose interesting article on "Schiller's Philosophy of Education and Culture" appeared in our March issue, writes here on that great German thinker's contribution to *Æsthetics*.—Ed.]

The influence of Kant in his own country showed at first in the unfruitful tendency to bring into opposition several facets of the personality. The theory of Knowledge was rent by a conflict of reason and understanding; ethics suffered from an irreconcilable struggle between inclination and duty. It was in the philosophy of beauty that he finally attempted to bring into harmony the elements at war in his epistemology. The faculty of judgment was the mediator between the world of understanding and the supersensual world of reason. But ethics remained to the last the ethics of discord. The conflict of inclination with the categorical imperative was too strong for the synthetic efforts of the philosopher; they could not stand together. A poet was now needed to fulfil the mission left uncompleted by a master of systematic thought. In other words, a philosophy of culture was wanted to restore the equilibrium, and Schiller, with his idea of a beautiful soul, attained at one stroke that harmony between divergents which his master vainly sought for.

Man's straying from the path of his destiny can be of a twofold character. He can be nature alone, a devotee of the senses; or reason alone, a slave of maxims. It is Beauty's great function to forestall these deviations. What a wonder it is then that it is not infrequently held responsible for an alienation from reality! An appeal to history unfortunately confirms an

unfavourable verdict.

"The Romans, we know, had first to exhaust their energy in civil wars, and, enervated by Oriental superfluity, had to bow to the yoke of a fortunate dynasty before Greek Art could be seen to triumph over the rigidity of their character. Culture dawned upon the Arabs only when the energy of their warlike spirit flagged under the sceptre of the Abbasides. In modern Italy fine art showed itself only when the glorious association of the Lombards was dissolved, Florence subjected to the Medici, and the spirit of independence in all those brave cities had given place to infamous resignation."

Experience is not encouraging. If æsthetic culture can be bought only at the expense of force of character it is not worth having. But experience is not the tribunal to which we have to appeal. The beauty we are speaking of is a concept of reason and has other sources than experience.

These philosophical reflections led Schiller to expound a remarkable theory of play. It must be noted that Schiller's theory is not to be confused with those empirical theories, Spencer's for example, which find so much favour among psychologists today. The instinct of play, says Schiller, is that *via media* we have been seeking all along the course of our history. It is the unity and reconciliation of the material and formal forces of human nature. The material instinct excludes from its object all self-activity and freedom. The formal instinct excludes from its

object all dependence and suffering. The exclusion of freedom is the physical, the exclusion of passivity the moral necessity. Both these instincts compel the spirit (*Gemüt*): the one through the laws of Nature, the other through the laws of reason. The instinct of play, where both of them work in co-operation, frees the spirit (*Gemüt*) morally and physically at the same time. While it lifts up all contingency it will also set aside all necessity and bring freedom to man, morally and physically. When we cling to a man who is worthy of our contempt, we feel painfully the compulsion of nature. When we are inimical towards another to whom we are forced to give our respect, we feel painfully the compulsion of reason. But the moment he interests our inclination and wins our respect simultaneously, then the compulsion of the senses as well as that of the conscience vanishes, and we begin to love him, that is, we play with our inclination as well as with our respect.

Schiller inquires into the objects of the two fundamental instincts which he elaborates in detail. The object of the material instinct is life in its widest sense, which includes all materiality and all that is presented immediately through the senses. The formal instinct has as its object what may be called "form"—that is, all the formal qualities of things and their relation to the power of thought. The instinct of play refers then neither to form simply, nor to life simply, but to the form which is pregnant with life.

"A block of marble, though lifeless and remaining so, can still become a living form by the will of the architect or the sculptor. A man, though he lives as a form, is not therefore a living form. For that it is necessary that his

form should be life and his life should be form. So long as we think only of his form, it is lifeless, a simple abstraction: so long as we feel its life, it is formless, mere impression. Only so far as its form lives in sensation and its life forms itself in our understanding, is it a living form, and this will be the case whenever we judge it as beautiful."

Schiller himself anticipates the doubt which might rise in many minds, namely, that to think of beauty as an object of play does not conform with the dignity of beauty, which is after all taken to be the instrument, and the only instrument, of culture. To confine it to the beautiful at the same time contradicts the general notion of play.

"Of course we should not think of the plays which are in vogue in real life, and which are directed to some material object, but in real life we seek in vain the beauty which we desire.... When the Greeks amused themselves in the Olympic tournaments, a bloodless competition of power and alacrity, and in the nobler competitions, and when the Romans enjoyed themselves in the deadly struggle of gladiators or their Libyan enemies, it becomes clear of itself why we should seek the ideal form of a Venus, a Juno, an Apollo, not in Rome but in Greece. In a word man should play with beauty and with that only."

The whole structure of Schiller's thought owes much to the Greek ideals of culture, and no less than his friend Goethe he sees in ancient Greece the highest realisation of the ideals which bestirred their souls. It was for Hölderlin later to give the most fervent and tragic expression to this attachment and passion for Greece. What was it in the land of Plato and of Homer that so fascinated the humanists and the romantic poets of the early nineteenth century? The Greeks above all saw

harmony everywhere, and they hoped their educational ideals would produce a like harmony in the soul. It was not in parts but in the whole that their spiritual metaphysics centred. It was not on multiplicity and division, but on the unity which supersedes them that the seemingly antagonistic schools of Plato and of Aristotle laid stress. It was reserved for Hegel to give a most systematic and comprehensive expression to this feeling of unity, which not only replaces manifoldness but transcends it. The truth is that all education must conform to the metaphysical structure of the soul and of the world. At what else but unity and harmony has it to aim? Throughout, Schiller raises his voice against the superficial utilitarianism which is the bane of modern life. Culture, as he understands it, does not culminate in making man happy or practical, but stands quite indifferent to these aims. Kant, the philosopher who most effectively banished the notion of utility from the domain of Ethics, was of the opinion that it was not happiness as such that man should desire, but that he should rather prepare himself to deserve happiness! Schiller, while giving full justice to the demands of reason, saw in culture the reconciliation of the senses and reason. But the world of facts and experience shows us men either in a state of tension or in a state of relaxation. It is for beauty to restore harmony in tension, and energy in relaxation.

All things can be considered in one of the four relations. A thing can relate itself to our sensual conditions (our being or well-being) : this is its physical quality. Or it can relate itself to our understanding and can impart knowledge to us ; this is its logical quality. Or it

can relate to our will and can be regarded as an object of choice for our reasonable being ; this is its moral quality. Or, lastly, it can relate itself to the totality of our manifold powers, without being an object for any of them ; this is its æsthetic quality. A man can be agreeable to us in his readiness for service : he can make us think through his conversation : he can inspire us with respect through his character : and lastly, independently of all these and without our taking into account any law or purpose—he can please us in our contemplation of him and in the way he appears to us. In this last quality only do we judge him æsthetically. There is then an education of health, an education of insight, an education of morals and an education of taste and beauty. This last has for its purpose the cultivation of all our sensory and spiritual powers in the greatest possible harmony.

For Schiller there is first a state of man when beauty has not yet begun to work. Man is only a slave of needs and desires.

"In this epoch the world is only fate (*i.e.*, something unalterably given for him) not yet an object. All has an existence for him so far as it makes possible his existence ; that which does not give anything or take anything from him is not at all present to him."

He sees in all the wealth and luxury of the world only something to exploit and in its majesty only an enemy. This is the primitive condition of man when he is not yet chastened by beauty. He lives in the present and is isolated there. He is indifferent to the dignity of himself and to the dignity of others.

"Man, we can say, was at no time completely in such a brute-like condition but he has not yet extricated himself

therefrom. Even in the most uncultivated subjects we find undeniable traces of rational freedom, just as in the most cultured there are moments which remind us of that dark period of nature. It is peculiar to man to unite in his nature the highest and the lowest, and if his dignity rests on the strict distinction of one from the other, so his happiness rests on the removal of such a difference. The culture which has to bring into harmony his dignity and happiness will also have to see to the preservation of both principles in their unity."

It is here that reason makes its appearance for the first time. It is the function of reason to raise man from the immediacy of the present to the realm of eternal ideas. But by a curious misunderstanding, reason, instead of raising itself to the eternal, makes endless all desires and passions, all needs and wants. "The first fruits which a man earns in the world of spirit are anxiety and fear; both are the results of reason, not of sensuality, but a reason which misses its object." In the end it comes to the same whether man is ruled by reason or by the senses. In the first place he is a rational animal, in the second, an irrational one. He should in fact be neither. Nature should not rule him exclusively nor should reason control him unconditionally.

Schiller further examines the question of beauty and knowledge. Wherever there is a question of knowledge, thought and feelings stand apart. Feeling associates with thought as something accidental. Beauty, on the other hand, rests on the synthesis of activity and passivity, of thought and feeling. "We need not therefore be at a loss to find a transition from the compulsion of the senses to moral freedom, when in beauty

we find that the first can exist with the last." The Romantic School which followed Schiller and advocated the independent claims of feeling in face of the one-sided domination of reason, had its forerunner in Schiller. Unfortunately even to-day psychologists show a deep ignorance of the emotional depths of man, and their usual division of feeling into pleasure and pain is highly debatable.

It is therefore in the interest of culture that a sense of beauty should grow in us and free us from the shackles both of the senses and of reason. The primitive mind pleases itself with what it touches by the senses, or, in other words, with the brute reality of facts. It has not yet gained a feeling for what simply appears. But beauty is only in the ideal, in appearance, not in reality. We have to enjoy the beautiful without asking why it is so, without having recourse to the category of purpose. The world of beauty is the world of play. We see animals play. Why do they play? The psychologists have ventured different and highly doubtful answers. Schiller already sees that freedom from compulsion which terminates in the æsthetic play of man. "Indeed nature has raised even the irrational brutes above physical needs and has inflamed the spark of freedom in the dark life of the brute. At a time when no hunger torments the lion and no animal challenges him to fight, leisurely strength creates its own object; with an audacious roar he fills the echoing woods and without purpose his overflowing energy expends itself. The insect enjoys life in the sunshine, and certainly it is not the cry of passion which we find in the melodies of the singing birds. Freedom is undeniable in their movements, not a freedom from de-

sires in general, but only freedom from particular needs. An animal works when physical want goads it to activity, and it plays when it is stimulated by the overflow of energy, when the overabundance of life becomes an incentive to its own activity. Even in lifeless nature such an abundance of energy and laxity of determination show themselves as may well be called play in the material sense. The tree produces numerous seeds which die undeveloped, and shoots forth many more roots and branches and leaves than can be made use of for the preservation of itself and its species. We find ourselves already in the freedom of movement which is its own purpose, and in the realm of matter we have a foretaste of the unlimited and the infinite. Reveries and the free association of ideas have in themselves that freedom which is characteristic of æsthetic play, though in this case it is only a freedom of material art. Another step and we play with beauty.

"If it is need which forces men into society and reason which endows him with social maxims, beauty alone can invest him with social character. Only taste can bring harmony into society, while it sets up harmony in the individual. All other forms of ideas separate man, while they establish themselves exclusively on the sensual or on the spiritual part of his being. Only the beautiful idea makes a whole of him where both these natures harmonise. All other forms of expression separate society, while they rest on the private receptivity of certain parts, or, in other words, they have to do with what differentiates man and man. Only beau-

tiful expression unites society when it conforms to what is common to all. The pleasure of knowledge we enjoy only as a species, and in so far as we set aside assiduously from our judgments every trace of individuality. We cannot, therefore, make the joys of reason universal, for we cannot eliminate the traces of individuality from the judgment of others as from our own. It is only the beautiful we enjoy both as a species and as an individual, that is, as a representative of the species. The good of the senses can make one happy while it rests on appropriation and exclusion. It can make one happy one-sidedly, for the personality does not take part in it. The absolute good can make us happy under conditions which cannot be presupposed universally. Truth is the reward of self-denial, and in purity of will only a pure heart believes. It is beauty only which blesses the whole world, and every being forgets its limitations as long as it feels its charm."

Schiller's philosophic thought aims at restoring a totality. Man, Kant had said, is a citizen of two worlds, one of the senses (*mundus sensibilis*), and the other of reason (*mundus intelligibilis*). It is in beauty, says Schiller, that both these worlds are reconciled. Man is no more a stranger in Nature, or unfaithful to the realm of freedom. Like Shelley's skylark he soars aloft but never loses his relation with the world. Hegel spoke of the unhappy consciousness, the feeling of inner discord and the pang of incompleteness; but now that beauty by her magic has brought extremes to meet, personality is at peace. What else is culture but this inner peace, this beauty of the Soul?

S. VAHIDUDDIN

Sanskrit... had an unique elasticity and power of expression, a mellifluousness and grace which few other languages could claim. It was a language which should be preserved for the good of mankind for all time and certainly for the good of India.—Mr. Justice K. S. KRISHNASWAMI IYENGAR.

THE TYRANNY OF POSSESSIONS

[Elizabeth Cross is a frequent contributor to our pages. She utilizes the experiences through which the whole world, but more particularly Europe, is passing, in a thoughtful and earnest manner which enables her to plan constructively for a better future, drawing special applications for the education of children.—Ed.]

Today we are all being forced to reconsider our scale of values and, in Europe especially, to prepare ourselves to lose not only our lives (which so many of us value lightly!) but also our homes, furniture and jewellery (which are clung to with tenacity!). We have seen the not very edifying spectacle of many wealthy folk hurrying to the doubtful safety of the New World, and others, also well stocked with the goods of this world, busy finding safe hoarding places for valuable treasures that they have accumulated.

In fact, all except the almost destitute have some reason to worry about their possessions, for at any moment a bomb may deprive them of what has taken years of work and struggle to attain. At the same time we must note that the majority of the working-class have the good sense to rate the health and the safety of themselves and their families well above the safety of their goods and chattels. Why is this? It cannot be that they hold their goods less dear than the rich hold theirs, for they have had to fight hard to achieve them at all and, in proportion, they are ten times as valuable. The answer must lie in a totally different attitude to life, an attitude that has grown up with a sense of insecurity.

This attitude of insecurity in the worldly sense is one which we might all do well to develop. Paradoxically enough, it is the key to a sense of true security, to a sense of proportion and to real freedom.

In the majority of great religions the teachers have emphasised the dangers of wealth, the tyranny of possessions and the need for self-discipline. Throughout the New Testament we find Jesus stressing the need for freedom of spirit, in the advice to the Rich Young Ruler to sell all he had and give to the poor, in describing the difficulty a rich man finds in entering the Kingdom of Heaven and in the reference to the lilies of the field which were better arrayed than Solomon in spite of their lack of ambition! His words "Take no thought for the morrow" have been debated many times and differing interpretations have been offered, but if the words are considered in their context it seems possible that he was advising an effort to be free of worldly ambition and warning against laying up so much earthly treasure that we become mere slaves to our own goods. The same spirit pervades much of the teaching of Buddha and in his own voluntary sacrifice of possessions lies his most potent lesson.

It seems unlikely, however, that the great teachers were pointing the way to the extreme asceticism recommended by some of their followers. In the enthusiasm of the converted and of the natural fanatic we have the original teachings distorted until warnings against, for instance, "the love of money" become a warning against money itself. The ascetic realises only too well (as his ascetic code is merely the swing-back of a nature intrinsically overindulgent) the dangers of material luxuries and joys,

realises the slavery imposed by habit and by treasuring what may at any moment disappear and is determined to avoid these dangers and this slavery. His is rather the attitude of one who realises he has a headache and so cuts off his head ! It is, of course, something to recognise an evil, but that recognition is of little value unless wise steps are taken not only to minimise the evil for oneself but also to plot a course that is worth while for others to follow. The majority of ascetics, however satisfactory they may have found their own solution, have made little appeal to other people and have often merely antagonised those most in need of their help.

What can we do for ourselves, now, realising the present particularly urgent nature of the case ? We who, in spite of our duties and our desire to do what we think right (or perhaps because our duties have waked us up), want to make the best of our time while we have it ? What are we to do for ourselves and, particularly, what are we going to teach our children so that they may face an uncertain world with courage and happiness ?

The only safe way would seem to be that of very dull common-sense—to train ourselves to be adaptable, to perceive wider values and to love best those things which are indestructible. It is easier for those of us who have never had very much, or for those who have had plenty and have grown out of subjection to it by realising that it is possible to be as unhappy in a ten-guinea hat as in a shilling one. It is also easier for children to learn wise values, or rather to manage to keep their own intact, for few children judge by money ; most have an understanding of more intangible things.

It is impossible to get rid of one set of values without adopting another ; one

treasure must be replaced by a different one consciously, or something less desirable will creep in by the back door. To take a practical example ; there is the woman who is immensely house-proud, loving the house, the actual rooms and furniture above everything. She will be heartbroken if something happens and she has to give up her home or if it is destroyed, for she loves it for its own sake, not because it shelters her and her family. The only possible solution for her is to be persuaded, somehow or other, to make the effort to turn her house to some real use, either by giving a home to some child she may grow to love, or by using it as a centre for a working party or perhaps as a hospitable place where neighbours may meet for quiet and rest. This kind of sacrifice must be arranged so that the use made of the house provides the woman with some genuine interest, so that her heart begins to become set on some activity rather than on mere possessiveness. Then, if her former treasure goes she will not mind unduly, and if her new interest is broken up in any way she will have acquired the habit of *activity* in a creative manner and will be able to start some other type of activity.

This creative activity does seem to be the one real weapon we all possess against the tyranny of possessions. Look around you and you will find, in general, that the more creative a person is (in the world of ideas, in art, in poetry, in music, in home-making or in any other medium of expression) the less possessive he or she is. The true artist is proverbially careless and generous, wandering at will and never worrying about where the next meal will come from. He is confident in his own capacity and needs very few material

goods to keep up his courage. The truly possessive person is a complete contrast ; he is, fundamentally, full of a feeling of inferiority and needs to have a large powerful car or a string of superb horses in order to face his neighbours. He is afraid of losing things, of thieves, of bombs, of being laughed at, of doing the wrong thing or of wearing the wrong clothes. If only he could find some creative outlet, some interest that would make him feel as good as or better than his neighbours, he would begin his cure.

The present state of the world, when many warlike movements are either in full swing or steady preparation, makes it important that we should reorganise our own values, should find out what each one of us can creatively contribute to make the universe better and, more urgent still, should train the younger generation in wise living so that they may do better than we have done.

Those of us who have studied and cared for young children know that in them we always have two strong tendencies at work : the possessive and egoistic, and the creative and gregarious. All children are the centre of their own worlds and resent competition ; they grab and clutch, identifying themselves with their own small possessions and feeling emotionally deprived when these are taken from them. At the same time, and growing stronger with each month of physical and mental growth, the child is creative, always wanting to make and to do, to alter his surroundings, to build with bricks, to construct with mud, water and all the other materials he can find. Even the destructive phase is, in a manner, constructive ; he merely breaks things in order to investigate their nature. With this growing creativeness the child becomes more gregarious ; he likes to

have companions to share and to fight with. With wise handling this group spirit increases and helps the child to a real sympathy for others and a realisation of common needs and aims.

In homes today there is all too much encouragement of the possessive and egoistic trends and too little help given to the child when he is creative and gregarious. It is easy to keep a toddling child shut up in a nice hygienic nursery with countless clean playthings and a nurse and a mother to wait on him, to read him stories and to keep him helpless and a rather fascinating pet. It is not so easy to allow the little one to wander about a wild garden, getting dirty with mud, climbing trees and tearing his clothes, or to welcome various other similar babies in to play and to cope with their occasional squabbles, tumbles and general rowdiness. Yet, as proved by many large country families, and by countless successful nursery schools, the latter is the best way for a child to grow naturally and creatively, to learn something of the rights of others and to understand the joys of *doing* as opposed to the timid pleasures of acquiring possessions and fearing for their safety.

Asceticism is not a solution for the majority of us, but a wise use of possessions is. If we can learn to use things as *tools*, instead of worshipping them as *false gods*, we shall be safe. The more creative each of us becomes, using our capacities to the utmost, the more independent we shall be of the props provided by good clothes or smart cars. If we become people that are worth something for our own qualities of mind and heart we shall rely on them for our welcome and not on money or possessions that may be gone with the wind any moment when the storms come.

ELIZABETH CROSS

BERGSON AND SANKARA

[Shri P. Nagaraja Rao, M.A., is a Research Fellow of the University of Madras. To point out, as he does here, the affinities existing between individual thinkers of East and West is to contribute to the 'greatly to be desired Occidental-Oriental *rapprochement*.—ED.]

The demise of Henri Bergson removes from the philosophical firmament of Europe a notable star whose claim to original thinking and scientific equipment is second only among contemporaries to that of Prof. A. N. Whitehead. This great master of French prose, the Nobel laureate of 1928, attempted with great success the philosophical interpretation of the findings of Biology in his *magnum opus*, *L'Evolution Créatrice* (1907). The publication of this work secured a permanent place for him in the history of European philosophical thought.

Bergson was the sworn enemy of the mechanist hypothesis of Biology. With massive erudition and keen insight he attempted a detailed refutation of Materialism, and thus inaugurated the age of creative evolution. Reality for Bergson is one continuous flow which is alive. It is neither material nor mental in the ordinary sense of the term, because both Matter and Mind are derived from it. Reality is a change, a flow of events, a surging of life, moving incessantly to new forms. It is not static in the sense the Absolute is. The world of Matter and Life are thrown off like fireworks in a vast illumination. Even the centre of Reality is not an unchanging entity. We never step into the same pool twice over, because the second time we step into it, it is no longer the old stream. The evolutionary process brings with it its past. *Duration*, which for Bergson is the real time process, is the continuous progress of the

past which gnaws into the future and which swells as it advances. It is this principle of interpretation that is responsible for the creativity and freedom in evolution. Evolution is not the mechanical unfolding of the past. It is the creation of the novel. This novelty is due to the past being present, not in the form of mechanical memory but in the form of consciousness, in the process of Evolution. The mechanist hypothesis in Biology is alleged by Bergson not to explain the phenomena of *transformism*, *mutations* and *metamorphoses*. So he poses a non-mechanical principle as the driving force of the evolutionary process, *i.e.*, the famous *élan vital*. It is the thrusting force behind evolution. Bergson believes that the biological facts can be satisfactorily explained only on the assumption that the universe is the creation and expression of the vital force.

The conception of Reality as an ever-changing flow is not without its parallel in the history of Indian thought. All the schools of Buddhism have regarded Reality as a flow of perishing particulars with nothing abiding. The evolutionary process which, according to Bergson, is the very nature of Reality is not the same as the *Kṣanika vāda* (the doctrine of momentariness) of the Buddhists. To the Buddhist every particular perishes and nothing endures in the universe. According to Bergson, the evolutionary process conserves everything; the past grows with the process and is telescoped in the present. The preservation of the

saṃskāras (the impressions resulting from actions) of the past in the universe is secured. Like the individual, who according to Hindu ethics carries his past karma with him, so does the universe in Bergson's view carry its past. Hence we cannot compare with any profit Bergson's philosophy with that of Buddhism.

Nor can we compare Bergson's thought with the Sāṅkhyan philosophy. The evolution of the *prakṛti* in the Sankhyan system is built on the mechanist hypothesis. The evolution of the twenty-four categories from the unmanifest inert *prakṛti* (matter) is secured, not by infusing any principle of life into it, but by merely positing the presence of the inactive and unacting *puruṣa* in front of the *prakṛti*. The *puruṣa* of the Sāṅkhyans is not the *élan vital* of Bergson. Besides, the uncompromising dualism between *prakṛti* on one side and the plurality of *puruṣas* on the other, militates against the monistic spirit of Bergson's thought.

A great part of Bergson's philosophy is an inconsistent version of the traditional Advaita of Śrī Śaṅkara, expressed in novel language with unmatched rhetorical skill. Śaṅkara and his followers have explained the foundation of Advaita metaphysics with the aid of skilled dialectics and cogent arguments. Any one who reads the dialectics on the category of difference (Bheda), or the inferential proof adduced to establish the illusory nature of the universe, cannot avoid the conclusion that Advaita "is not a variety of facile intuitionism based on alleged scriptural declarations."

But Bergson stops a long way short of the conclusions of Advaita because

of the lack of rigour in his logic. Bertrand Russell makes this point quite clear when he speaks of *L'Evolution Créatrice* as a book that contains less argument and more rhetoric.¹ The doctrine that Reality is an ever-changing flow is criticised *in extenso* in Indian thought. The concept of change is unintelligible except against the background of something that is unchanging. If the unchanging core too be changing, we cannot intelligibly interpret the concept of change. Memory, inter-subjective intercourse, recognition, etc., would be impossible, says Śaṅkara, if we admitted Reality to be a perpetual Becoming. It must be some sort of Being within which all change is possible. The world of plurality could not exist but for the background of the unchanging Brahman. The relation between the world of plurality and Brahman is indescribable in terms of the Real and the Unreal. This, in short, is what is meant by the term *Māyā*. The doctrine of *Māyā* does not deny the reality of the world, or its pragmatic value. The Advaitins, however, hold the view that this world of plurality is not real in the sense that Brahman is.

Bergson's premise that Reality is one ever-changing flow of consciousness is no doubt indicative of a definite leaning towards a monistic metaphysics. But the inconsistent elements introduced in his system are responsible for the exclusive stress laid on the irreconcilable dualism between Matter and Life, Intellect and Intuition. According to Bergson, Matter and Intellect are collateral evolutes in the process of evolution. Evolution is said to proceed only in the presence of a resisting medium, i.e.,

¹ For a frank Rationalist criticism of Bergson refer to Russell's article "Philosophy in the Twentieth Century" in *Sceptical Essays*, pp. 63-68.

Matter. It is through the interaction of Matter and Life that the universe arises. In man, as well as in the cosmos, the discord is always between Spirit and Matter. Bergson posits that evolution is impossible without the resisting medium and in the same breath explains the evolution of Matter as arising from the central stream of Reality. He does not feel the logical need to reconcile Matter and Spirit in something that transcends them.¹ The Advaitin explains the presence of Matter and Spirit as superimposed manifestations arising on account of the self-limiting nature of Brahman. To say that life first throws out matter and then makes a play of opposing it does not satisfy man's rational demand.

Curiously enough, in all critical situations Bergson resorts to metaphors. Life is likened to a rocket whose extinguished remains fall to the ground as Matter. In another place life is compared to a fountain, which, expanding as it rises, partially arrests or delays the drops which fall back. The jet of the fountain is the vital activity; the drops which fall back are the creative movements dissipated; in short, they are matter.

Bergson explains the static view of the world as due to the functioning of the intellect, of which he is distrustful. The genesis of Intellect and that of Matter are correlative. He believes with the poet Wordsworth that "our meddling intellect misshapes the beauteous forms of things, we murder to dissect." His masterly diatribe against the trappings of intellect has become a byword with the Anti-Rationalists. He regards intellect as a tool-making machine. The

reportings of the intellect give us only a vision of the cross section of Reality, and not an entire apprehension of it. He compares the intellect to the pantomime of the players in a drama. It is obvious, of course, that there is much more in a play than the pantomime of the players. In another metaphor he compares the intellect to a cinematograph. It takes the snapshot view of things. You can keep the photographs in perfect juxtaposition, but you can never recreate in them the movement of the original. Hence intellect is said to give us a false view of Reality.

The Indian idealists have denounced and warned men against the limitations of intellect. But they have not distrusted the intellect so unqualifiedly as Bergson does. It is one thing to say that intellect is not an adequate instrument to apprehend Reality and quite another thing to hold that it gives us a false view of Reality. The Vedāntin has repudiated the capacity of Reason to give us the knowledge that is conclusive and final. The *Védānta sūtras* (II, i, 11) express the view that intellect cannot give us the conclusive proof of anything. *Tarkā pratiṣṭhānāt*.... The Advaitin postulate that Reality is one indivisible whole is highly useful in reconciling the rival claims and the false dichotomy between intellect and intuition. The final intuition is the fulfilment of Reason. Intuition is reason in its exalted mood. In Advaita there is no room for extreme opposition between intellect and intuition as in Bergson's thought. In the final intuition the agent is aware of Reality not as something distinct from him but as a part of himself. It is not an *aware-*

¹ For an elaborate examination of Bergson's thought in the light of Absolute Idealism, refer to Sir S. Radhakrishnan's *Reign of Religion in Contemporary Philosophy*, pp. 118 to 221.

ness of truth but it is *awareness as truth*. Such a final intuition cannot at all be in conflict with Reason though it cannot be reached by it. Bergson's antithesis between intellect and intuition leads one to suspect that his intuition is more akin to instinct. To the Indian metaphysician intuition is trans-intellectual and not infra-intellectual. "Where intellect ends there intuition begins." "The deliverances of intuition are proved and tested by logic.

It is not without a certain trepidation that we have to class Bergson as a idealist in view of his immoderate distrust of intellect. He says we must catch reality on the wing, without reflection to settle on it, to reduce it to a series of states. We need somehow to bring intuition

nearer intellect if we want to make sense out of it. Bergson is right when he contends that intuition alone gives us adequate knowledge of Reality. But he is not right when he effects a division between intellect and intuition and discredits the former. Śaṅkara observes that the fruit of knowledge is integral intuitive experience. Our faith in Reason in the last analysis is due to its intrinsic and self-validating nature. Intuition claims the immediate awareness and certainty of experience. So, by hypothesis it cannot be anything opposed and contrary to the dictates of Reason. It is these few germs of monistic thought in Bergson that make one believe that a close affinity exists between Bergson and Śaṅkara.

P. NAGARAJA RAO

MENTAL MISTS

There is a world of truth in the homely saw "Give a dog a bad name and he'll earn it". The modern psychologists, by disparaging reason, have given human nature a bad name and so, as Dr. Gilbert Murray brings out in *The Rationalist Annual*, 1941, have played an important part in turning "a decent and humane world into an ill-managed lunatic asylum". It is not that man has not before been unreasonable, been dominated far too much by lower impulses, but at least their inferiority and the need for their subordination to the guiding principle of reason has been recognized. It is the prestige of that principle which the psychologists have challenged, and by concentrating attention on the lower self-conscious elements in human nature they have made these more important and more powerful.

Impress on a young man that what he took to be unselfish or æsthetic enthusiasms are mere self-deceptions; he is really only occupied with desires for sexual gratification, or perhaps for revenge for

personal slights, and in course of time he will believe you—nay, in time what you say will be true. Though to some extent you put him on his guard, to a greater degree you fill his mind with the thought of these lower things and make him cynical towards all ideals.

Recourse to comforting superstitions is not the solution, as Dr. Murray rightly maintains. "Must you be mad in order to fight a madman?" The emotional subconscious nature is satisfied if a belief be inspiring, but reason demands truth. There are two main strivings, Dr. Murray finds, to which mankind owes all its advance and which in this age of moral chaos must be defended at all costs: "the striving to know the truth about the world about us, and the striving to do what is right towards our fellow men".

Dr. Murray renders a distinct service by lifting the issue to a plane above the miasmal mists spread by the psychologists' substitution of emotional for moral and spiritual values.

NEW BOOKS AND OLD

THE CITY OF GOD *

"It is none of my business", says Mr. Cochrane in his preface, "to pronounce upon the ultimate validity of Christian claims as opposed to those of Classicism." Yet the reader who comes to the end of his deeply interesting book will not credit him with quite so much detachment. He will seem, like Dr. Johnson, to have taken care that the Whig dogs get the worst of it. Perhaps the impression was inevitable, for he is contrasting a religion and a philosophy which received political expression in the Roman Empire with a religion and a philosophy which, so far as his narrative goes, received no political expression at all. His book ends with a lengthy and somewhat disproportionate exposition of the philosophy of St. Augustine. By St. Augustine's time the Constantinian attempt to renovate the decaying Roman Empire by making Christianity the state-religion had visibly failed. The process of disintegration was being accelerated. An analogous process of decay and disintegration was to overtake the political expression of the Christian philosophy. But the rise and fall of Christendom are outside the scope of Mr. Cochrane's book. So the impression with which it leaves us is of the ephemerality of secular classicism, and the finality of trinitarian Christianity. If Mr. Cochrane himself refrains from pronouncing upon the ultimate validity of Christian claims, he appears to let history do so instead.

Mr. Cochrane's fundamental thesis is that the disruption of the Roman Empire was in the last resort due to the inadequacy of classical religion and philosophy. It is easier to accept the negative element in such a thesis than its positive implication. For it seems, at any rate, to imply that there is a religion and a philosophy which can

serve as the foundation of an enduring political society. History, certainly not excluding contemporary history, does not offer much confirmation of this theory. However much we may accept Augustine's criticism of secular society, that it is really based on self-interest (*amor sui*) which is in itself a principle of disruption, and that the only way to overcome it is by "sticking to God" (*adhaerere Deo*)—to a God of love who sends us the grace whereby we may believe in him and love him and love our neighbours as ourselves—the grim fact remains that such a religion has never been accepted as the basis of any political society. Rome endured for a thousand years: it is fifteen hundred since Augustine promulgated the principles of the City of God. That would seem long enough to have given them a fair trial. But the condition of Europe today does not suggest that they have worked any better than the secular and empirical religion of *Romanitas*. Where is the City of God today? It cannot be recognised in the existing European anarchy, in which the political societies are engaged in annihilating one another with all the infinite resources of modern science. Neither can it be recognised in the Christian Church, which, in spite of all its universal pretensions, is as deeply implicated in the prevailing anarchy as the secular powers themselves.

It may be true—I believe it is true—that the establishment of the City of God has been "retarded" (though the word seems very mild) not "by any fault on the part of the divine schoolmaster, but solely by the blind and obstinate resistance of mankind". But that does not take us any further. For that blind and obstinate resistance cannot be otherwise regarded than as one of the data of political society. If it

* *Christianity and Classical Culture*. By CHARLES NORRIS COCHRANE. (Humphrey Milford, Oxford University Press. 30s.)

has not been broken down by religious truth in fifteen hundred years, what chance is there of its being broken down by that means in fifteen hundred more? Christian truth has had a long innings. After a millennium and a half of it, a great wave of naked political secularism is sweeping, apparently irresistibly, over Europe; and whatever remains of organized Christianity there are, are quite ready to make any kind of judicious compact with the new *regnum diaboli*.

That would be the criticism of the realist on Mr. Cochrane's presentation of his history of the Roman Empire. However much he might believe that Christian principles are in fact the only sure foundation of an enduring and evolving political society, he is forced to accept the evidence of history that they are beyond the capacity of average mankind. As far as human insight can tell, the terrible dilemma dramatised by Dostoevsky in the *Legend of the Grand Inquisitor*, is as valid as ever. The gift of Christian freedom is an intolerable burden to man, because freedom within the political society is the opportunity of indulging self-interest. The only means of restraining the anarchy created by self-interest is power, and the exercise of power is itself the supreme opportunity of indulging self-interest.

To struggle beyond that political pessimism we need the sustenance of faith or fact; and faith was much easier for Augustine in the fifth century than it is for us in the twentieth. In the fifth century, the Christian Church was growing. Amid the gathering anarchy, it seemed to offer a new and different and finer organisation of society. The City of God was a city of hope and of refuge; and it was a visible city, set upon a hill. It is not visible today.

That need not make it less true that the City of God may still be the only hope and refuge; but it does profoundly change our capacity for recognising the City of God in the existing Christian

Church. *To identify the City of God with the existing Christian Church (as Augustine could do) is frankly impossible; it is difficult enough to discover in the empirical Church any of the elements that might go to the making of the celestial city.* It was, we agree, no part of Mr. Cochrane's purpose or plan to contrast the position in fifth-century Europe with the position today; but the resemblances are too striking to be ignored. By all the signs, the Western world is on the brink of a new epoch of Caesarism. What grounds have we for hoping that the outcome will be better than it was before?

Here enters a new fact to give substance to a new faith: the advent of the machine. We need not expect five hundred years of Caesarism this time: the machine has made the economic basis of human existence far too unstable, too inherently revolutionary for that. One may prophesy that it will be relatively short-lived. As its power of oppression—owing to modern technology—will be extreme, so will be its incapacity for endurance.

There is some solid ground for our feeling that we are witnessing and are involved in the last despairing upsurge of political secularism; and that the humanity of men will revolt against this appalling objectification of their own spiritual inertia. Probably they will see—indeed it will be only too apparent—that *it is plain madness to revolt against the new tyranny by violence.* Even the simplest man will know that, this time, Satan cannot even pretend to cast out Satan, as Augustine believed he could. Then, it may be, the fatal cycle will be broken finally; and the foundations of the enduring city be laid. But that its religious expression will be the trinitarian Christianity of Augustine is not probable. That will not be forgotten in the religion of the new society; but neither will it exclude other ways of approach to the truth.

J. MIDDLETON MURRY

ABOUT INDIA *

These three books dealing with India from a predominantly Indian point of view, published at this juncture in England, constitute a magnificent testimony to the heroic spirit of the English in the cruelest crisis of their history. We gladly pay our homage to the publishers for indulging in such a disinterested act of faith at a time when they are confronted by more urgent and intimate problems of their own.

India To-day is a formidable achievement—impressive in its documentation, imposing in range and sweep, and superb in style. It is an encyclopedia of Indian history, economics and politics from the beginnings of the British connection up to date. The writer is evidently young, but only in years. For he has read his Carlyle and his Macaulay to some purpose, since he has made the dry bones of the past come to life with flaming energy. Withal, there is a controlling impulse behind a delightful blend of urbanity, humour, irony and satire.

The book contains 544 pages divided into six parts of equal length. Most of them make a powerful, because a coldly objective, indictment of British rule in India. As far as possible, the indictment is based on the utterances, admissions and denials of the rulers themselves. The evolution of British imperialism is traced through a thousand ramifications with a patient thoroughness that contributes to the cumulative effect. The present *cul de sac* in the country furnishes a drab setting to a sombre picture which, in happier conditions, could have had only a remote academic interest. The concluding sections deal with the national challenge to British imperialism, the non-co-operation movements and the personality of the Mahatma and take a peep into the future of a Free India.

The author's approach is that of the

orthodox Marxist. Marx himself is quoted in support of the thesis that the British Empire marks one stage in the evolution of pluto-democracy, and that it carries within itself the seeds of its own destruction, the extension of industrial activity in India calling into existence the nucleus of the proletariat. Marx's letters to an American newspaper in the middle of the last century, copiously drawn upon, are extraordinarily apposite. (By the way, it is curious that these letters have not previously been made such good use of as now by the author of this book.) But notwithstanding the author's heroic consistency, the Indian problem bristles with too many loose ends to fit into the compact framework of the Marxist cultus.

In the later parts of the book, the Marxist bias is even more obtrusive. Gandhiji's non-co-operation movements are looked at from the wrong end of the telescope. The place of honour is given to workers in the cities, although the author has devoted the most telling parts of his economic survey to emphasising the gravity of the Indian agrarian situation. It is still a far cry from the landless, unskilled worker to the gospel of class war which is the corner-stone of the communist ethic.

That the author should have no sympathy with Gandhiji's philosophy is only to be expected; there he is in a crowded, if not good, company. But his assertion that Gandhiji's mystic muddles paralysed the national movement every time it was on the point of achieving a crushing victory seems more a piece of Gilbertian extravagance than a serious contribution to an understanding of actual tendencies. And what is said to be the reason for such a stultifying course? Why, nothing but Gandhiji's fear of a proletarian inundation of all his bourgeois ideals and auxiliaries! If this were true, it is very curious in-

* *India To-day*. By R. PALME DUTT. (Victor Gollancz, Ltd., London. 9s.) ; *Enlist India for Freedom*. By E. THOMPSON. (Victor Gollancz, Ltd., London. 2s. 6d.) ; *Nehru : The Rising Star of India*. By ANUP SINGH. (George Allen and Unwin, Ltd., London. 5s.)

doed that the proletariat should still be so bemused with the man who had betrayed it again and again with such malice prepense !

The author's vision of the future is of a Marxist millennium, after an impartial liquidation of both the foreign power and its indigenous supports. The author's attitude to Gandhiji is not so crudely hostile as that of many other Marxists. But he considers him a definitely reactionary influence, although he has admittedly done wonders—so far !

The book has, on the whole, the virtues of its defects. A rigorously materialistic view has yielded astonishingly good results in the first part. But, with tragic incomprehension, it passes by such heart-breaking problems as the communal one. The course of the present war has proved, not for the first time, that people would fight, in the last resort, for the most hare-brained idea more zealously than for bread and butter. Many who still believe that Marxism is not ineluctable think it possible to achieve freedom and retain it, without making a holocaust of our fellows in the name of necessity, analogy or precedent !

Much of Mr. Thompson's pamphlet has already found its way into the daily press. It is a passionate plea for treating India fairly, and is addressed to the Englishman at home. The book has now no more than a melancholy interest ; for the Moving Finger has writ—and passed on ! Instead of statesmanship's taking charge of events, events have taken statesmen aback, and the voice of wisdom is stilled for the moment. (A nation as a whole rarely gets into the confessional. But Mr. Thompson does it here vicariously for his country.) We pray that his gallant but unheeded attempt may be remembered in favour of Britain against the day of judgment.

The pamphlet records the impressions

of a tour of the country in the early part of last year. Its analysis of internal politics and communal acerbities is masterly. There are many anecdotes, thumb-nail sketches and *bon mots* salvaged from private conversation which lighten the gloom cast by the main theme.

The last book, *Nehru : The Rising Star of India*, by Anup Singh, is largely a *réchauffé* of the autobiography of Jawaharlal Nehru, but brought up to date. The author writes in an easy, pleasant and conversational style that establishes personal contact with the reader. There is the, by now, hackneyed contrast between Gandhi and Nehru, amounting to an over-simplification of emotional and spiritual complexities to suit a predetermined political pattern. Let us say it bluntly—all talk of a rising star is but a case of the wish being father to the thought. The author's journalistic weakness is also indicated in a curious remark that Indian politics will in the years to come be swayed more and more by personalities, apparently not by principles or ideologies. This is to give undue importance to the head-lines of to-day's newspaper.

However that may be, we may take heart of grace from the brief introduction to the book by Lin Yutang, a Chinese writer of whom the present reviewer unfortunately knew nothing, but for whom he must henceforth entertain the highest respect. Within a short compass, he has achieved admirable modulation, a serenity truly Oriental and a subtle perception that is uncanny. Apropos of rising and setting stars this is what he says :—

As the situation...stands to-day, the picture is this : the people listen to Nehru, Nehru listens to Gandhi, and Gandhi listens only to God.

As an epitome that is dazzling and—final.

P. MAHADEVAN

The Social Function of Religion : A Comparative Study. By E. O. JAMES, D. LITT., PH. D., F. S. A., HON. D. D. St. Andrews. (London Theological Library, University of London Press, Ltd., Hodder and Stoughton, Ltd., London. 7s. 6d.)

It is not often that we come across such an excellent study of religion and its institutions. It is mature and scientific with a useful bibliography appended to each chapter.

If social institutions yet withstand the onslaughts of criticism and possess a fundamental hold on the minds of the people, it is not because of any unconscious conditioning of consciousness at some primitive period of man's history, but because of the belief in Providence, by whatever name called. This seems to be the real element in religion, however much overlooked or criticised by thinkers like N. Söderblom and Rudolf Otto. The fact that, as Professor James points out, the modern political dictatorships, of whatever stamp, are all patterned on the theocratic State, though in direct conflict with the doctrine of Providence, shows that the psychological basis of attraction of any political theory can be only Providence or God. But all modern political theories, since they do not possess that unique power or fundamental quality of religious consciousness, dependence on the Supreme in all activities, are bound to fail.

The failure of religion is referable to its lack of initiative and of vision. If any institution is capable of being totalitarian, it is the religious one, but it is essentially because the religious consciousness sought to become a temporal power that it came into conflict with the State and lost all its prestige and power, till today we witness its failure. Scorned and ridiculed, religion today is in a pitiable, if not actually in a decadent state. It is necessary to regain for religion its essential quality of dynamic *spiritual* activity, which of course can come only out of personal experience of Providence. It is impos-

sible easily to induce confidence even in the existence of Providence, not to speak of revelations and rituals and moral conduct and the institutions of society. All these things are breaking up under the strain of modern economic and political ideologies. Professor James's work is welcome in so far as it, more clearly than many works of its class, represents the views of a religious scholar who believes in the renewal of the forces of religion through the understanding of the true principles of Christianity.

The spiritual factors that determine the social structure are not mere functions of society. They are autonomous principles which transcend the social order and its modes of organization.

The first of the eight chapters deals with the nature of Providence in all religions. The idea of Providence is not identical in all groups but it is there in all. This belief involves belief in eternal life, a life of participation in Divine life or companionship with the Divine, and in the continuity of life after death. It involves also belief in revelation and in scriptures traditionally handed down to us. The idea of such a Providence is gained progressively by the individual, and cannot be made out to be a Deity who comes into being as a product of evolution, as Samuel Alexander and others hold. The author takes the reader through the evolution of ritual in almost all religions but makes the point that

for the prophets worship was a subjective experience arising out of the sense of man's dependence on an all-righteous God Who is more concerned with ethical conduct than ritual practice.

The chapters that deal with marriage, the church and nationalism in the light of the concept of Providence form excellent reading. Students of Indian religious thought would find many interesting points of contact, once again proving the intimate unity of all men in God despite racial theories to the contrary. The analysis of the modern theories of the State, all totalitarian in spite of the different labels under which

they parade, and the hatred of religion exhibited by them in common, is superb. Dr. James rightly concludes :—

In a distracted age religion will achieve its purpose and function only if it is presented, not as an ethical ideal or aspiration, not as an intellectual proposition or pragmatic system, not even as an evangelical acceptance of Christ as Saviour and King ; in short, not as anything less than

the inbreaking on human history of God incarnate bringing to the world undone the gift of a new and endless life.

There may be differences as to the nature of the inbreaking and the incarnation of the Divine, but there can be none in regard to the need. We recommend this book to the readers of THE ARYAN PATH.

K. C. VARADACHARI

Stoic, Christian and Humanist. By GILBERT MURRAY, D.C.L., LL.D., Litt. D. (C. A. Watts and Co., Ltd., George Allen and Unwin. Ltd., London. 5s.)

In this collection of essays, Professor Murray takes the reader through the fundamental conceptions of Stoicism, Christianity and Humanism. The book has its appeal in this, that it is not merely a history, but gives the author's convictions, his doubts and his difficulties. His is a free spirit. He has been shocked by the prevailing confusion caused by the clash of beliefs and of interests, by the want of a genuine spirit of catholicity. The struggle today really represents the struggle between Liberalism and Militarism. When the free spirit is overshadowed by dogmas, be they those of Socialism, of Religion, or of Philosophy, it is likely to be restricted in expression ; though, no doubt, according to him, it is possible to preserve a free spirit even when yoked to a belief. From this position Professor Murray has judged the ethics of Paganism, of Christianity and of Positivism and has reached the conviction that the moral adventure consists in doing what is right, not in the hope of results, either here or hereafter. He therein finds the true beauty of Positivism ; his outlook is essentially humanistic.

Professor Murray refers to the gregarious nature of man and holds that the moral being cannot grow without social environment. Mankind, even in its earnest seeking, cannot outgrow this nature which finds its projection in one

form or another. In Stoic or in Christian ethics the truth is represented in the conception of "A Friend behind phenomena" or of a righteous God. The honest seeker projects another society to counterbalance the society he rejects. "The Stoics were so far right. There is another tribunal." It is ultimately the tribunal of a man's soul. In our moral and spiritual seeking we do not transcend our nature and the conception of the life beyond is only an ideal extension of the present one.

This is the central theme of the book. The author believes that religions have not been able to transcend Humanism. If one looks through it, it will be evident that in morals Positivism has served as the true key-note. Man is man ; in his adventures of the spirit, he remains man with some of his instincts sublimated.

The book is small but is replete with information ; Professor Murray's treatment of the Stoic ethics with its doctrine of *Phusis*, his presentation of the concept of inward and untroubled life and some of his observations on the Ethics of Plato and of Aristotle will be read with interest. One may differ from the author on his overemphasis upon Humanism, and on his resolving of the urge to serve the Human and suffering God to man's *humanitas*. Professor Murray does not see much in the metaphysical implications of ethics. One feels that in his treatment of spiritual and moral problems he is not a little led by wish-fulfilment psychology.

MAHENDRANATH SIRCAR

After the War: A Symposium of Peace Aims. Edited by WILLIAM TEELING. (Sidgwick and Jackson Ltd., London, 12s. 6d.)

The difference between the last Great War and the present one is that then no one dared to speak or write about peace aims—or even war aims! Even today it is sometimes stated (as Lord Halifax observed in an interview with American journalists) that the main war aim of the British is to win the war. But that, then, is also the Nazi war aim. And Hitler has made no secret of what he would do if and when he should win the war. Why should, then, the British, who are manifestly fighting for a juster cause, hesitate to lay down the lines on which they would reconstruct the world after the war? After all, it should not be forgotten that the rise of Hitler and, consequently, this war, were caused by the extremely slipshod and short-sighted peace plan that was prepared at Versailles. If it is true that the world cannot afford another war, equally true it is that we cannot afford another Versailles.

Though many of the British official spokesmen continue to talk as if survival were the only aim for which they are fighting, there are others who are boldly discussing, analysing and formulating peace aims and preparing in advance the blue prints of the post-war world.

"It is the youth of Britain who are going to put a stop to German aggression and it is the youth of Britain who will dictate the terms of the peace. What

are they going to do after this war? What is in the minds of our young men?" It was to answer these vital questions that Mr. William Teeling invited thirteen junior politicians, most of whom are under forty, to state their peace aims. The contributors to this book hold widely differing views—from the Labourite Earl of Listowel who wants "restoration of some degree of prosperity to the millions who have been sacrificing comforts and necessities to feed the ravenous engines of war" and who is the only one to urge acceleration of the pace of self-determination in India, to the conservative Captain Alan Graham who wants increased powers for the House of Lords and who thinks that in India "climate, temperament and tradition point far more naturally to autocracy"; from the Liberal Sir Richard Acland who thinks that "common ownership is an absolutely essential part of any coherent peace aims" and who wants an international army in which "private soldiers of all countries shall meet and rub shoulders, learn one language, and receive the wide education in internationalism and liberty", to the Earl of Ross who urges the establishment of a Federal Union.

On one thing, however, they are all agreed—the necessity of economic and political changes as conditions precedent to the establishment of permanent peace. It is the privilege and the duty of a democracy to determine the nature of such changes by free and open discussion.

K. A. ABBAS

The Christ at Chartres. By DENIS SAURAT. (J. M. Dent and Sons, Ltd., London. 4s.)

This small book of only forty-six pages is rather strange and difficult to understand. The author, a distinguished French literary critic and now a brilliant prophet of true Anglo-French concordance, seeks to show from his intimate knowledge of the spirit of France, especially as it survives among the peasantry of Southern France, that "profound and powerful religious forces

are at work in the soul of France, under the surface of mixed Catholicism and materialism". The mountainous districts of Southern France, he points out, have never been wholly occupied by Catholicism nor have the deeper intuitions of the people there been wholly submerged by orthodox religion or secularist Science. "Perhaps a regeneration of the French", he suggests, "will come from stranger sources than we have yet dreamt of."

The title of the book is taken from

an amazingly beautiful sculpture of the Creation of Adam on the North Portal at Chartres, which is reproduced as the frontispiece of the book. This heretical representation of Christ the Crucified as the Creator—for orthodoxy makes a subtle distinction between the Father Creator and the Crucified Son—is typical of the vagrant intuitions of the French soul illustrated in this book.

The author narrates his conversations with a series of individuals: an old canon, a high official, a peasant and a University professor. Each has his own mystic experience, which transcends ordinary conceptions of time and space and which finds its centre and explanation in Christ. The canon's theory, corroborated by the official's testimony, that creation started with Christ, and that the era B. C. is simply Time rolling back from him, is difficult to follow but may have light to throw on

the newer conceptions of Time and Space that are now emerging. We are on more familiar ground with the peasant's experience of Telepathy, so common among the people of his acquaintance that he doesn't worry about it, and the official's conviction about his previous births. All except the peasant have come consciously to accept "the intuition of the Centre", which is the burden of the book, the intuition of Christ being the pulsating centre of Creation. It may be as one of them says that one can come to it, not through the mind, but through many joys, many sufferings, many deaths. "Men learn only when they have been shaped by life and death into receptivity."

The lessons of the experiences narrated in the book are sought to be commended by apt quotations at the head of every chapter from William Blake and Victor Hugo.

S. K. GEORGE

The Inductive Conception of Life. By ENZO LOLLI. Translated by H. E. KENNEDY. (Rider and Co., London. 4s. 6d.)

The term *inductive* is used not in the logical sense, but in a sense familiar to scientists. Just as an object in the magnetic field of an electric current acquires an *induced* current, so organisms, according to Signor Lolli, are energised by neuric energy. Since neuric rays manifest something existing beyond time and space, comparisons with things known to science cannot take us far. Lolli visualizes a principle, not reducible to physico-chemical elements, which manifests itself through matter in forms common to the energies of a physical order, matter itself being an earlier modification of the same principle. The resemblance of this theory to Bergson's conception of the *élan vital* is striking.

Lolli agrees with Descartes that the sole certain reality for man is his thought, but the inference is the very opposite of *cogito, ergo sum*. That an individual thinks is the proof of the

existence of, not himself, but of a universal mind which, as it were, thinks in him. What seems to be his thought is really induced thought. Induced thought can, in its turn, be inductive. All this is in complete agreement with the *Yogavasishta* which says that the activity of a Cosmic mind induces thoughts which different human minds consider to be their own, and that these minds, in their turn, start a similar process.

Much of modern scientific research seems to support this theory. An examination of isolated cells as well as of multicellular organisms shows that life is intrinsic movement; experiments like Pavlov's suggest that the movement is rhythmic; and phenomena like suspended animation indicate that the movement is induced.

Lolli's theory runs counter to the tendencies of this age. Almost all the doctrines that dominate modern man—Gentile's actualism, Lenin's materialism, Hitlerism, Freudianism, utilitarianism, subjectivism and solipsism—are based upon the exaltation of the ego. The

basis of modern thought and feeling is the ego. On the contrary, the kernel of Lolli's theory is that the ego is not the centre. The psychological resistance to this doctrine must be stiffer than the resistance encountered by Copernicus and Galileo who said that the earth was

not the centre of the world; but, till this resistance is overcome, the problems that puzzle us today will not be placed in proper perspective. Signor Lolli has administered a much-needed corrective to this age.

C. NARAYANA MENON

'The Most Haunted House in England': Ten Years' Investigation of Borley Rectory. By HARRY PRICE. (Longmans, Green and Co., Ltd., London. 10s. 6d.)

No one can read this book, not even the greatest of sceptics and disbelievers in ghosts, without becoming convinced that Borley Rectory is haunted. Mr. Harry Price, the well-known psychical researcher, presents in this monograph a collection of evidence, gathered during the ten years of his investigation of the Borley mystery, which proves, beyond the shadow of a doubt, that, for about half a century, the Rectory has been the playground of invisible forces and entities causing strange manifestations which cannot be explained in terms of laws known to modern science. Not less than one hundred witnesses, among whom are five Rectors and their families, the present owner of the place, Mr. Harry Price himself and his staff of official observers, including doctors, university men, engineers, army officers and business men, testify to having seen one or another of the Borley phenomena of human apparitions, wall-marking, stone-throwing, furniture-moving, bell-ringing, door-locking, etc. It is the best documented case in the annals of psychical research.

In the chapter "Can the Phenomena be Explained?" Mr. Price outlines several theories and presents his own personal belief that the major and most spectacular of the Borley manifestations were the work of *Poltergeister*, whereas other phenomena such as apparitions, code-tapping, wall-writing, footsteps, thuds and thumps were caused by the persisting remnants of

personalities once associated with the Rectory. The book is well worth studying, especially by those who doubt the reality of the occult world.

That the Rectory is being visited by objectionable entities is not surprising to the student of Occultism if one takes into account some of the events which are said to have occurred at the place. In a Benedictine monastery on the site of the present Rectory, a legend has it, a monk was hanged and a nun bricked up alive as a punishment for having broken their religious vows. (Among the apparitions seen are a headless man and a nun.)

The Rev. Harry Bull, Rector at Borley for a period of thirty-five years, was a fervent Spiritist who built a special summer-house in the garden in order to "communicate with the spirits" and declared during his lifetime that if he was discontented after his death he would try to communicate with the inhabitants of the Rectory. Several attempts have been made, through spiritistic séances, to call back his departed "spirit". His phantasm is also visiting the place.

It is also interesting to note that the records show that the phenomena were most frequent, most varied and strongest when the place was occupied by persons possessing some psychic faculty and that after the recital of prayers and the undertaking of a Novena manifestations usually broke out with greater violence. Many of the phenomena, says Mr. Price, seem to be connected with Roman Catholicism. It is time the clergy began to recognize the danger and responsibility involved in dabbling in psychism and necromantic practices!

M. L.

The Architecture of the Intelligible Universe in the Philosophy of Plotinus: An Analytical and Historical Study. By A. H. ARMSTRONG. (Cambridge University Press. Cambridge Classical Studies VI. 7s. 6d.)

European critical judgment on the philosophy of Plotinus has violently oscillated between two extremes—that it represents the high-water-mark of the rise of Neo-Platonism and that it marks the final breakdown and collapse of speculation by the letting of the life-blood of ancient Indian and Greek thought. This study of A. H. Armstrong's has, therefore, to be welcomed in the hope that it may throw some light on the corners of Plotinus still remaining dark and unilluminated. The reviewer is not disappointed. Attention may be invited particularly to the concluding chapter in which Armstrong sums up his definite and decided views on Plotinus.

His determined assertion at the same time of the reality of human free will and of the universal order seems most worthy of praise.

Considerable havoc has been wrought in European thought by idealistic attempts like those of Parmenides, Spinoza, Kant, Bradley and others to reduce the status of finite being and of the Universe to "total unreality and illusoriness", as Armstrong puts it. Similar attempts in Indian thought by certain sections or schools of Buddhism and Advaita will immediately suggest themselves. Armstrong points out that the philosophy of Plotinus represents the most vital connecting link between the Hellenic thought at its best

metaphysical and spiritual development and the "beginnings of Christian philosophy".

Many statements made by Armstrong are controversial, but, within the war-time limits set by the Editor, I cannot discuss them or demonstrate their utter untenability. I shall refer to only two. Plotinus is said to be "neither a pantheist nor a dualist", though both types of "passages are to be found in the *Enneads*". I am sure Plotinus would disavow this description, exclaiming that he should be saved from his friends and admirers. A protest should again be lodged when Mr. Armstrong describes "Theosophy" as the "decadent Europeanized version of Indian thought". If he had been in regular touch with THE ARYAN PATH, he would have seen that many modern attempts at interpretation of Indian thought to the West have been outrageously Europeanized, let alone Theosophy.

But the crux of the philosophy of Plotinus should be deemed "Mysticism". In what sense was Plotinus a Mystic? Did he believe that it would be possible for an aspirant to realize the Immanence of the Infinite? Did he advocate or frame any psycho-physical discipline like the Yoga, the practice of which would ensure realization of the goal contemplated? Armstrong's discussion leaves these and allied questions unanswered. Nevertheless, I do not hesitate to welcome the work as a sustained attempt to focus attention on the elements of permanent philosophic value in the speculative system-building of Plotinus.

R. NAGA RAJA SARMA

The Problem of Pain. By C. S. LEWIS, M.A. (Christian Challenge Series, The Centenary Press, London. 3s. 6d.)

The general problem of evil, of which pain is only a part, must be accounted for to our satisfaction in any intelligible system of philosophy. But the fact is that the problem of pain or evil is the

stumbling-block of almost all philosophical systems. True, Pantheism explains it in a way. But in a way that does not satisfy our hearts. It gets away by saying that evil appears such only because you look at it with the erring eyes of men, and that once you see it with divine eyes it ceases to be evil. An explanation which is perfect,

but incredible (as Mr. Somerset Maugham would say).

The problem is very annoyingly prominent in Theism. Theism harps on the goodness of God, but if God is good, why does He permit evil? Either God is not good, or He is not omnipotent, runs the age-old dilemma. The way out is in an unsatisfactory Dualism (as in Zoroastrianism) or an inconsistent Monism (as in Christianity). Inconsistent because, in its efforts to preserve the omnipotence of God, it throws the blame for pain on the free will which is given to men. If that free will was to be real, God had to give us a reality of choice between good and evil. (We can still ask, why did He permit evil to enter into the constitution of this world?) We chose evil, and pain was introduced to bring us back to God. Pain is necessary because it shakes us up from our contemptible smugness, self-complacency and forgetfulness of God.

This explanation, again, fails to account for the sufferings of children. As Bertrand Russell says somewhere, any one who has been to a children's hospital will disbelieve in a good and kind God. Again, animal pain is ignored. One of the most unconvincing

chapters in Mr. Lewis's book is on animal pain. Reading it, one would feel that Christianity was really pre-Copernican.

It is surprising to note that the Western mind has always been hostile to Karma. But the fact remains that only Karma (with Samsara) affords any reasonable explanation of the problem of suffering in children and animals. But, as Prof. A. R. Wadia used to say, Karma does not explain the problem of the origin of evil. Either the process of referring one's present pain to a past life is endless, or pain had its origin ultimately in human free-will. We are back at the old question: Why did God create a world in which such pain and misery are possible?

The position taken by Mr. Russell in his *Free Men's Worship* is plausible, but it is a counsel of despair.

Mr. Lewis's book is a very sincere attempt to explain the problem of pain from the Christian stand-point. Many portions of the book are vague and none so vague as the one relating to the mythical Fall of Man. But the book is timely, and a reading of it is necessary in these days.

M. N. SRINIVAS

CORRESPONDENCE

MORE ART EXPERIENCE

The January number of THE ARYAN PATH contains an excellent article about "Art Experience" by M. Hiriyanna.

After reading it, one continues ruminating, musing. In the words of Socrates to the youthful Theaetetus:—

I mean the conversation which the soul holds with herself in considering anything. I speak of what I scarcely know; but the soul when thinking appears to me to be just affirming and denying. And when she has arrived at a decision, either gradually or by a sudden impulse, and has at last agreed, and does not doubt, this is called

her opinion. I say, then, that to form an opinion is to speak, and opinion is a word spoken, I mean, to one's self and in silence, not aloud or to another.

One is grateful to Shri M. Hiriyanna for opening the conversation in one's soul.

Art is classified by M. Hiriyanna as *attractive*, drawing to it others from outside, but deeper, more intrinsic is that urge from within to find the one in the many, the harmony, rhythm, balance, the law of being.

To search for this law of beauty-truth-goodness is the life-work of the artist and fortunate is he who chooses this path, which is more and more beautiful as he goes on into wider beauty. Truly he reaches *moksha*, liberation. In so far as he is an artist concentrated on beauty instead of on himself, he is freed from the three *ketus*, greed, hate and ignorance, into nibbanic consciousness.

Although physical experience is transient, that recollection of perfect beauty is the heritage of man. His power of imagination gathers up the scattered, precious fragments and pushes on with intuition beyond the immanent into the transcendent; the wise say, "from a blade of grass to the Brahma-world".

A contemporary philosopher, A. N. Whitehead, recognizes God as "the poet

of the world, with tender patience leading it by his vision, of truth, beauty and goodness".

It is significant that Gotama the Buddha's search for liberation was finally rewarded through the memory of the beauty of a day in spring, in his early childhood, when under a rose-apple tree he watched his father plough the royal furrow.

Likewise with Shri Ramakrishna's first experience of *samadhi*, the inception was in response to beauty. It is said that at the age of six, when the cloud-dappled sky was glorified by a flock of wild cranes flying in rhythmic beauty, Shri Ramakrishna became one with that transcendent beauty.

AEELIAH BREWSTER

Almora.

WORTH DYING FOR

World Digest for January condenses from *This Week* a notable article by Channing Pollock, "Things Worth Dying For". He deprecates a fear of death so strong that compromise of conscience, dereliction of duty, loss of liberty and of self-respect—anything, in short—seems preferable to loss of life. To have to live with oneself knowing that when the test came one played the coward's part—death in the fulfilment of duty is surely preferable to that! Mr. Pollock contrasts the fate of the single deserter who fled the Alamo with that of the gallant men—one of them desperately ill—who would not surrender. Those men, he declares, "outlive the man who escaped to walk the earth a few days longer".

Mr. Pollock draws a gloomy picture indeed of what life would be if everyone were unwilling to die for any ideal or achievement or principle. There would be no doctors or nurses for sufferers from contagious diseases; no bridges or railroads or tall buildings "if no one thought doing his job more im-

portant than personal security", no devotion to duty like that of the old telephone operator in Folsom, New Mexico, who, when the dam up the valley broke, stuck to her post, warning family after family to run for their lives, till she and her cottage were swept into the flood.

No wonder fearlessness appears in the *Bhagavad-Gita* as the first of the god-like qualities! The normal response to the exhibition of courage is first a lift of the heart, an exultation in the potentialities of our common humanity and, secondly, reverence for the hero's Inner Self, the divine captive who has succeeded in expressing his will through the man of clay. Mr. Pollock concludes:—

There must be a last trench beyond which the human spirit will not retreat. Whatever we have of security and dignity and well-being, for ourselves, our nation and our race; all that separates us from savagery, everything of the mind and heart, and of aspiration and accomplishment, has been won and held by men and women who, wanting to live, still "dared for a high cause to suffer, resist, fight—if need be, to die".

ENDS AND SAYINGS

“—————ends of verse
And sayings of philosophers.”

—HUDIBRAS

The first anniversary of the death of C. F. Andrews falls on the fifth of this month. It is not for his sake that we take advantage of the cycle to recall his life of selfless service but for the inspiration and the encouragement that his example offers to the rest of us, the example of an ordinary man like ourselves, but one in whose life an ideal was a living power.

The example of the great Teachers of the race, who from age to age have given the world the benediction of Their presence, blazes on the summits like a great beacon fire to guide men's striving towards the heights. But there are lesser souls who have kindled their own small tapers at Their fire and have lovingly cherished the spark until it has grown strong enough to help to light the way for their fellow wayfarers. Such was Charles Freer Andrews, the faithful follower of Jesus Christ and the friend of every man who needed a friend.

Charles F. Andrews was the foe of dogmatism, of race prejudice, of oppression, and he did not, like so many, rest content with deploring these evils. He stood ever ready, like King Arthur's knights, “to ride abroad redressing human wrongs”, and no victims of injustice were too obscure or too distant to receive his sympathy and such help as it was in his power to give. He was a poor man, in terms of this world's goods, but “there is that maketh himself poor, yet hath great riches”. He was the readiest to acknowledge the extent of his indebtedness to his life in India for the deepening of his spiritual realization and India is the richer that his best years were spent here.

“To live in hearts we leave behind is not to die.”

The Rev. Dr. H. H. Rowley, writing in the *Bulletin of the John Rylands Library, Manchester*, for last October on “The Chinese Sages and the Golden Rule” attempts to establish the uniqueness of the formulation by Jesus of the Golden Rule: “As ye would that men should do to you, do ye also to them.” (Luke vi, 31) His detailed examination is confined to the sayings of three sages of ancient China: Lao-tse, Confucius and Mo-tzū. He admits he could hardly do otherwise—analogy in Lao-tse's “Recompense injury with kindness” which he finds, however, prompted not by love but by complete indifference to the injurer; in Confucius' teaching of reciprocity, which he claims was, however, to apply only to the five relations of society as enumerated by Confucius and not to all men; and in the spirit of Mo-tzū's teaching of universal love, though the Golden Rule was not specifically formulated by him.

The chief reason, apparently, why the pronouncements of all three fall short, in the Rev. Dr. Rowley's eyes, of the implications of the Golden Rule of Jesus is the absence from their teachings of the idea of a personal God, to the love of whom love of one's neighbour, he claims, is only a corollary.

When he concludes that “in such a context the Golden Rule of the New Testament, and its kindred teachings, are lifted far from any of the sayings of the Chinese sages, and the mere attention to verbal similarity misses the spirit in the letter”, he evades retort by shifting the argument to a plane whither only those who agree with him could follow. But when he includes India in his generalization that “all of the parallels which have been adduced stand in the negative form” he makes,

however unwittingly, a misstatement that is easy to refute. The Shanti Parva of the *Mahabharata* presents not only the negative injunction, "Let not any man do unto another any act that he wisheth not done to himself by others, knowing it to be painful to himself", but also the very positive command, "And let him also fashion for another all that he wisheth for himself." If that is not the Golden Rule, what is it?

The Buddha's statement that "hatred ceaseth by love" is elaborated in the Buddhist Sutras thus :—

If a man attempts to do me wrong I will return to him the protection of my ungrudging love ; the more evil comes from him the more good shall go from me.

And India's great Buddhist Emperor Asoka enjoined :—

When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends.

India ranks unenviably high among the countries of the world in the ratio of the undernourished to the population as a whole, but poverty, like death, knows no frontiers. The Surgeon General of the Public Health Service of the U. S. A. is authority for the statement that in that country, plutocrat among nations, something like ninety lakhs of school children are not getting a diet adequate for health and well-being.

Dr. Thomas Parran declares roundly —and if his words are true for the U. S. A. they apply with even greater force to impoverished India : —

We are wasting money trying to educate children with half-starved bodies. They can't absorb teaching. They hold back classes, require extra time of teachers and repeat grades. This is expensive stupidity, but its immediate cost to our educational system is as nothing compared to its ultimate cost to the nation....Malnutrition is our greatest producer of ill-health. Like nearly fresh fish, a nearly adequate diet isn't good enough. A plan to feed these children properly would pay incalculable dividends.

Mr. J. D. Ratclif, who quotes these words in his article "Eating Their Way to Health and Learning" in *The*

Kiwanis Magazine, backs up his claim that "bad diet causes more misery and death than all microbes put together" with statistics showing seven times as much tuberculosis in the lower-income groups in proportion to their numbers as in the nation as a whole, and three and a half times as much pneumonia.

But in the U. S. A. they are not content to accept semi-starvation as resignedly as they accept the weather. Mr. Ratclif reports that a free hot-lunch programme for undernourished school children, sponsored jointly by the Federal Government and by tax-supported bodies with help from public-spirited local organizations, is functioning now in all but one of the forty-eight States, though only about 18,000 schools and one-sixth of the undernourished children in the country have so far been brought under its operation. The results of the one adequate meal a day are claimed to have been spectacular in many cases, including weight recovery, academic improvement and a striking decline in truancy figures.

The difficulties in the way of such a programme in India may well appear almost insuperable, but much can be done even here if public, and especially official, opinion can be brought to admit the existing situation as intolerable. Free lunches for needy school children would touch only a fringe of the problem—so many millions of our children, alas, lack both schooling and lunches ! But inability to accomplish all that is desirable is no excuse for failure to do all that is possible. Supine acquiescence in the slow starvation of millions is not venial weakness ; it is positively inhuman. If there is a will to remedy the situation, the way *can* be found.

The Rev. C. T. Harley Walker is quoted in the February *Moslem World* as urging that missionary effort in the Near East be intensified because, it is alleged, due to the secularization of Turkey, the reversion of the Persians to pre-Islamic cultural traditions and reform movements in Islam "doors

are open which were previously closed . . . Moslems are more open-minded."

The enfranchisement of human minds anywhere, the shaking off of the fetters of blind belief by the followers of any orthodox creed must give cause for rejoicing to everyone convinced of the importance of freedom of thought in the quest of truth. It is sad to find that rejoicing shared by some whose motives are not disinterested, namely, by the propagandists of an alien faith who see in the dropping away of one set of fetters only the opportunity to clamp on a different set. But the soul hunter must not brandish the new fetters or rush alarmingly upon the intended victims, but rather must creep up on them and catch them unawares. The "missionary effort . . . should be wisely conducted so as to attract and not to irritate."

That evangelization is the underlying motive in the conduct of mission schools no less than in more frankly propagandist lines of missionary activity was brought out in these columns in our February issue. If any fancied, because the quotation offered in substantiation was from a Protestant organ, *The Moslem World*, that perhaps the stricture applied only to Protestant mission schools and that Catholic educators in India are more disinterested, let them turn to the March 1941 issue of the Jesuit-edited *New Review* of Calcutta, where Mr. T. N. Siqueira writes on "The Secret of Jesuit Education." He states unequivocally that "Jesuit education is only a means to a higher end, the object of the whole Order and every activity of its members—the spread of the knowledge and love of God among men".

The very first among the Constitutions of the Jesuit Order which deal with the education of boys gives "the object which the Society of Jesus aims at in its schools" as "to win its pupils to the knowledge and love of God". "Religion", Mr. Siqueira declares, "permeates the Jesuit school and everything else is subordinated to it." And religion, to every orthodox Catholic, means Roman Catholicism.

The Society of Jesus was founded in 1539 and its educational efforts date from the following decade but what—in the name of history, with its stormy record of the expulsion of the Jesuits from country after country—can Mr. Siqueira mean by his bland reference to "the uninterrupted success of Jesuit education down these four centuries"?

Is it generally realized that there are 1300-odd Jesuit Fathers and Brothers at work in India? That they have schools and colleges in no less than twenty-one places in this country? And that about a million boys are under their tuition?

The Indian Social Reformer in its issue of February 22nd makes a plea for a non-sectarian spirit in welfare work, commending "the readiness and cordiality with which non-Catholic and non-Christian institutions and workers" had responded to the request of the Catholic Woman's Welfare Society of Bombay for co-operation in the rescue of unfortunate women and also that Society's expression of readiness to help other workers in a like spirit.

The genuine humanitarian does not restrict his benefactions to the members of his own caste or of his own community; the mark of the true philanthropist is his readiness to give what help he can to whoever needs help.

Concentrated effort can accomplish wonders. Pooling financial resources may be a simple matter of addition but pooling the more potent resources of mind and of heart means multiplication; any increase in the number of participants in a common endeavour represent a geometrical rather than an arithmetical progression in effectiveness. But it is the unity of aim and of purpose that gives men of good will their greater relative strength. That unity does not consist with any ulterior object and if non-sectarian effort is to deserve the name there must be no proselytising—a condition difficult to meet for followers of religions which make the holding of particular beliefs a condition of salvation.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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RABINDRANATH TAGORE

On the 6th of this month the Poet of modern India attains the age of eighty. Born in 1861 in a family already known for its cultural and mystical tendencies and brought up by his venerated father, the great Brahmo Samaj leader, the pious and learned Debendranath Tagore, the poet has not only lived up to and upheld the good name of his house, but has made it known in the four quarters of the globe.

A cycle of 19 years seems to predominate in the poet's present incarnation. If we go by the old Brahmanical institution of the four stages into which human life is divided we find each of these to be of 19 years' duration. At the end of the Brahmacharya stage Rabindranath experienced the first great inspiration which started him on a poet's career; he began to write profusely. He entered the Grihastha Ashrama in 1883; he married and

enjoyed the felicity of home life for nineteen years. In November, 1902, Mrinalini Devi cast off her body, just after accompanying her husband into the Vanaprastha stage, begun at Santiniketan in December 1901. This separation and the grief which it caused were profound experiences, deepened by the death of his eldest daughter in 1904 and of his youngest son in 1907. But dwelling in the forest of loneliness, Rabindranath continued his labours, creating poems, stories, dramas; and more, he wandered in the wilderness of civilization, visiting the Western hemisphere where his genius was not only recognized but appreciated and admired. But all that work and all those travels were a preparation for the fulfilment of a great mission connected with the last stage of his life, the Sannyasa ashrama. From 1902 to 1921 the forest-dweller became known to the forest of modern

civilization; but in 1921—once again in December—was started the Vishva-bharati—his idealized university “where the whole world meets in one place.” Again a period of 19 years and we come to 1940, during which ill health compelled him to give up active work.

Through all the stages, as student, householder, recluse and as a renunciator-servant of humanity he continued to exercise his creative genius, entertaining, enlightening, uplifting, an ever-increasing number. Thousands enjoy Rabindranath's poetry but not an equally large number attempt to gain the benefit of the philosophy he expounds. For example, few are the young men and the young women who endeavour to experience his exaltation by applying this teaching :—

“ The longer I live alone, within myself, on the river or in the open country, the more clearly I see that there can be nothing finer or greater than the simple and natural performance of the ordinary duties of everyday life. ”

And these words are written by one who loves Nature so abundantly, who sees her beauty and feels its bliss so keenly as to exclaim :—

I ask for a moment's indulgence to sit by thy side. The works that I have in hand I will finish afterwards. . . . Now it is time to sit quiet, face to face with thee, and to sing dedication of life in this silent and overflowing leisure.

In the flights of imagination which

keep the body silent he feels deeply, but even he needs the occupation of duties, plain and simple, to realize the real depth of those feelings. How many are the poetic expressions of the feeling felt but not actually realized :—

Day after day he comes and goes away.—He does not speak what he has in mind; he only comes and goes away.

The eternal struggle between light and darkness, between sense and soul, forms the theme of many a noble passage and we know of readers who, perusing these, exclaim: “ What is all this ? What does it all mean ? ” In proportion as we experience the struggle within breast and blood do we truly understand the many statements which make up the story of that greatest of all wars, which Rabindranath records. How can one who has never experienced the two natures at work in himself comprehend the significance of a simple sentence in *Stray Birds* :—

My wishes are fools,

They shout across thy songs, my Master; let me but listen.

If Rabindranath Tagore was able to fight the carnal, to hear the tones of the divine in him, it was because his love for humanity, his ardency to serve his fellow-men, was great. It is love of the Divine that urges man to touch the hem of Its garment but it is love of humanity

which enables him to realize the Great Presence.

We truly meet God when we come to Him with our offerings, and not with our wants.

And as Deity is omnipresent, man's love for It, to be genuine, must express itself in Universal Brotherhood. With a poet's insight Rabindranath wrote to his friend C. F. Andrews in 1913 :—

This race problem is I believe the one burning question of the present age; and we must be prepared to go through the martyrdom of suffering and humiliation till the victory of God in man is achieved.

Though a poet and a philosopher, Rabindranath never failed in the duty to denounce political wrong, or to labour constructively to uplift the lot of the suffering villager and to overcome the more abject moral limitations of the hybrid mind of the townsman. He has tried at every turn to live up to his own saying :—

Man is true where he feels his infinity, where he is divine; and the divine is the creator in him.

Having lived a very full life, creative within and serviceable without, but realizing that his own spiritual realizations are not the summation, he repeats this refrain in many places :—

The song that I came to sing remains unsung to this day.

I have spent my days in stringing and unstringing my instrument....

I live in the hope of meeting with Him; but this meeting is not yet.

Immortality on earth is assured to this poet-philosopher, for his writings (from *Crescent Moon* which delights the child-consciousness to *Sādhana* which energizes the adult-mind) contain universal truths, some of them of real and rare value. If poets serve the people, the duty of the latter to their inspirers is to spread the message their words and their ideas contain. *Kavi*, the Sanskrit word for poet, carries with it the profounder conception of a teacher of wisdom, which the English equivalent does not. The Sage-like quality of the true *Kavi* marks the writings of modern India's Poet, who has given to his country and to the whole world ideas which will reverberate for a long time to come in the world's atmosphere, evoking human gratitude and human praise. May he, in the silence of retirement, frail in body but clear in mind, catch at least some of the heart emotion which his noble gift inspires in so many. We salute the Builder of Vishva-Bharati !

21st March, 1941.

THE SOCIAL VALUE OF MYSTICISM

[Dr. Radhakamal Mukerjee, who heads the Department of Economics and Sociology of the University of Lucknow, is deeply interested in the subject of mysticism, on which he has written before in our pages as well as in his book on *The Theory and Art of Mysticism*.—ED.]

Mysticism may be described as the art of inner adjustment by which man apprehends the universe as a single, integral whole. Our senses are so constituted, as a result of biological selection, that we can see the world only as a series of divided, discrete phenomena. Science and ordinary experience give us a knowledge of the multiplicity of life and of the world. Mysticism, which is the essence and the core of all religions, seeks to supplement this knowledge of the parts with the knowledge of the whole. Wholeness is Holiness. In Wholeness we find the essence of the Values of Truth, Beauty and Goodness.

As man's knowledge of the external world in its divisiveness and variety is built out of the raw materials of his defining, outward-directed senses, so it is his kinæsthetic and organic senses which are the original elements in the apprehension of the world as a continuum, a unique and significant phase of his mental life. Man's intimations of Wholeness or Holiness which organise themselves into such emotions as those of faith, harmony, peace and joy are connected with his

kinæsthetic and organic experiences. These latter are specially significant in mystical contemplation and apprehension.

Man's experience of Wholeness or Holiness, therefore, suggests a fulfilment of vital and mental processes. One who cannot obtain such fulfilment is an abnormal creature; his mind and his personality are seriously warped. He shows a grave deficiency and incompetence and even experiences distress.

In all imaginative creations and experiences there are higher and lower grades. There is good and bad poetry as there are higher and lower forms of art. Similarly there are higher and lower forms of mysticism. Through starvation and dulling of the senses, through the use of narcotics and drugs, through isolation in the gloom of a cavern or in the solitude of a hill or a forest where social activities are completely suspended or, again, through the experience of intense cutting pains or of physical delights man has sought Wholeness by the simplification of his mental life. This is the lower mysticism. But this should not blind us to the clarity, the syn-

ergy and the unbounded joy of the higher mysticism.

Like the physical processes, exercises of suggestion and of auto-suggestion are often used by mystics to promote bodily and mental poise. It is believed by psychologists now that hypnotic methods exercise important and beneficial effects on the functioning of the lower nervous system and that a slight degree of dissociation may assist some of the higher thought processes. As meditation deepens, the earlier expedients of self-hypnosis, suggestion and feeling, unmediated by thought, are given up. The mind seeks deliberately to control and to direct emotion, will and imagination. Thus the mystic gradually arrives at a synthesis of his diverse urges, stresses and conflicts that arise from the depths of his unconscious.

Naturally, therefore, man's ardent desires and passions become the proper vehicles for reaching the Whole and the Holy. Mystical experience derives its zest from the fundamental urges and desires, loyalties and allegiances in man's ordinary routine of domestic and social life. Man's impulses of resignation and obedience, his friendship and parental devotion and even man-woman love become religiously fashioned and organised. Mysticism then becomes as spontaneous as the affections and the joys of domestic life themselves. For the Sufis and Vaish-

navas worship is woven in the pattern of ardent and vital human love relations. The boundaries of a romantic passion and man-God relationship vanish. With the Sufis, as Jami stresses, earthly love serves one to raise himself to spiritual love. God as the Beloved becomes the essence of Infinite Beauty and Joy. Many of the mediæval Christian mystics described themselves as being rewarded by the most intimate favours of the Christ as the Bridegroom. The relation to a personal God is, indeed, described in most religions in the fervent language of human impulses and desires "clothed with flesh and blood." More often the mystical union is affirmed in the most passionate language of man-woman love. It is in this manner that the love born of the human body matures in an infinite love, in which the lover, the beloved and love itself disappear in a vivid synthetic experience of the entire gamut of feelings and attitudes that surge in the human breast.

The mystic thus seeks God as a friend and a companion, as father and mother, and even in the tenderest man-woman relation. "Man seeks a perfect friend, father, or mother in that Being by whose ordination he is made more or less to depend on such relationships." Each human and social relationship thus becomes a symbol, first, of approach to the deity and then is

realised as the deity itself through an incessant and deliberate interpretative process. As the mystic constantly interprets and renews the symbol, ritual or belief, the symbol drains fully his subconscious and represents the fullness of his personality. Thus God presents Himself to the mystic in "His human shape" in order that man may live and commune with Him as he lives and communes with his fellow-men.

Man is so culturally conditioned that even such an ardent desire as love is felt by him in the context of his cultural *milieu*. He feels the *nuances* of love that the poets of his land have felt and described for him. Similarly the different symbols or kinds of allegiance which mysticism seizes and inculcates play a significant rôle in the development of man's sociality. Man's religious symbols have woven through the ages the pattern of social bonds and brought about social integration. Mysticism has been an indispensable aid to the social process, the integration and fixation of social values.

Contrasted with this is a type of impersonal mysticism often wrongly described as Nature worship. Imaginative minds seek to develop the sense of the Infinite by communion with Nature which leads up to Nature's God. Nature mysticism is thus found in almost all religions and cultures. Man betakes himself to the solitude of the seashore where

he hears the waves constantly lapping the rocks or to that of the mountains where winds sigh and wild birds call. Thus he achieves complete absorption in and kinship with Nature, feeling himself a part of the sun and of the moon, of the procession of the seasons, of the fragrant flowers at dawn or of the cry of the peacocks during the rain. In Richard Jefferies, Thoreau, William Blake, Tennyson and Wordsworth we find the appreciation of nature and spiritual contemplation merged in each other. In the lyrics of the world's greatest mystical poet, Rabindranath Tagore, we similarly find a deep comprehension of the unity of life born of the poet's penetration into the heart of Nature, not merely in her tranquillity and serenity but also in her active and agitated aspects. In the Zen school of Buddhism in Japan the mystic is the nature lover; his æsthetic enjoyment transforms the face of nature into "the sermon of the Inanimate". To the disciple who approaches the Zen master for his lessons, he would point to the rising and the setting of the sun, to the falling flakes of snow in winter, to the crying of the monkeys and the mountain-deer or to the changeful moon. Zen meditation has given us not merely a spontaneous and real comprehension of Nature in the full mystical sense, but also some of the finest poems and landscape-paintings in the world.

If urges, desires, loves and æsthetic delights lead one to the conception of the universe as unbounded joy and serenity, as a perpetual play of the creative spirit or as the manifestation of infinite charity or compassion, or, again, of eternal sacrifice or righteousness, the intellect also wants to soar to its full and majestic heights.

This leads us to the highest types of mystical consciousness which an ardent devotee can reach. The mystic's mind now deliberately frees itself from all feelings and sentiments, including religious and moral ones, and from all concepts and symbols, which now drop into their very insignificant, very human places. What remains cannot be reached by word or concept, but is a profound clarity, a unique insight of Wholeness or transcendence beyond the reach of any relativity or reference.

That is the silence of the Buddhist, of the Neoplatonist or of the Vedantist. Most aptly was this state of consciousness indicated by the Buddha, when he reached his own *nirvana*:-

" In seeking for salvation I reached in experience the *Nibbana* which is unborn, unrivalled, secure from attachment, undecaying, unailing, unlamenting and unstained. This condition is indeed reached by me which is deep, difficult to see, difficult to understand, tranquil, excellent, beyond the reach of mere logic, subtle, and to be realized only by the wise. "

The Neoplatonist description of the flight of the Alone to the Alone is similar and noteworthy.

There are many facets of this Silence. Now it cherishes the Void—simply not Anything, without any reference. Now it cherishes the Full, and sees in every form and expression the Full. Now, again, it seeks the absorption of the soul in a pantheistic exaltation in Nature. In every case the mystic reaches a state of consciousness where even the categories of unity and universality do not suffice to comprehend it. The aspirations of society, the *nuances* of mind and the pulsations of life are here eternally banished.

Such are the various *nuances* that all express the common experience of non-theistic, impersonal and acosmic mysticism, that of an inward continuity of Self and the Universe, an undivided unity, beyond existence and beyond knowledge, beyond the stirrings of life.

But man is not all meditation or introspection. He desires and loves. He hopes and aspires. He strives to serve his fellow-man. As he comes back from the majesty and the isolation of his selfhood to human and social relations, it is these which become now transmuted for him into the seats of the eternal, the good and the beautiful.

As the mystic again and again asks himself: " Can there be bliss when all that lives must suffer ?

Shalt thou be saved and hear the whole world cry ? " the concrete becomes for him the universal. Man, society, every link that binds one to his fellow-man becomes the essence, the very substance of the eternal values. Between society and religion there now develops a give-and-take which has no end.

Society demands man's zealous and consecrated service when he feels the abiding presence of the Person of Persons in all human relations. On the other hand, as he serves society with all his charity, his love and his goodness, society rises into greater harmonies and concords, and deepens and expands his intuitions of charity, love and goodness. The mystic derives his faith and his energy from social experience and aspirations. But as the candle of the mystic vision burns brightly, serenely and steadfastly amidst the storms and the tempests of social life, it illuminates society with new

vistas of love and fellowship, with new insights of good-will, which mankind has not yet experienced. The mystic vision is the light that never was on sea or land; society is the oil and the wick which keeps it burning with ever-renewing brightness. The oil and the wick are the common elements in world religion, mankind's universal experience of the true, the good and the beautiful. May it not be that when modern science and politics have stressed so much the local and the particular and brought about the present disruption of the unity of mankind, the mystic has a doubly significant rôle today in his enterprise of securing for the mind its true hygiene as the basis for renewing the mind's real vigour, clarity and sweep and for restoring man's sense of the oneness of humanity as the vital equipment of the social order of the future ?

RADHAKAMAL MUKERJEE

" Mrs. Sultana Fyzee uttered a note of warning that education should not be confused with Western sophistication, and that paint, lipstick and foreign modes of dress were unsuitable to modern women. "

—*The Bombay Chronicle*, 7th April 1941

CITIZENSHIP IN GREEK PHILOSOPHY

[What can we learn from how the pioneer democracies in Greece solved their problems ? Professor Benjamin Farrington finds their social and political solutions wholly inapplicable to our current difficulties. "*Tempora mutantur et nos mutamur in illis*." He condemns particularly their acquiescence in the institution of slavery, but have we grounds for smugness about freedom from slavery today, when whole nations have passed under the yoke, when wage slaves abound and slaves to the lower tendencies in man are many and the free men few ?

Dr. P. T. Raju of the Andhra University, the author of *Thought and Reality: Hegelianism and Advaita*, examines the lessons of the Greek city states from a typically Indian stand-point.—Ed]

Admiration for the Greek city-state is universal. A picture of life under it has been preserved for us in a literature of unsurpassed brilliance. Poets and historians have told us with what ardour and with what success the citizens defended it against Oriental despotism. Marathon and Salamis are numbered among the decisive battles of the world. We are all taught to believe that if the Persians had then prevailed freedom would have perished from the earth.

But not only did poets and historians celebrate the glories of the city-state. Not only did the citizens in arms defend it. The two philosophers generally regarded as the greatest thinkers in the ancient world, if not the greatest of all time, applied themselves to the problems of citizenship in the city-state, analysed the merits of the various types of constitutions which were

devised to embody and to protect the rights and the duties of the citizens, and sought to determine the best. No wonder, then, that it is often confidently asserted, and still more often tacitly assumed, that political philosophy, like many other things, may best be learned from the Greeks. The *Republic* of Plato has become the favourite study of adult education classes. It figures in the curriculum of teachers' training departments. Supplemented by the *Politics* of Aristotle it forms a large part of the university courses which fit our ruling class for the duties of empire.

The purpose of the remarks that follow is not to throw doubt on the claims of these two books to be ranked among the masterpieces of political philosophy. It is rather to enquire whether the conception of citizenship there elaborated can be of assistance to us in solving the

problems of our own day and generation—and to suggest that it cannot. For the understanding of history the political treatises of Plato and of Aristotle are priceless keys. Montesquieu said of them :—

“ Il faut réfléchir sur la *Politique* d' Aristote et sur les deux *Républiques* (that is, the *Republic* and the *Laws*) de Platon, si l'on veut avoir une juste idée des lois et des mœurs des anciens Grecs. ”*

And the advice is sound. These works illuminate the fourth century B. C. of Greece as few periods in history are illuminated. But their value as sources for policies that can be applied directly to modern problems is another question.

It is not simply that practical politicians are justifiably suspicious of the value of untested political speculations. There is no need to waste time on this point, though there is a relevant *mot* of the historian Polybius on this topic which readers may be glad to have recalled. In his estimate of the respective merits of the constitutions of Sparta, Carthage and Rome, he pauses to launch a sarcasm against the champions of Plato who wish to bring his *Republic* into the comparison. This, he says, is as incongruous as if one should wish to enter the statue of an athlete in a race with living men. But apart from any such objection

as this, equally applicable to all Utopias, there are difficulties in the way of our deriving political wisdom from Plato or Aristotle which are more fundamental, and which derive from the fact that political philosophy is not concerned with a world of timeless ideas. It is not something that can be worked out in one age and applied mechanically in another. Political philosophy is in its very essence relevant to a historical process. Accordingly, to look to Plato and Aristotle for the solution of contemporary problems is to deny the reality of time and of change. Enthusiastic advocates of the claims of classical civilisation may be excused for falling into this error. It has nevertheless been exposed by many thinkers.

There is, for instance, a famous page in Hegel in which he speaks of the impossibility for the modern spirit of finding complete satisfaction in an early philosophy. He pays his tribute to the greatness of Plato and of Aristotle, but observes that philosophy itself has passed beyond them. He protests that a modern Platonist, Aristotelian, Epicurean, Stoic, is an impossibility—as impossible, and as absurd, as if a man should wish to return again through youth to childhood. Those who seek to revive ancient philosophies, he protests, are like those who bring mummies among the living, only to

* “We have to reflect upon the *Politics* of Aristotle and the two *Republics* of Plato if we want to have a correct conception of the laws and the customs of the ancient Greeks.”

find that in the midst of life the mummies dissolve in dust. And if this is true of metaphysics, it is still more obviously true of political philosophy. Montesquieu correctly divined the importance of Plato and of Aristotle: they enable us to understand the past. Comte, himself engaged in the creation of the modern science of politics, paid high tribute to Aristotle, but said of his *Politics*:—

“ This treatise could not possibly disclose any sense of the progressive tendencies of humanity, nor the slightest glimpse of the natural laws of civilisation; it was necessarily occupied by metaphysical discussions of the principle and form of government. ”

De Tocqueville, directing his powerful analytic intelligence to the spectacle of American democracy, felt himself so hampered by the traditional wisdom that he was tempted, as he says, to burn all his books.

What these great men have in common is their sense of the historical process. For them Plato and Aristotle are superseded, not because modern men have better brains, but because the modern world is a different place. Things change: political theory must adapt itself to the change or become academic and unreal. But none of these critics of traditional wisdom analysed successfully wherein the change lay that separated them from the ancient world. They could see that the

scale of things had altered, that whereas Plato and Aristotle had thought in terms of independent city-states of five or ten thousand citizens, it was now necessary to think in terms of political communities of tens of millions. They could see that the character of the social structure had altered, that the ancient world had rested on the distinction between the citizen and the slave, while the modern world proclaimed the rights, not merely of the citizen, but of man. But the true cause of the change of scale and of social structure was hidden from them. That was left for Marx to reveal.

According to him, the main force determining the character of society in its various phases is the mode of production of the material values necessary for the maintenance of life. In ancient society, when man's control over his environment was slight, the price of the maintenance of the few in comfort and leisure was the forced labour of the many. Ancient political philosophy is wholly governed by this consideration. Aristotle alone will be referred to in the next paragraph, but what will be said of him applies also to Plato.

According to Aristotle, the problem of political philosophy is to find out what form of association is best for the leisured class. This class will always be small, and its members alone are true citizens. It

is, he says, generally acknowledged that in a well-ordered state the citizens should have leisure, and should not have to provide for their daily wants. The difficulty is to see how this leisure is to be attained. The difficulty is circumvented by the doctrine, already implicit in Plato, that nature has produced two types of men, the natural masters and the natural slaves. The distinction is like that between male and female. Nature *would like*, he says, to make this distinction physically obvious, but does not always succeed. This, however, does not deter him. The acquisition of slaves, he goes on, is a branch of war or of hunting. It is justly practised against men intended by nature to be slaves but not aware of, or obedient to, her intention. They and wild beasts may be hunted down. Some, philosophers even, have doubted whether nature has made the slave different from the free man; and questions have accordingly been raised as to whether a creature by nature a slave, if such exists, has any virtue. The answer is that he has not virtue in the true sense, nevertheless he requires just so much virtue as may prevent his failing in his task through indiscipline or cowardice. That is to say, he can aspire to virtue only in his relation to his master, not in his own right. The same holds true for the artisan. The virtue he requires is the same as that required by

the slave, and he attains to virtue only in proportion as he becomes a slave. For the slave exists by nature, but not so the artisan. An artisan is not a citizen, at all events in a well-ordered state. For no man can practise virtue who is living the life of a mechanic or a labourer.

Such is the gist of the argument, for the most part verbally quoted, of the first two books of the *Politics*. Thus is the foundation laid for the subsequent discussion of the merits and defects of the rule of the One, the Few, or the Many; of tyranny and true kingship, oligarchy and aristocracy, democracy and mob rule. It can be seen at a glance that the whole theory of citizenship is based on the existence of the slave. "Those", says Aristotle, "whose means exempt them from personal toil have overseers who look after their slaves. This leaves them free for politics or philosophy." There can hardly be room for doubt of the kind of philosophy this leisure would produce. It could not, for instance, be a philosophy which would deny the naturalness of slavery, for slavery was a *sine qua non* of the existence of a class capable of philosophising. And, of course, the metaphysics of Aristotle bears all over it the imprint of the society from which it sprang. It is the world view of a leisured class, divorced from production, and thereby divorced from educative contact with the material

world.

It is obvious that such a conception of citizenship is only indirectly of value for the modern world. It reveals the origin of an attitude to labour which still survives. But if we ask what is the gulf that separates our world from that of Plato and of Aristotle, the answer is the industrial revolution and all that led up to it, the coming of the machine age, the enormous extension of man's control over his physical environment. It is this that has made our problems different from those that faced the ancient world. Aristotle was concerned with the correct employment of the leisure of the few. For us the possibility exists of securing adequate leisure for all. Aristotle was concerned with the reduction of the working population to the level of slaves. For us the possibility exists of so lightening and distributing the burden of toil that all may be free. Aristotle taught that a free man was degraded if he practised any of the crafts of the artisan. We regard the

acquiring of manual skill as part of true education. Aristotle was concerned with the problem of governing men: the workers, he said, should be kept down but not ill-treated, a distinction difficult to maintain in practice. We can envisage a society in which the struggle need be only of man against nature, not of class against class. For Aristotle science meant contemplation, or curiosity. For us it is not a luxury of the few, but the means of our deliverance from the burden of grinding toil and poverty, the means of our mastery over our material environment, the file that cuts off from man's limbs the fetters of crude material necessity. And in this new setting his problems of the virtue of master and of slave, of thinker and of worker, of citizen and of non-citizen are all transformed. Political terms acquire a new content. And we find, like de Tocqueville, that to try to think with the old technique of political analysis is to shackle our minds.

B. FARRINGTON

II

Does ancient thought have only a historical value? Professor Farrington's downright rejection of Greek thought and the Greek conception of citizenship as absolutely useless for our times suggests that we may better burn our past and begin anew. In contrast to this view we are reminded of Whitehead's opinion that

the history of philosophy may be treated as a series of foot-notes to Plato. Just as in India the whole of Indian philosophy, except perhaps Buddhism and Jainism, constitutes the Upanishadic tradition, so the whole of European philosophy, except a few realistic and nominalistic systems, forms the Platonic tradition.

Even if so wide a generalisation be protested, Western idealism at least is undeniably Platonic. Muirhead's *Platonic Tradition in Anglo-Saxon Philosophy* brings this out very clearly. Even many realists, for instance the critical realists of America, have much that is Platonic in their philosophy. And if so much of philosophy is in general Platonic, can political thought, which is applied metaphysics, be without any Platonic and Greek elements ?

It is true, as Hegel says, that the modern spirit cannot find complete satisfaction in any early philosophy. The times are continually changing. In no modern civilized country does a generation live in exactly the same conditions as the preceding one. Our knowledge is growing and our outlook is widening. And as every philosophy bears the imprint of the times in which it is born, it does not satisfy succeeding generations. But to say this is one thing; and to conclude that therefore early thought can have no use for us is another. Is not Hegel himself a Platonist in that his system of categories corresponds to the world of Platonic Ideas ? Is he not to Kant what Aristotle is to Plato in maintaining that the universals or Ideas do not inhabit a separate world but are to be found in this world itself ? Nay, even the Marxian philosophy is recognised to be inverted Hegelianism. The Neo-idealism of Croce and Gen-

tile is Hegelianism in which the Absolute is made identical with or immanent in history.

True, Plato and Aristotle did not produce works like those of Frazer and Westermarck. Their knowledge was very limited when compared with that of contemporary scholars and thinkers. It did not occur to them that the problems of ethics and of politics could be explained by the use of the historical method. And hence Compté's judgment that in Aristotle we do not find any sense of the progressive tendencies of humanity and of the natural laws of civilization. But, even then, in their understanding of the laws that govern the transition from one form of government to another both Plato and Aristotle have shown an insight that is admirable even now.

True, what Plato or Aristotle understood by democracy is not precisely what we understand by it. And what they understood by tyranny is not the tyranny that we have now. Their democracy is of a few thousands, ours of many millions; their tyranny is of a single man over the rest, ours of one religion over others, of one nation over others and of one race over others. The forms of democracy, like those of tyranny, are changing but their fundamental nature and principles remain the same. And in understanding and analysing those, Plato and Aristotle have not been excelled.

The external conditions that determine the course of civilization and of culture have not been so well investigated by Plato and Aristotle as we could have wished. They have not understood the full importance of the economic, geographic and other factors that mould the course of civilization. As Mr. Farrington says, they did not foresee what political forms the changes in the production of goods would lead to. And it is left to Marx to interpret the history of civilization from that stand-point. But to say all this does not mean that the analysis of society given by Plato and by Aristotle is absolutely useless. They analysed society in their own way, and their society is based certainly on the Greek society of their time. So far as their analysis took into consideration elements of an ephemeral nature, accidental aspects which society possessed in their time and place, it may not be of use to us. But human society as such possesses a structure in the understanding of which Plato and Aristotle have shown great acumen. Mr. Farrington refers chiefly to the views of Aristotle. But Plato's analysis of society into three classes on the basis of the three divisions of the soul is most illuminating and useful. We may find fault with him for making the divisions rigid; yet we may accept his analysis if we modify it. Similarly, Aristotle's insistence on slavery is

wrong, and its usefulness belonged only to Greek society and not to ours. But these features of their thought are only incidental. We may object to a soldier caste or a labourer caste. But we cannot object to choosing men with certain qualities as soldiers and men with certain other qualities as labourers. What birth and heredity were supposed to decide then, tests of intelligence and character are performing now. We have now better and surer ways of selecting people for the different vocations. But in our understanding of the nature of society and its relation to the individual, the aim of life and how society furthers it, we have not gone beyond Plato and Aristotle.

It is true that the community of slaves and of labourers was looked down upon and was conceded practically no rights. It was thought that such a class was an absolute necessity to produce food for the citizens who only were fit to realize the highest aim of life. Aristotle's mistake did not lie in presenting such an aim of life. It lay rather in not presenting it as the aim of life of the labourer also. It may perhaps be objected that in that case every one would be philosophising and society would go to ruin. But Aristotle could not have meant that the Greek citizen should be an idle thinker. He had the duties of running and defending the State. If speculation consists

with such work it can consist with tilling and handicrafts as well. Aristotle did not see this truth. But the great Andhra poet Potana, who preferred the toil of the cultivator to the luxuries of a court poet, knew better.

The mistake of Plato and Aristotle lay, then, in not extending the ideal life to all members of the state. For what else do the Western democracies deserve censure? They preach government of the people by the people in their own countries but they want to rule other peoples and consider it their duty to rule them. But does this render the principles of democracy false? No. The ruled nations want extended to them the principles of government which the ruling people recognise for themselves. The enrichment of the soul which society can give to the individual—this is what is wanted by every man. But it was withheld from some by Plato and Aristotle. Had they recognised this mistake, their political ideas would have presented a somewhat different appearance. For the consequences that follow from such recognition would have altered their political systems. Yet their understanding of life's ideal which can be realised only in society, of the real nature of the relation between the individual and society, of the basis of social structure, can never be completely rejected. These fundamental facts they quite thoroughly

understood. Whenever human society reacts to external environment, it is the structure as a whole that reacts. It is the same in every human society and will remain the same for ever. It is society in its spiritual phase.

If we do not accept such a spiritual basis for society, we have to think that both man and society are the mere products of external circumstances. The times are changing; society must change. Ideals change, the sources of wealth change, the means of production change; and so must society. Like evolution in nature, which introduces alterations in species, destroys one and creates another, social and political changes alter the structure of society, destroy old forms and create new ones. And the individual and his society stand helpless, absolutely passive and completely overwhelmed by the brute forces of nature.

To paint such a picture of man is to take too poor a view of him. It is recognised by almost all thinkers that man is not a mere product of the environment, but that his environment itself is created by him. The doctrine of natural selection does not hold true in his case, for nature itself or the environment is selected by him. So much is meant when it is said that unlike the other species man is a conscious contributor to the course of evolution. But in this selection by what principle is he

guided? The principle by which nature is guided in its selection of the species is ability to survive in the struggle for life.

But the principle by which man is guided in his selection of nature is not his simple existence but the ideal of life which he frames for himself. And this ideal, unless we think that man has ceased to be spiritual, remains the same from the time of Plato. The industrial revolution is certainly an important event that stands between us and Aristotle. But man has reacted even to this change with the same ideal in view. Hence the recent outcry that the moral nature of man has not been able to cope with the progress of science. The very stability of man on earth, the maintenance of his prestige and of his superiority to other creatures, depends upon his

hold on this spiritual ideal. Hence, though we often hear of a change in the scale of things, we should not mistake it for the lowering of the spiritual ideal and the raising of the material. Spiritual values will ever remain the higher. And Plato and Aristotle were the first to recognise the importance of the rôle which spiritual values play in political thought. The value of their thought for us, as already suggested, lies in their discovery of the true foundation of society. For the reason that they allowed and advocated slavery we should not dismiss their philosophy as useless; we should demand, on the other hand, the recognition that the ideal of life is the same for every man everywhere, a universal application of the principle which, Plato and Aristotle thought, was to govern the life of only a privileged few.

P. T. RAJU

"To-day my one last hope is that the deliverer will be born in this poverty-stricken country, and from the East, his divine message will go forth to the world at large and fill the heart of man with boundless hope. As I proceed onward, I look behind to see the crumbling ruins of civilization strewn like a vast dung-heap of futility. And I shall not commit the grievous sin of losing faith in man. I would rather look forward to the opening of a new chapter in his history after the cataclysm is over and the atmosphere rendered clean with the spirit of service and sacrifice. Perhaps that dawn will come from this horizon, from the East where the sun rises."

RABINDRANATH TAGORE
14th April 1941.

REBIRTH—A RATIONAL EXPLANATION

[In this article Jaideva Singh, M. A., of the Department of Philosophy of the D. A. V. College, Cawnpore, examines the doctrine of reincarnation from the stand-point of its inherent reasonableness, and shows its appeal to the intuition of many a philosopher and many a poet of the West.—ED.]

Rebirth is only an expression of the law of continuity. We experience at least three different states every day. There is the waking state in which, along with our desires and feelings, we have an experience of the external world; we perceive objects out there in space; we handle things; we run and drive; we fight and kill. Then there is the dream-state in which we have a different experience. The senses by means of which we contact the solid things of the external world have ceased to function. From the stand-point of the experience of the external world, we are as good as dead. But we have not ceased to be; we are still alive in the world of desires, feelings, images and thoughts. In the dream-state, we still love and hate; we still fight and kill; we sometimes solve problems; we sometimes compose poems. We have a rich and varied experience in the dream-world. In the physical world, we are then as good as dead; in the mento-emotional world of dream, we are still alive. When we say, "Dreams are unreal," we say so only from the stand-point of our experience of the physical world. I dream I have become a king, am

living in a grand palace. I wake to find myself in a poor hovel with hardly anything to eat and I remark, with a sigh of disappointment, "How unreal are our dreams!" But *as an experience in the dream state*, it is perfectly real, and it is *my* experience, not Paul's or Peter's.

Now take the state of dreamless sound sleep. We are not conscious of any object there, but it does not mean that our very consciousness has ceased to be. Were it so, we could not connect the experience of yesterday with that of today. So in all the three states of waking, dream and dreamless sleep, there is a continuity of our life, though the experiences in the three states are different. In a way, we have a foretaste of death and rebirth every day.

It is generally supposed that when the physical body is dissolved at death, we cease to be. The materialist believes that our experiences are determined by and limited to the senses only and as the physical body and the senses are dissolved at death there is no more experience and our life comes to an end; we are like the flame of a candle that is snuffed out

of existence by a mere passing gust of wind. And it is generally asked, *where can we be and what can we be after our death?*

We are so used to locating everything in the outer visual and tactual space and taking only that for reality which is perceptible to our senses that a reality which does not fulfil these conditions ceases to be real for us. That this is an irrational position will be evident if we reflect a little on our dream experiences. I am sleeping in a cosy bed in Benares and dreaming that I am enjoying a drive in London or flying in an aeroplane or sailing on the Atlantic. Where am I? In Benares or in London? Obviously in Benares while I am awake, in London while I am dreaming. Our space and time experiences of the dream state are not the same as those of the waking condition. It would be foolish to demand that our experiences of space and time when we are free from the limitations of our senses and of the physical body should be the same as those when we have these limitations. Even so it would be sheer cussedness to demand after the death of the physical body an answer to the question "Where?" in terms of physical space.

And *what can we be after death?* Why? *What are we* during sleep? Desire, emotion, thought? If our desire, emotion and thought do not cease to be during sleep, surely they

do not cease to be after death, which is only a longer sleep. Life after death is not meaningless. Just as in our physical life, first we take in food and then two other processes are necessary for our growth, *viz.*, assimilation of the nutriment and elimination of the waste, even so for the evolution of our soul two processes are necessary, *viz.*, an earthly life during which we gather experiences, and a life after death during which, being free from the limitations of the objective life, we reflect and contemplate and thus assimilate the experience that we have gathered in our earthly life. That is how we grow; that is how we evolve. The purgatory and heaven that theologians speak of are not simply superstitious jargon; they correspond to the stages of the elimination of the waste and the assimilation of the solid nutriment that we have gathered in our life on earth. When we have assimilated the experiences of our life on earth, we are reborn to gather further experiences. Life is not a mechanical process; it is teleological. The world is not a cruel joke; it is the opportunity of the soul. It is the school where we gather experience. We go on having an earthly life so long as we do not realize our final destiny. So long as we are engrossed or lost in our experiences, so long we have rebirth. Only when we rise above our experiences and realize our true selves

are we free from the round of births and deaths.

Modern dynamic psychology lends weighty support to the doctrine of rebirth. Our thought, feeling and desire are not something static; they are dynamic. Being dynamic they are causal factors. Psycho-analysis has proved beyond the shadow of a doubt that our mental activities are causal. Since our desires are causal, they try to bring about their own realization. We have some experience of the dynamic nature of our desires both in our waking experiences and in our dreams. All our activities are prompted by desire and even in dreams our desires tend to realize themselves. Even so when we have desires or *Vāsanās* for the experiences of the world, they do not cease to be after the death of the physical body; they are still active and bring about their realization by bringing us down into an environment suited to their fulfilment. The mystery of rebirth may be clear to a large extent, if we understand the creative and dynamic nature of our desires (*Vāsanās*).

Sir S. Radhakrishnan puts it very beautifully: "There is such a thing as psychic gravitation by which souls find their level, *i. e.*, their proper environment." (*An Idealist View of Life*) So long as we are prompted by *rāga-dveṣa*, by attraction and repulsion, so long as we have *abhiniveśa*, the keen desire and

love for particular forms of life, so long do we come down to earth by the very dynamism of our desires to gather the experiences of these forms of life.

It may be asked, "If we are reborn why don't we have the memory of our previous lives?" It would be a sheer burden to remember every incident of the past life. The *experiences* of the past life are summed up in the *tendencies* of the present. Wisdom does not consist in an accumulation of facts and incidents; it depends upon the ability to profit by experience. It is this wisdom that we acquire by our life on earth. It is quite unnecessary for our evolution to carry with us a memory of the various incidents of every life. It would be helpful only to carry with us the wisdom that we have garnered in our previous lives, wisdom which is *summed up* in conclusions and deductions drawn from the experiences of those lives, which becomes part and parcel of our essential selves and which is *expressed* in the form of tendencies in the present life. Dr. McTaggart has given eloquent expression to this truth in his *Human Immortality and Pre-existence*:—

A man who dies after acquiring knowledge might enter his new life deprived indeed of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring that knowledge,

and if so, he will be wiser in the second life because of what happened in the first. So a man may carry over into his next life the dispositions and tendencies which he has gained by the moral contests of this life, and the value of these experiences will not have been destroyed by the death which has destroyed the memory of them.

Modern Psychology has proved conclusively that there are certain experiences of our present life which sink into the unconscious, of which we remember nothing, but which continue to influence our character and life, all the same. If we cannot recall many experiences even of our present life, it should not be a matter of surprise if we cannot recall the experiences of our past life. As has been said above, it would be no use overburdening the memory of an individual born in changed circumstances with the details of experiences of a past life. What is required is only the wisdom that he has culled from the experiences of the past and that he carries into the present.

There are many who believe in an indefinite existence in the future. But this belief would be meaningless without positing an existence in the past. If life begins for every one of us at our birth, it must also terminate with our death. No argument for a future life can be advanced which is not also an argument for a life before. Pre-existence and existence after death must stand or fall together.

Spinoza says in his *Ethics* :—

It is impossible for us to remember that we had existence prior to the body, since the body can have no vestige of it, but nevertheless we have in our experience the perception that we are eternal. For the mind is sensible no less of what it understands than of what it remembers.

Lessing in his *Divine Education of the Human Race* touches the very core of the problem when he says:—

“ Why should not every individual man have existed more than once upon this earth ? Is this hypothesis so ridiculous merely because it is the oldest ? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it once ? Why should I not come back as often as I am capable of acquiring fresh knowledge and fresh capacity ? Do I bring away so much from one life that there is nothing left to repay the trouble of returning ? Is this a reason against it ? Or is it because I forget I have been here before ? Happy is it for me that I *do* forget. The recollection of my former condition would cause me to make but a bad use of the present and that which I must forget now—is that necessarily forgotten for ever ?

Then, the birth of a genius can be explained only by the hypothesis of rebirth. The principle of heredity as understood by modern science fails to explain it. How is it that genius suddenly appears in a family where there has been no trace of it before ? To say that the genius may

have inherited the characteristics of some distant forbear in the dim past is only a face-saving device. There is nothing in the genealogical line of Shakespeare, Isaac Newton, Goethe, Mozart, or Śāṅkara to show that they inherited their genius from some remote ancestor. Surely, these reincarnating egos possessed their powers as an inheritance from their past lives. The differences that we notice among human beings are not due to the favouritism of gods or God but to the difference in soul age. Every capacity, every ability is *evolved* in the great school of life.

Evolution as taught by modern science is only a half-truth; for evolution only of forms without the evolution of the indwelling life is, properly speaking, not evolution at all, but only change. And the evolution of the indwelling life and consciousness is a most powerful argument in favour of rebirth. He who has not perfected his powers (and one life is too short for the perfection of man) must be born again and again and must, sooner or later, become perfected. It was in this strain that Rudyard Kipling sang:—

They will come back, come back again
As long as the red earth rolls,
He never wasted a leaf or tree,
Do you think he would squander souls?

Swami Abhedānanda rightly remarked in one of his lectures that evolution only explains the *process* of life; reincarnation explains the *purpose* of life.

Some of the poets have had intuitive belief in rebirth. That the Indian poets have expressed their faith in rebirth may be explained away as a result of the social and cultural *milieu* in which they were born, but the belief of the English poets in this doctrine cannot be explained away either as a mere cultural heritage or as a strange aberration. It is the utterance of the innermost depth of their soul. Tennyson, Browning, Rossetti, Longfellow, Walt Whitman, Rudyard Kipling and John Masefield have expressed their belief in rebirth so clearly that it cannot be mistaken for a passing rhapsody. I shall give only a few quotations:—

Browning says in " Rabbi Ben Ezra " :—

Once more on my adventures brave and new,
Fearless and unperplexed,
When I wage battle next,
What weapons to select, what armour to
indue.

Rossetti says :—

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet, keen smell,
The sighing sound, the lights around the
shore.

Walt Whitman brings out the significance of rebirth very beautifully in the following lines :—

I know that I am deathless.
I know this orbit of mine cannot be
swept by a carpenter's compass.
And whether I come to my own today or
in ten thousand or ten million years,
I can cheerfully take it now, or with

equal cheerfulness can wait.
 The clock indicates the moment—but
 what does eternity indicate?
 We have thus far exhausted billions of
 winters and summers.
 There are trillions ahead and trillions
 ahead of them.
 Births have brought us richness and
 variety.
 I am an acme of things accomplished
 and I am encloser of things to be.
 And as for you, life, I reckon you are
 the leavings of many deaths.
 So also Longfellow avows his
 faith in the ever-recurring cycle of
 life :—

Thus the seer with vision clear,
 Sees forms appear and disappear
 In the perpetual round of strange
 Mysterious change.

From birth to death, from death to
 birth,
 From earth to heaven, from heaven to
 earth,
 Till glimpses more sublime
 Of things unseen before,
 Unto his wondering eyes reveal,
 The universe as an immeasurable wheel
 Turning for evermore,
 In the rapid rushing river of time.
 Hear finally the bugle note of the
 present Poet-Laureate, John Mase-
 field :—

I hold that when a person dies
 His soul returns again to earth,
 Arrayed in some new flesh disguise
 Another mother gives him birth.
 With sturdier limbs and brighter brain
 The old soul takes the road again.

JAIDEVA SINGH

“ He who believes that he transmigrates, after death, into the body of a
 beast or a plant is grossly mistaken; he is ignorant of the fact that the essential
 form of the soul cannot change, that it is and it remains human, and only
 metaphorically speaking does virtue make of it a god and vice an animal. ”

HIEROCLES

(*Commentary on the Golden Verses of Pythagoras*)

BUDDHISM UNDER EUROPEAN INFLUENCE

[It is high time that an adequate volume of protest be raised against the tendency to make the grand philosophy expounded by Gautama Buddha a kind of glorified materialism. Disproportionate emphasis is put on what the Enlightened One is supposed not to have taught rather than on what he actually taught. We therefore welcome this expression by Shri J. M. Ganguli whose article contains valuable thoughts.—ED.]

A foreign view-point with its own ideas and prejudices is always a handicap in understanding and interpreting the thought, the culture and the institutions of a country, particularly if such culture and institutions, descending from the long past, have a considerable time-lag behind the thought currents of the age. European scholars have all the more suffered from this handicap in comprehending Indian thought and culture, because of the radical difference in living conditions, in traditions, and in outlook on life between Europe and India. The essential human nature has, of course, been the same, but the trend of cultural evolution, due to several causes, known and unknown—climatic, regional and other—has influenced differently the drift of thought and the formation of outlook on life and on life's end. Europe has concentrated on the physical and outward elements of existence; but India, with the gradual realisation of their transient and volatile nature, and their ultimate unreality, has grown

discontented with those distracting elements and has turned inwards to discover truth and reality, absolutism and permanence, within the non-physical, not outwardly manifested Agency animating the world and its creatures.

The result has been that while Europe has, more or less, thought of the physical self, its needs and comforts, and has pursued the knowledge acquired through the senses, India has thought of renouncing the individual, desire-full self, and of subordinating the senses in order to awaken the subtler senses within and to perceive the Supreme Consciousness under external forms and appearances. That has made India not only reflective and meditative, but also devotional. Europe has argued and reasoned, analysed and rationalised on the strength of her physical experience, but has missed the truer experiences coming through the perceptions of the Spirit. The attitude of devotion, the mood to pray, the urge to surrender one's little self to the All-pervading Being

of which it is but a part—all that, Europe has generally failed to appreciate and to understand.

India has approached the Infinite, through prayer, devotion and surrender, as also through reason of the most dissecting kind, though she did not think of restricting the prospectiveness of that reason by assertive finality, but always kept its doors open to receive fresh light, corrective influence and expansive ideas.

This very significant bifurcation of the thought-current, and this different moulding of the mental attitude with the cultural evolution in India and Europe have not merely led to a different philosophy of life and of living, but have consequentially estranged what has been termed the mystical philosophy of India from the so-called rationalism of the Europe of the analytical scientific period following the Middle Ages. European scholars, therefore, in understanding and interpreting Indian thought and religious philosophy have shorn them of their mysticism, of their devotional texture, of their not easily intelligible metaphysical character, and of whatever did not come within the ring of their physical perception and mental conception. Under such shearing operations at the hands of European interpreters, Buddhistic philosophy has become almost a corpse of its old vital self. It has been reduced almost to a bundle of

abstract ideas and of dry reasoning circumscribed by artificial finiteness. Buddhism originated with the subtlest human perception of the things and ways of the world, of the sorrows and afflictions of its creatures, of the heart's inner discontent at the emptiness of material possessions, and of its revolt at the mad unthinking ways and tendencies of people hurting, killing, paining and tyrannising over others for false, unlasting selfish gains. It was the intensity of that perception which made the Great Prince renounce his throne and kingdom and fly into seclusion to surrender himself to deepest contemplation on the Great Mystery of the Universe, till the Revelation came.

That was how Siddhartha became the Buddha; and that was how, on the devotional meditation on the Unknown and the Eternal, Buddhism was founded, reared and developed. Look at the image of that great Thinker sitting with depthless vision in his eyes, lost in endless contemplation, motionless in unflinching devotion. That way he conceived and sought Nirvana. That way he drew out light from the darkness and gave it to the blind. He argued, reasoned, explained and postulated—but all that was done with the subtle consciousness of a trans-material Entity, the ultimate realisation of which was to him the great Nirvana. To fail to comprehend this inner

consciousness supremely influencing the Buddha, is to miss the track which he followed, and to be without the key to understand his philosophy and his teachings. Without that consciousness in you and without your heart vibrating with it, as Buddha's did, you cannot really approach him, nor can you squeeze out the nectar you seek from his teachings and sayings. To understand Buddha and to rise to his plane, sit before a stone image of him, in the coolness and serenity of undisturbed solitude, in his reflective pose, forgetful, for the time being, of the things around you, and meditate with half-closed eyes, as prayerfully and devotionally as he did, over the Inner Being within you and outside you, with abiding faith in the prospect of attaining Nirvana, when the sense of your and of all separate identities will be gone and when the great wheel of *Karma* and *Karma-phal* will come to a standstill.

But the European scholars have not looked at Buddhism from that view-point. They have wanted to weave a philosophy with Buddha's teachings and utterances, leaving out the devotional aspect of his life. Under this modern influence Buddhism has been weakening in its influence over and appeal to the human heart. The modern Buddhists read the Buddhistic literature, discuss and expostulate, but do not sit quietly and worshipfully to realise

Truth. Buddhism has been torn out of its devotional setting and reduced to mere abstract metaphysics superimposed on some precepts and ethical ideas. But faith and devotion are the essential ingredients of all religion, whereby it reaches the innermost recesses of the heart and makes the subtlest perceptions admissible there; and such faith and devotion arise and develop with increasing realisation and expanding consciousness, which produce also a prayerful mood.

Buddhism has been and can be no exception to that truism. The tendency to make it an exception under the modern sceptical and analytic interpretation has deprived it of its power to awaken ardour in the minds of its followers and to impart the happy sense of dawning divine consciousness. Out of and away from the influence of this tendency, where the masses have retained their devotional fervour, Buddhism is still living; it may be in attenuated form, but its life stream is still flowing; it is not dead and dried up as among those who have been unbalanced by that tendency. It is in that life stream, which is coursing through the unsophisticated mind of the Buddhist masses in Tibet or interior Burma, who worship and pray and pour out their feelings of joy and sorrow at the feet of the Buddha's stone idol, that the prospect of the resurrection of Buddhism

is present; and it is among those masses that, when the auspicious time comes, the Buddha will be born again, as in the past. All great teachers, world saviours and prophets have been born only in such an unsophisticated atmosphere, where the human mind has pulsed with religious fervour and has been sensitive to the ecstasy of feeling springing from ardent faith, surrendering devotion and tearful prayer. The next Buddha also can be born only in such an environment and atmosphere, and not within the jurisdiction of the learned Buddhistic societies, or within the purview of faith-bereft, dry analytical study and interpretation.

European scholars may have created interest in the religion of the Buddha among some intellectuals in distant lands; what they have carried afar, however, has not been the soul-stirring and life-revolutionising message of Buddha, but only

an Oriental philosophical curio to be comparatively studied with theological trends in other countries. That the world has thereby missed the deep voice and the heart yearnings of a great humanist, with all their fervid appeal, is no doubt true; but the greatest misfortune has been that even the traditional followers of the Buddha in India, and in Asia at large, are getting unmoored from their age-old religious anchorage and are ceasing to cultivate the internal spirit-realisation through outpouring devotion and feeling prayer.

If Buddhism has to be animated again with life and vigour it has to be endowed with the same old deep feeling and spirit of devotion which it originally possessed but which have been overlooked, unappreciated and discarded by the intellectuals of the modern age.

J. M. GANGULI

“ Monks, when ignorance leads the way, by the reaching of states unprofitable, shamelessness and recklessness follow in its train. In one who is swayed by ignorance and is void of sense wrong view springs up. Wrong view gives rise to wrong thinking, wrong thinking to wrong speech, wrong speech to wrong action, wrong action to wrong living, wrong living to wrong effort, wrong effort to wrong mindfulness, wrong mindfulness to wrong concentration, that to wrong knowledge, and that to wrong release. ”

Anguttara-Nikāya

THUS SPAKE THE LORD

[The recounting of an imaginary incident in the life of a great Teacher may be instructive and is legitimate provided it is frankly put forward as such and the spirit of that teacher is not departed from in either the rôle or the words ascribed to him. These conditions G. N. Acharya seems to meet in this imaginary interview of King Pasenadi's messengers with Lord Buddha. Into it he has woven threads from so many different sources that foot-notes to indicate whence this name and whence that phrase seem neither necessary nor advantageous.—ED.]

The noonday sun poured forth its prodigal warmth as our guides took us near to where the Lord was wont to be. The corpulent frame of Kumara-Kassapa, notable for varied eloquence, unaccustomed to such arduous, was wearied by the climb up the towering slopes of Simsumara Hill.

We paused on a ledge of rock and looked at the dark spots, caves cut, row after row, in the cliffs above us—homes of the dwellers of the hills. In one of these, the guides thought, the Lord was almost sure to be.

Nine nights had passed, O monks, since King Pasenadi the Kosalan had sent for Kumara-Kassapa and me and had charged us to go to the Lord to seek his help.

"Thou knowest, Kumara-Kassapa," he said, "how this country has been invaded by the barbaric Sakyans from the north. The robber-chief Brahmadatta of Vesali, covetous of calling himself the monarch of Varanasi, has instigated the Sakyans to harry my country on that side. And while we are busy

with these, he is preparing to cross the holy Ganga to make war on us in the East. His messengers, crafty in speech and argument, go forth among the proud Sakyan tribes and say "How has this graybeard dared to ask for the hand of a Princess of Kapilavattu! How bear ye this insult? We are brothers. Let us make this proud monarch taste of our arrows." And so the Sakyan hordes are overrunning our land while the robber-chief prepares a mighty army.

"In this, our righteous war to defend our Freedom and our holy land, we have the sympathy of our great neighbour and son King Ajatasattu of Magadha. Even so of all the peoples of this Jambu-dweepa, the Angas, Kalingas, Panchalas, Machas and Surasenans. Yet Ajatasattu, his once impetuous soul now swayed by the teaching of the great Sakyamuni, has laid aside arms and, despite our urgent messengers, takes not the battle-field. So too the people of our tributary, Varanasi, recognising the benevolence of our

rule and dreading the Vajjians, yet refuse to take arms to fight for us. Go thou, therefore, to Sakyamuni—Supreme is he, the highest of men—and seek his help, to rouse the people to take arms. ”

“ And thou, Kevaddah, ” he said, turning to me, “ dear pupil of Mahasamana, go thou with Kumara-Kassapa, and help him in this. ”

To this I made reply :- “ Putting away the killing of living things, O King, Gautama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and, deprecating roughness and full of mercy, he dwells compassionate and kind to all creatures that have life. Thus does he live, a binder-together of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace. And therefore, O King, is it vain to seek his help in war. ”

“ Not so, Kevaddah, ” the King made reply. “ Clear-eyed is the Lord. He sees that ours is a righteous war. We war not to kill, or from avarice, or to rob, but for the defence of the poor and the weak and the holy. So will he help us and call on his countless followers to support us. Go. And may you have a propitious journey ! ”

Thus charged by our King we travelled day and night for five days and arrived at Uruvela where the waters of the Yamuna mingle with

those of the holy Ganga. We found the monks living in great terror as the Vajjians had crossed the Ganga and as our people had fought them back, blood had flowed all around Uruvela, and the valleys and jungles of Simsumara, half a league away, had resounded with the noise of battle. But the Lord had left some days before. The monks could guess where he had gone, but knew it not for certain. We had to tarry four nights at Uruvela before it was safe for us to pass and then, setting out early with two monks to guide us, we went in search of the Lord.

And so, O monks, when it was still wanting an hour to noon, we climbed the last ledge and stood before a humble hut built in the shadow of a rock and there on the stump of an ancient tree sate the Lord with the sacred primal signs thirty and two.

He looked at us with eyes quiet with pity and said: “ Come, Kumara-Kassapa, and you too, Kevaddah, ” and as we saluted him and seated ourselves, he sat quiet in thought, stroking the head of a boy, who with eyes like those of a hunted deer, nestled close to the Lord at the sight of so many strangers.

After a long silence Kumara-Kassapa began : “ Bhagava, thou knowest, the barbaric Sakyans have invaded. . . ”

The Lord, slowly looking up, interrupted him, " Yes, I know. For three nights and days have I dwelt here and my old ears have heard the trumpet's clang, the foeman's braggart word, the clash of weapons that drank and dripped blood, the swish of cold steel as its cruel edge cut through human flesh, the groans of men murdered in their innocence; mingling, confused noises, tearing at my withered heart. Here was Sothiya, the grass-cutter, who was the hope, the only staff of this motherless boy, as of his aged parents. Three days ago he went out to gather wood for the cottage and has not returned. Here my poor boy and the feeble old parents mourn for him. "

And the Lord was silent.

But Kumara-Kassapa remembering his duty to his King thus spake:-
" Lord, thou knowest all. It is no fault of our King. He seeks no Empire. Without your help we will be destroyed. "

" How comes it, Kumara-Kassapa, that you seek my aid ? Know you not that for more than two score years I have wandered this earth teaching *Ahimsa* and now you want me to aid in this vast, savage, grim conspiracy of mutual murder ? "

" Not so, Lord. Our King wants not to kill. This fight was forced on him. "

" It was ever so. Did not King Pasenadi, grieved at the death of

his sister Kosala Devi, make repeated war on Ajatasattu, who, overcome by transgression, had deprived her lord, his righteous father, of life ? Were there not then as many woes and as many streaming eyes till the King, hearkening to my appeal, ceased war and made peace with Ajatasattu by giving him his daughter in marriage ?

" Even so was it when Pasenadi's forefathers Vanka, Dabbasena and Kamsa made war on Varanasi till King Silavanta, saying ' There is to be no injury done to others because of me, ' went forth from his house to a houseless life.

" I am sick, I am weary; talk not to me, Kumara-Kassapa, of Kings and their battles. "

" Still, my Lord, let me again appeal to you. Would you like it that our chief city Savathi should be besieged and overrun by barbaric hordes ? Would you like it that holy Ayodhya should know the cruel tread of enemy feet ? Would you like it that twelve-leagued Varanasi should be sacked and its temples burnt ? "

" Not so, Kumara-Kassapa. I should like it not that Savathi should come to harm or that Ayodhya should be sacked or that Varanasi should be burnt. Even so I should like it not, if Kapilavattu of the Sakyans were besieged and overrun, or if holy Mithila were sacked, or if Vesali were burnt and the monks of

Jetavana slaughtered. But the wheel of life must come full circle. If these things were to come to pass I would grieve; but never would I kill; for I see in the stream of life all beings, of good and bad colour, in happy or miserable existence, according to their Karma. "

" Do you not, then, wish for our victory, Lord ? "

" I wish not for anybody's victory. Victory begets hatred, for the conquered is unhappy. Never in the world does hatred cease by hatred, hatred ceases by love. "

And silence fell on us.

After a while, seeing the Lord preparing to go for his noonday bath, and mindful again of his duty to his King, Kumara-Kassapa spake.

" Listen, Lord, " he said, and as Tathagata sat intent and listened, he spoke of the goodness and valour of the King, of the virtue and the faith of his subjects; described how in Kosala, and even in conquered Varanasi, each man followed his pursuits peaceful and undisturbed; he spoke of God and men's duty; of the heaven to which the souls of those dying in battle would go; set forth the duty of all brave men and true to fight for the defence of the country and with the eloquence of which he was master, besought once more the Lord to come to the King's aid and to gladden his heart.

Having listened intently and long Tathagata said in a low voice and

with majestic mien, " Why raise ye such questions: of the soul, God and the infinite, the jungle, the desert, the puppet-show, the writhing, the entanglement of speculation ? "

And then the Lord showed how our fretting selves are not really separate beings but passing ripples on the stream of life. And that neither King nor Teacher can release us from the wheel of life. That only they who are a refuge unto themselves, betaking themselves to no external refuge, but holding fast to the Truth as their lamp, overcoming anger by kindness and evil by good—only they shall reach the topmost height; only they shall go through life unafraid.

And as the Lord spake, all those in the hut, all the living beings, all the world listened rapt and with humility. And when he had finished a silence fell on us as if all living things had ceased.

Then the Lord arose and as he was about to go out, Kumara-Kassapa, doing reverence at his feet, like all of us, asked in a subdued voice " Lord, what shall I say unto my King, my beloved Sovereign ? "

And thus spake the Lord :—

"Not only to you but to all men Tathagata says:—

' If only men thus knew—This birth series is ill.

'Man should not his brother slay—grief is the slayer's lot.' "

Thus saying, O monks, the Lord took up his bowl and staff and, grieving in his heart for man, went slowly away.

G. N. ACHARYA

NEW BOOKS AND OLD

THE CONCEPT OF GOD

This small volume, slightly less than one hundred pages, would be a valuable addition to any scholar's library. It is by the author of seven historical publications, among them a history of the French Revolution—all written to counteract the modern bias towards "economic determinism" in the recital of social change. Dr. Mathews, who was President of the Federal Council of the Churches of Christ in America from 1912 to 1916, has an impressive record as Professor of Historical Theology and Dean of the Divinity School of the University of Chicago; since 1933 he has been Dean Emeritus.

While the intrinsic value of this book is considerable in its efforts to make the values of the original teachings of Christ conform with a rational philosophy and disciplined metaphysics, it holds its chief interest as the illustration of a very hopeful trend in modern theology. It would almost seem that in respect to dogmatism the old relation between religion and science has been reversed, for nowhere in Dr. Mathews's writings are assertions made which trespass on the legitimate realms of the physical and experimental sciences: nowhere does he present his metaphysical and moral arguments in any other frame of mind than that which requests thoughtful consideration. In varying degrees, the writings

of Reinhold Niebuhr of the Union Theological Seminary and the intelligent progressivism of the American publication *The Christian Century* indicate the same trend which Dr. Mathews so well illustrates. In these instances more intellectual tolerance is evidenced than in numerous works wherein scientific specialists pontificate on subjects outside their rightful jurisdiction, to come forth with nothing more significant than smug denials of the independent reality of mind and soul. The new religion of the Western world has rightly been named Scientism for, while its priests wear white robes instead of ecclesiastical garb, they none-the-less, in an authoritative and arbitrary manner, set the norm of opinion on the nature of man, law and evolution.

Dr. Mathews calls this new authority to account for the moral unconcern which it inevitably inspires, but he assumes that those who read his book have themselves reached the point where they see the necessity of a philosophy or a religion that can offer other rational support for morality than the "struggle for survival" and the law of expediency. Rather than preferring blanket indictments against modern science, he attacks the old anthropomorphic Christianity, for he holds traditional theology largely responsible for the one-sided development

* *Is God Emeritus?* By SHAILER MATHEWS. (The Macmillan Company, New York. \$2.00)

of Western science. God can no longer be a transcendentalized parent. Rather the word God must be recognized as a symbol of the unity of human life and of the interrelationship of its parts. Dr. Mathews is enamoured of the phrase, "the personality-producing activities of the universe," by which he means to suggest the on-rushing tide of nature towards the production of those exclusively human qualities which we symbolize by the words "soul" or "character". He feels that the word God, as a symbol, helps men to feel an individual and significant relationship with these processes:—

The term God is not existential but symbolical. Human life is seen to be the outcome of and dependent upon the personality-producing activities of the universe, and the term God enables men to use experience gained in the relation of human persons, both individually and socially, as means of reciprocal adjustment to such cosmic activity.

The question might well be raised as to whether the value of Dr. Mathews's book is somewhat diminished by the very use of the word God but it seems to this reviewer that by this means Dr. Mathews's writings will reach the ears of many who are conventional Christians for lack of a means to deeper understanding. This book, for instance, will lift the minds of divinity students immediately above the conventional modes of anthropomorphic thought, thus stimulating individual and constructive thinking in the fields of religion and philosophy. Although he holds that there is a value in meditation and in closely identifying man with the processes of cosmic activity, Dr. Mathews has little pa-

tience with that variety of supplication which destroys self-reliance:—

To wait inactively for God to do that which demands human co-operation is moral cowardice. To feel that individuals, social classes, and nations can co-operate with cosmic activities is more than a championship of religious inheritance. Any description of the will of God which is less than cosmic may be a tool of the demagogue and the reactionary.

Dr. Mathews's own concept of God is a truly liberal one, for he identifies it with the deity of Socrates and of Plato. He recognizes that the Christian religion, as "Churchianity," has been but a progressive reflection of a "social behaviour." He is uncompromising in his recital of the dangers attending inherited religious prejudices:—

The history of Western Europe illustrates only too plainly how organized religious antipathies may lead to war. Religious groups have too often opposed the extension of rights and sanctified social injustice. Any religion which champions an outgrown *status quo* as an expression of divine will becomes antisocial. As in the case of Russian ecclesiasticism, the will of God may be identified with a hostility to the extension of political rights and economic justice.

He is greatly concerned with the need for a rational basis for ethics and morality, and finds this not in a theological adherence to the doctrine of Christ as a personal means to salvation, but rather in intelligent determination of relationships between man and universal law, *i. e.*, cosmic processes. Further fundamental postulates of Dr. Mathews's own faith thus begin to emerge: (1) God as the symbol of a unity in essence and an interdependence in action between beings, although

he states that "whether or not one uses the term, God, is no test of his religious life." (2) Law as the natural activity of a universe in which deity is-all pervasive. (3) A concept of growth and evolution to supplant the Christian *status quo* of heaven and hell. He states, for instance, that

from this point of view immortality becomes something more than wishful thinking. Death is an episode, not an end. We can abandon pictures of Heaven, Hell, and Purgatory...An individual person whose centre of life is beyond the control of the animal survivals and who is at one with the personality-producing activities of the cos-

mos may expect some new and less animal mode of life as the next step in evolution.

It is of great interest to see how closely Dr. Mathews, in these fundamental tenets of his rational faith, approaches the teachings of ancient India and the Theosophy of H. P. Blavatsky. If this book were alone in its field, it would bear less significance for the intelligent student of religion and philosophy than it does. As matters stand, it is a coherent and compact representation of the most helpful trend yet inaugurated in the name of Christianity.

HERVEY WESCOTT

THE RAMAYANA *

This book makes quite a fresh approach to the *Ramayana* which is taken up for study not merely as a religious book, but as a book of poetry having a universal appeal. In this respect, poetry is superior to religion. The religious character of the book is due primarily to the influence which Rama's life and character have had on Indian life. Rama himself nowhere makes any claim to being an incarnation of the God Vishnu. Only in one place is there any indication of something like this, when, rejecting the advice of his lieutenants against admitting Vibhishana, Ravana's brother, to his camp, he says, "A person has merely to say that he is mine once and I save him from all that exists. This is my vow."

The central figure of the poem is naturally Rama. He stands for a great human ideal. His conduct is throughout noble and magnanimous. He is the concrete embodiment of how one should speak and act in every situation, offending nobody and always doing right. It is but natural that human conduct examined under a microscope cannot be seen as perfect. The author has considered two criticisms against Rama—the Vali episode and Sita's ordeal of fire. He justifies Rama in both cases. But it is possible to take a different view and to wish that Rama had acted with a little more consideration. The readiness with which Vali apologizes at the time of death shows that persuasion ought first to have been tried with him; and, when

* *The Poetry of Valmiki: A Literary Appreciation of the Best Parts of the Ramayana.* By MASTI VENKATESA IYENGAR. (Published by the Author from Gavipur Extension, Basavangudi Post, Bangalore City. Rs. 3/12)

that had failed, Rama should have beaten him in a fair battle on equal terms.

Similarly, Rama's treatment of Sita at their first meeting after the defeat of Ravana seems very cruel. It is only the happy ending to the ordeal that relieves the tragedy of it. But in this incident, it must be said one supreme quality of Rama emerges—his self-control. He loved Sita and knew in his heart that Sita was pure although she had lived in Ravana's palace for a year. But the people would not easily think so and might misjudge his conduct if he was effusive in his joy at his first meeting with her. Although the war had been waged for her sake and he had shown extreme grief at their separation, he controlled himself, uttered cruel words, and only after she had been reconciled to the people through the ordeal, did he take her back. That morality is not only a personal but also a social affair is certainly a kingly ideal. The common people act after the manner of the great. And it is the responsibility of the latter that their conduct should be an open book for all to read and to follow.

The author has argued that the *Ramayana* is the oldest and the first great poem in Sanskrit. It has almost every poetic excellence, such as character depiction, description of nature, polished language, a pervading religious purpose, etc. But he has taken pains

to show that certain parts of the *Ramayana* are later additions and interpolations by interested parties. The *Ramayana* at its best is not surpassed by any other book of poetry, modern or ancient. Its defects are a certain disproportion or prolixity in description and the introduction of mythical elements, such as the notion of Ravana with ten heads and twenty arms, an army of monkeys conducting themselves on equal terms with men, Hanumana leaping over 1,200 miles of sea, an aerial car, etc. The author has his own explanations for some of these.

There is, however, no doubt about the author's main contention, that the civilisation represented in the *Ramayana* was of a very high order, and that the great virtues of all time—such as love of righteousness at whatever cost, indifference to the possession of property, a high ideal of sex purity, brotherly love and kingly duty—all these are inculcated in the poem in the popular form of a story which has attained, on that very account, the status of a religious teaching. The author has introduced the story itself in some of its most characteristic parts to the English-knowing public, and has kept up throughout an attitude of impartiality combined with sympathetic understanding and poetic appreciation. He has undoubtedly done a service to the ancient Hindu culture.

G. R. MAIKANI

Studies in the Relationship between Islam and Christianity : Psychological and Historical. By LOOTFY LEVONIAN. (George Allen and Unwin, Ltd., London. 6s.)

The author is Dean of the Near East School of Theology at Beirut. His theme is that for effective evangelism and mutual help it is necessary for Christians to understand the Muslim mind and to rid themselves of false notions regarding the history of Islam. The book accordingly falls naturally into two sections—one psychological and the other historical and religious.

More than half of it is taken up with establishing, from a study of the terminology used in Hebrew and Muslim writings, that the Semitic mind invariably thinks of spirit in terms of the physical and the concrete. This, according to our author, is so fundamental a quality of the Muslim mind that it accounts for practically all the difference and conflict between Islam and Christianity. One wonders, however, whether this is so much a peculiarity of Islam as a characteristic of all religions in the earlier stages. The conclusion from a study of ancient writings is sought to be further confirmed and illustrated by means of later Muslim teaching also. But if it is meant to argue that the Semitic mind can never attain to a conception of the spiritual free from all material associations, then where is the point of preaching Christianity to it?

The historical portion of the book does credit to the author's sense of fair play. He points out that the

notion that Muslim history is one of bloodshed is altogether false and that Christianity has been responsible for even more violence than has Islam. One appreciates this spirit of seeing the beam in one's own eye.

The religious aspect of the controversy between Islam and Christianity, however, is, as one might expect in the case of a missionary writer, not dealt with in the same spirit of sympathy and understanding. The emphasis laid by Islam on the transcendent and inscrutable nature of the Deity is taken as proving the non-spiritual conception of Islam (spiritual here, of course, being understood in the sense of personal). Whether such identifying of spiritual with personal on the part of our author is or is not a case of concretizing, or of understanding the spirit in terms of the concrete and the finite (another form of the very materialism of which he accuses Islam), a more sympathetic attitude might have led him to see that not all can be content with limiting the nature of the Infinite to what appeared in human form in Jesus. Whether the personal is a category in terms of which it is possible adequately to conceive of the Infinite is still a matter of dispute in philosophy. That being so, there is no reason why the Islamic view of the Deity as transcendent and inscrutable should be regarded as less adequate than the Christian view of the Deity as personal. If anything, untrammelled philosophical speculation, whether in the East or in the West, would appear to favour the view of the Infinite as non- or supra-personal.*

The fact that brotherhood is recognised by Islam only amongst co-religionists is cited by our author to prove that Islam has no basic conception of the spiritual value of men whatever their religious affiliations. But it is futile to exult over Christian doctrine, even granting that the teaching of Islam in this respect is inadequate, for it is not doctrine that matters but life, as our author himself repeatedly asserts. Judged thus the Christian West must sit at the feet of Islam and learn to practise at least the brotherhood that Islam has

achieved—a brotherhood which transcends barriers of race and of colour.

The author, being an Oriental, has little of the superior condescending attitude of the Western missionaries to non-Christian faiths. He turns the search-light of criticism on Christianity itself and asserts that if Islam should become more spiritual so must the followers of Christ. The conversion he advocates is, therefore, not of Islam to Christianity but of both Muslims and Christians to true spirituality. In this respect his book has a genuinely universal appeal.

BHARATAN KUMARAPPA

Conscience and Liberty. By Robert S. W. POLLARD. (George Allen and Unwin, Ltd., London. 2s. 6d.)

Nations, like the individuals composing them, finding their own moral houses lacking order, divert attention to the delinquencies of their neighbours. And prevarications which would brand us as unreliable witnesses assume the dignity of diplomacy and statesmanship under official approval. Restrictive laws making bywords of "conscience" and "liberty" are rushed through war-mad legislatures, and the public, having swallowed the appropriate dosage of sugar-coated propaganda, submit like lambs led to the sacrifice. Mr. Pollard follows the history of civil liberties from the days of Socrates, Galerius and Constantine through the Middle Ages and the Inquisition and lays bare the dangers which now beset us. His conclusion is not

unlike that of Madame Blavatsky, *i. e.*, "No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old." Our author is unsparing in his denunciation of the Emergency Powers (Defence) Act, 1940 (See especially Chapter 7), which condemns us to live under laws strangely like those of Nazi and Fascist States. That so bold an indictment of government control over individual as over corporate life is allowed circulation is in itself a sign that *so far* Government is not exercising its full powers. But the danger of capital punishment for more or less minor offences is there, while already the right of *habeas corpus* has in many cases been suspended. Yes, Mr. Pollard's essay deserves careful study. His message is clear:—

On the conscientious objector of to-day depends in particular the defence of freedom of conscience, liberty of opinion and democracy

D. C. T.

Hiroshige. By YONE NOGUCHI. (Kegan Paul, Trench, Trubner and Co., Ltd., London; Maruzen Co., Ltd., Tokyo. Memorial Edition. \$20.00)

The simplicity and dignity of the indigo-blue silk cover of this Chitsu case, decorated only with Hiroshige's signature and seal in gold, serves to put us in the right frame of mind to open this attractive folio with the greatest anticipation. And as we unfold the cover our heart rejoices again at the sight of the inside of the Chitsu case, lined with a fascinating triptych colour-print in indigo-blue, white and black, and the two beautifully designed and exquisitely bound volumes of *Hiroshige*. We have purposely dwelt on the format of the book for it deserves special commendation. It carries the mark of the artist's touch and of perfect workmanship.

But let us turn to the book itself. *Hiroshige* was first published in 1934. This edition is a new, improved and special one, brought out in commemoration of the 2600th Anniversary of the Founding of the Japanese Empire. The first volume comprises essays and commentary notes from the skilful pen of the distinguished Japanese poet Yone Noguchi; the second contains within its covers ninety nine plates, selected pieces from the work of Hiroshige, "the master artist of moon, rain and snow."

Yone Noguchi, himself a son of Japan, a poet and an artist at heart, filled with genuine admiration for and true understanding of the art of his country, is well fitted to introduce the art of Hiroshige to the English-speaking

public. While it is true that great works of art speak a universal language which can be understood at all times by all men who have eyes to see and ears to hear, yet equally true is it that a knowledge of a country's literature, history, customs and traditions helps one to comprehend the artist's mind and to enter into the spirit of his art. Such a setting is provided by the author, who, with his stimulating text and delightful comments, prepares us to approach the prints from a true Eastern point of view and to enjoy them through the eyes of an artist. The tendency in the West is to think of nature as one thing and of man as something different. Eastern philosophy points out that they are indissolubly united.

We, Orientals, think that human beings are born with the same elements as those of the wind that blows in the sky, or of the rain falling to the ground, or of cloud and haze swimming in air; therefore we can enter easily into a proper conception of nature, and our consolation with it is only natural.

Without this conception of nature Hiroshige's famous landscapes cannot be understood and appreciated, for they are not merely attempts to imitate nature but are expressions of her spiritual beauty and her inner soul.

Space does not allow us to enter Hiroshige's world of flowers and birds or to deal with his pictures of human figures. His landscapes are undeniably his masterpieces, but all his pictures are distinguished for their decorative beauty, the exquisiteness of their composition and their technical excellence. We recommend this book to the lover

of art as well as to those who wish to be educated to understand its value. The indescribable charm of some of these prints not only refreshes the eye but fills the heart with pure delight. As study of metaphysics and commu-

nion with nature purify and ennoble the mind, so does dwelling on great works of art. We feel the richer for this glimpse into another world, the world of the artist and the poet.

M. L.

Helvellyn to Himalaya. By F. SPENCER CHAPMAN, with an Introduction by the Marquis of Zetland. (Chatto and Windus, London, 18s.)

It is no doubt rash to make sweeping statements when one is still under the spell of a great and thrilling experience, but, providing one's reactions are mature, the power of the spell is perhaps the true measure of the value of the experience. So it is that I make bold to say that this book is one of the greatest mountaineering books ever written, and I shall be much surprised if succeeding generations do not thrill to it as contemporary readers certainly will.

It is the general effect, the revelation of character and achievement without a trace of egotism, that makes the book so remarkable. Many laymen wonder why mountaineers are willing to expend such energy, to undergo so much pain and risk, such great danger merely in order to reach the top of a mountain. Perhaps such people will find an answer in this book; not a clear statement, but an answer in the form of going with the author through a series of unforgettable experiences, that are their own justification.

Spencer Chapman emerges from this book, which is his climbing—and so, incidentally, to a great extent his non-climbing—autobiography, as a remarkable man. Not only in the high light of the book, the climbing of Chomolhari (24,000 feet), a peak “which rises 10,000 feet sheer from the dusty Tibetan plain,” and “gives a greater impression of sheer height and inaccessibility than any other I know,” but in all his climbs, beginning with roof-climbing at Cambridge, he evinces rare qualities of courage, imagination, culture and good judgment. Moreover, he is a great student of bird and plant life, so that like a beautiful tapestry his story is woven in many colours, and his prose style is generally more than adequate to his purpose. Finally, the book is full of interesting human observation and lively humour, as well as of superb photographs.

Perhaps the whole is best summed up in the words of the sherpa who also with him made the final ascent, and the almost tragic descent, of Chomolhari: “I lost all love for my body, but the Sahib brought it back safely, and I hope we shall climb another mountain together.”

BANNING RICHARDSON

Decisive Moments in the History of Islam. By MUHAMMAD ABDULLAH ENAN. (Shaikh Muhammed Ashraf, Kashmiri Bazar, Lahore. Rs. 4/8)

Mr. M. A. Enan is a well-known Egyptian scholar who has written a number of books in Arabic on Islamic history. The present work, one of his best, translated from the second Arabic edition, is a contribution of real merit. It is in the form of descriptive essays on the conflicts between Islam and Christianity from the earliest times, when the Muslims were seeking to found an Empire in Europe and in the Middle East. Unfortunately, the work lacks the harmonious unity of narrative and one of the most important factors—the basic cause of the evolution and development of this “eternal struggle between East and West,” has been lost sight of. The gradual and systematic development of this great historic phenomenon has so far been neglected by historians, both ancient and modern, and the fragmentary and disjointed pieces of information gleaned through the pages of Fr. von Schlegel's *Philosophie der Geschichte*, Gibbon's *Decline and Fall of the Roman Empire* or Ibn Khaldun's monumental *Kitab-ul-Ibar*, are often one-sided.

Mr. Enan's point of view is rationalistic and critical. Perhaps he could not have done better than to select for his treatment a number of episodes in the major struggle which constituted turning-points in its history. Islam and Christianity represented two different ideologies—one proud of its glorious inheritance from

the past and the other born of an unprecedented religious fervour. The two, both out for the spiritual and temporal domination of the world, were bound to clash. The religious, political and social antagonism between the two reached a climax in the Arab Siege of Constantinople (664 A. D.) and again in the Battle of Tours (732 A. D.); and thereafter it assumed a very grave aspect which led to a number of decisive encounters between Islam and Christianity on Roman, Greek and Spanish soil. The graphic narrative of Muslim naval expeditions and their conquest of Crete, Sicily, Sardinia, Corsica, Majorica, Minorca, Ivica and Cyprus, shows Muslim naval supremacy established as early as the ninth century and that the exploits of brave Muslim seamen like Leo of Tripolis (Ghulam Zarafa), Abu Omar Hafs (al-Balluti), Khafaga ibn Sufyan and others were as brilliant as those of European seamen in the sixteenth century.

Many hitherto untouched aspects of Islamic history, e. g., Muslim diplomacy, slavery in the middle ages and the rules of slavery in Islamic countries, and the conventions of Islamic chivalry, are discussed with the enlightened outlook of a modern historian. Not much is known of the diplomatic relations of Islamic States with their Christian rivals and, up till now, it has been considered doubtful whether, apart from concluding a number of peaceful treaties, the Muslims were eager to develop commercial and political relations with most of the Christian States. The view that constant wars and conquests in the early history of Islam

were not conducive to such relations cannot be accepted now. The Prophet himself sent envoys with his letters to Heraclius, the Roman Emperor; to Chosroes, the Persian King; to Cyrus, the Roman Viceroy of Egypt and to the rulers of Ghassan, Yemen, Amman, Behrein and Abyssinia. As early as 58 A. H. (A. D. 678), at the first Siege of Constantinople, Moa'wia exchanged diplomatic embassies with the Byzantine Emperors; and later, during the

Abbaside Caliphate, mutual correspondence and friendly envoys between Hārūn al-Rashid and Charlemagne, though chiefly directed against the Muslim rule of the Ommayids in Spain, were politically significant. The diplomacy of Islamic Spain was of more solid character, when Abdul Rahman al-Nasir of Andalusia and Constantine VII of Constantinople consolidated the bonds of friendship and alliance with diplomatic missions.

BIKRAMA JIT HASRAT

Prāchya-Vargikarana-Paddhati : A System of Classification on Oriental Lines. By SATISA C. GUHA with an Introductory Note by Mahāmahopādhyāya Principal G. N. KAVIRAJ. (Granthagoshthi, Gandhigram, Benares. Rs. 2/8)

Prāchya-Vargikarana-Paddhati by Librarian S. C. Guha is not only a new system of book-classification developed on Oriental lines, but a valuable handbook of Indian librarianship as well. The existing books on library science, written in English, are meant for libraries containing books in English and other European languages. Although Mr. Guha's book is also written in English, it gives ample illustrations from the point of view of the librarian in India; and, further, side by side with English terms are given Indian equivalents in the Nāgarī script. Also one index is provided in Roman, and another in Nāgarī. As a text-book for library training classes the book has been found very helpful. This is for the present the only book suitable for rural and Oriental libraries, though a Hindi edition would prove of greater help to rural librarians.

As to classification Mr. Guha has adopted the decimal notation, and has worked out in detail a large number of Oriental subjects with remarkable

success; some subsequent publications (such as Pārkhī's *Granthālāya sastra* in Marāṭhi) seem to have followed his order and sequence. Mr. Guha has given outlines of notable systems of classification in West and East, those of Dewey, Cutter, Brown and the Library of Congress, the Baroda schemes, including Kudalkar's Marāṭhi Paddhati, etc., as also Chinese and Japanese schemes. For a comparative study Mr. Guha's seems to be the only volume available. Mr. Guha published the outline of Mr. Ranganāthan's *Colon Classification*, brought out since this book appeared, in his bibliographical journal *Indiana* for October 1939 side by side with his own system.

Mr. Guha's Regional Table is simple and expansive. It may be specially helpful in arranging Government publications. The system of Author-Marks introduced by Mr. Guha (*Indiana*, September 1939) is also very simple and scientific, probably an improvement on that shown in Cutter's Tables and other similar devices.

The Principal of the Government Sanskrit College, Benares, has rightly observed in his Introductory Note that this book ought to initiate a series of studies embodying the valuable suggestions and supplementing the labours of the writer.

B. N. BANERJĪ

ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

From this month **THE ARYAN PATH** is being printed by the Sadhana Press which The Theosophy Co., Ltd., Baroda, has started in the capital of the Maharaja Gaekwar. The editorial work will continue to be done in Bombay, but the magazine will be despatched from Baroda, and the managerial office will be at the same address as the Sadhana Press, viz., Raopura, Baroda.

Sir Vangal Thiruvengkata Krishnamachariar, K. C. I. E., the able Dewan of Baroda, was unavoidably prevented from performing the opening ceremony, but he sent a felicitous message which was read by his daughter, while Lady Krishnamachariar on her husband's behalf declared the Sadhana Press open. In his message the Dewan Sahab said :—

We all cordially welcome the opening of the Sadhana Press in Baroda. At this Press, will be printed and published three monthly magazines which have made, and are making, a notable contribution to the religious and intellectual life of India. The first of these is **THE ARYAN PATH** which I have no doubt many of you read regularly. It “stands for all that is noble in East and West alike” and deals with topics of supreme interest with remarkable catholicity and broadmindedness. The second is the *Indian P. E. N.* As you know, the P. E. N. is a world association of which the Indian organisation is a part. The monthly issues of the *Indian P. E. N.* contain reviews of works written by

Indian authors in all languages. It is thus a record of the achievement of the Indian intellect in the field of letters. It also contains notes about works published in other countries, besides articles bearing on general literary criticism. The third magazine which will be published here is the *Theosophical Movement*. We know generally what this movement stands for. If today there is a deep appreciation among us of the truths contained in our religion and a proper understanding of its tenets, this is the service which Theosophy has done to India. At a time when educated Indians had no idea of the fundamental principles of religion and of the great works of the past, the early theosophists published many of these works of the religions of India in scholarly editions and drew attention to the rich thoughts enshrined in them.

From all this, you will realise what a great gain it will be to the intellectual and spiritual life of Baroda that from next month these three magazines will be published here from month to month. I feel sure we all look forward to reading them with the keenest of interest. Here is a platform on which all of us can meet, as it is the policy of these magazines to avoid politics.

The inspiration for this work, dedicated to the service of India and to the Cause of Human Brotherhood, is derived from Theosophy, the Immemorial Wisdom repeated in our era by H. P. Blavatsky, whose Teachings have been kept alive, untinged and untarnished, by the efforts of William Quan Judge and Robert Crosbie. Much confusion exists in reference to the

philosophy of Theosophy, for the pure teachings of H. P. Blavatsky are mostly unknown outside a limited circle of genuine students belonging to the United Lodge of Theosophists.

The day of inaugurating the Sadhana Press was the 20th of March--a day prior to the Spring Equinox which also is the anniversary of the passing of W. Q. Judge, who, after H. P. B., has been the greatest Theosophist who has laboured in the public world. It is also appropriate that the first number of THE ARYAN PATH to be printed by the Sadhana Press is that for the month of May, during which the entire Theosophical world will celebrate White Lotus Day, the anniversary of the passing of H. P. Blavatsky. The 8th of this month will be the fiftieth anniversary of her death and the best way to commemorate it is to engrave on our hearts the memorable words she offers to her students and her followers:--

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother theosophist or not, and does not undertake his defence as he would undertake his own--is no theosophist.

Speaking of anniversaries--three days later, on the 11th of May, all Buddhists will celebrate the Triple festival of the Birth, the Enlightenment and the Passing of Gautama Buddha. Buddhist organizations should appeal to the Government to declare the

Buddha Day an annual Bank-holiday. This will be facilitated by an earnest endeavour to celebrate the day in every town of India. Attempts ought to be made to popularize this Festival of sacred memory for there is inspiration to be derived from it. There is no historical figure whose life of spiritual endeavour and benign renunciation appeals to the human mind as does that of the Buddha.

I will not have that crown
Which may be mine: I lay aside those realms
Which wait the gleaming of my naked sword:
My chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name. I choose
To tread its paths with patient, stainless feet,
Making its dust my bed, its loneliest wastes
My dwelling, and its meanest things my mates.

If the promotion of the pleasure of others for its own sake is often a moral duty is it reasonable to maintain that there is never any moral duty to promote one's own pleasure? Professor John Laird denies it vigorously in *Philosophy* for January, 1941. He is convinced that there are other intrinsic goods than happiness or pleasure, that there are perverted "pleasures" the promotion of which for any one could never be a moral good, and that exaggeration may carry the most "innocent" pleasure into the other camp. But he makes the point, with sanctified common sense at his back, that if happiness be a good *per se* it is a good for oneself, and he insists that a due regard for one's own interests is morally justifiable.

Justice to oneself as a unit of collective humanity is an ethical duty only less noble than that of self-sacri-

fice for the good of the many. But such is the selfishness of our average humanity that for one who needs Professor Laird's sermon against kill-joy puritanism there are probably twenty who need no urging to seek their own happiness, and among them a number who in doing so can quite easily forget the interests of others.

But for the one in twenty, or perhaps in a much larger number, who do have a tendency to masochism or self-torture some of Professor Laird's arguments against " wickedly killing our own joys " are worth quoting. He brings out that in most other cases it is obvious that what ought to be promoted in the case of others ought to be promoted in one's own case.

Self-education and self-culture is a duty as well as the education or culture of others. There is a morality of self-respect as well as of respecting others, a duty to stand up for one's own rights, freedom, and independence as well as a duty to stand up for the rights and freedom and independence of others, a duty to keep oneself clean and fit and sober as well as a duty to scrub other people's children and rid them of lice and see to it that they have fresh air and milk and exercise. . . .

Others, we say, should have leisure to enjoy as well as leisure to recuperate. Shouldn't we ourselves have the same as well as they? . . . Others, we say, should have time to play, not only if they are children. Should we not, on the same grounds, cherish a time for play for ourselves, whether we ourselves are children or no? . . . We drive ourselves harder than we would like to see any other man drive himself, and we have a moral duty not to make that particular mistake in our own case. What is the sense of saying that we should try to banish the gloom in a dismal company but, in solitude, have no similar duty to expel our own gloom if we can?

Europe at present, the Rt. Hon. Sir Tej Bahadur Sapru told the graduates of the Calcutta University on March 8th, " should be a warning to us rather than an example to follow. " Not that there is nothing of value in Western civilization! There is much, though it will be well for the world if the balance of trade in intangibles continues in India's favour; for the sake of all concerned India should recognize that in cultural interchange especially it is a thousand times " more blessed to give than to receive. "

But the West has made a considerable and to a certain extent a valuable contribution to the synthesis of Indian culture, upon which Sir Tej Bahadur Sapru dwelt in his Convocation Address. Differences, he freely conceded, there had been, between communities, between religious ideals, between outlooks on life, but these very differences, he said, had " led to an ever-increasing unity in thought, in language, in art, in music, in aesthetics, in architecture, in painting and in poetry. " In the fact that the resulting culture was neither wholly Hindu nor wholly Muslim nor wholly English, he read

the prophecy of a future in which, when the dust and din of the present-day controversies, which divide man from man and community from community, will have disappeared, each one of us will be able truthfully to say that India is neither my heritage nor yours; but a common heritage.

Was it vain to hope, Sir T. B. Sapru asked, that " out of the chaos of ideas and aspirations, " the Universities might " evolve a cosmos of clear thinking and generous feeling? " It will be well for

our country if our Indian Universities become indeed, as he urged, "the seed-beds of a fertile unity." "From them we are entitled to expect light."

The Editor of *The Indian Social Reformer* in his issue of March 22nd puts his finger on the root cause of India's economic, and, he might have added, other, disabilities. He writes:—

Our own firm belief is that the economic poverty is itself the direct result of the spiritual starvation for the past one thousand years. The nation had lost faith in itself, lost confidence in the capacity of her own men and women to aim high and achieve greatly. Evidence of this is plentiful on all sides. The first thing to do is to raise the national morale.

It is a thousand pities that what he writes cannot be gainsaid. India, who at her perihelion reached a height of culture never since surpassed, has been going down for hundreds of years, as psychism has gradually overlaid spirituality and the physical practices of Hatha Yoga have superseded the mental discipline inculcated by the great teachers, until India today is more psychic than spiritual, is ritualistic rather than religious. How are the masses to be aroused from the demoralizing lethargy in which they are submerged and which has contributed to the national decline? How are they to be given the necessary impetus to work and to force the current of events instead of waiting for time?

The mists of superstition and of popular error which now cover the land as with a psychic fog have to be dispersed but iconoclasm is a negative activity and alone can never meet the

positive need of awakening the people's now largely dormant spiritual intuitions—theirs by right of inheritance from their own past. Education of the Western type has been iconoclastic and especially the effort of Christian missionaries to discredit the religions of India, not only their superstitions, but also all that they hold of good. The resulting materialism of so many educated Indians is but an additional stumbling-block in the way of national progress.

The solid foundations are there on which to build. There is no people on earth more open than ours to the reception of spiritual ideas. Even the common illiteracy offers no barrier to the quick and clear perception of the most abstruse metaphysical truths. The people must be taught to reverence their noble heritage; they must be imbued with a sense of responsibility as the custodians of the spiritual verities that they hold in trust for the world, and they must be encouraged to dwell upon and to exemplify the great truth that formed the ideological basis in the days of Aryan glory—the truth that every man in his real nature is part of the Divine and that each is in evolution to bring that latent godhood into patency.

"If America enters the war, what shall I do?" was the question answered by ten Christian leaders of the U. S. A. in a series of articles which appeared in *The Christian Century* (Chicago) between 4th December 1940 and 5th February 1941. The answers are about evenly divided and some of the argu-

ments, as almost inevitably on an issue so widely debated, are trite and there is a vast deal of circumlocution, to which the Rev. John Haynes Holmes's unequivocal answer stands in refreshing contrast :—

If America goes in will I support my country? No! If and when my country enters the war, I will join neither hand nor heart to the hostilities of the hour, but toil still for brotherhood, in love of friends and enemies alike, and for that peace which can alone save mankind from death.

Two challenging statements are those of the Rev. Ernest Fremont Tittle and of the Rev. Harry Emerson Fosdick. The latter in the last war "went all out for the backing of the fray."

I twisted and turned every which way to harmonize war and the Christian ethic, preaching against hate, praying for the Germans, and arguing beautifully about the way we could slaughter them in the spirit of love.

He recognizes now how difficult it is "to fit Christ into a military uniform." "The whole business of war," its causes, processes and moral consequences "are too obviously the denial of everything that Jesus taught."

Not Jesus only, but all the great Teachers! With all due allowance for the cloth, there is a little too much talk of Christian pacifism in these articles, even in that of the Reverend Mr. Tittle, who turns to South Africa and to India for evidence that non-violent resistance works! However, he honestly insists that pacifism as a national policy would require that the U. S. A. set its own house in order. This would involve, among other things, providing "equality of opportu-

nity for all Americans, including Negroes" and "would require the repeal of the Oriental Exclusion Act," a dark blot indeed upon present American policy!

A study of "Ibn Khaldūn: A North African Muslim Thinker of the Fourteenth Century" is contributed by Dr. Erwin I. J. Rosenthal to the October *Bulletin of the John Rylands Library*, Manchester. In it he brings out the effort of Ibn Khaldūn in his *Universal History* to develop his humanistic concept of culture and civilization in a new science of history. The mediæval Muslim thinker devoted himself to establishing the laws which govern human society organised into political units and which he claimed to be as unalterable as those of human nature itself. He viewed the State as a living organism, whose life proceeds in ever-recurring cycles of birth, growth, decline and death under the same law of cause and effect which governs the individual and which is unalterable.

Ibn Khaldūn recognized the possibility of permanent values which can survive dynastic and national-political boundaries but he believed that only the religious ideal was capable of inspiring man to create such values, and that a lasting political order could not be brought into being without the co-operation of the religious ideal and the corporate will of the group.

But if history conveys any lesson it is that no political order, as no form of any kind, can permanently endure. Organizations, like material objects, are in ceaseless flux.

There is the Unchanging Real, but it is at the very centre of the Wheel of Life. It can be reached, but only man by man.

The discovery of the principle of the wheel lies so far behind us that we can hardly realize the extent to which our civilization rests upon the wheel, or imagine life without the acceleration of tempo for which it is largely responsible. The wheel is the symbol of movement, of cycles, of progress. But, as Olive Schreiner wrote :—

Rapid movement is an advantage only when we move towards beauty and truth; all motion is not advance, all change is not development.

The wheel has tremendous potentialities for good but also for evil. A brake is imperatively necessary, however the spirit of radical change may chafe against the conservative spirit, the daring of youth against the hesitation of age. The need for a brake today, Sir P. S. Sivaswami Aiyar implied in an address at Madras which *The Hindu* for March 12th reports, is met in part by educational institutions of the type of the Mylapore Sanskrit College, at whose Founder's Day Celebration he was speaking. "We have need today," he declared,

for a spirit of conservatism which will perform the very useful function of acting as a brake on the forces in operation which are making for great changes. I for one have sufficient faith that the outlook of the products of this institution has been one of a fairly balanced character, at any rate more balanced than the outlook of pupils of purely English Colleges and Universities.

In his Commemoration Address on the same occasion, Prof. D. S. Sarma

of the Pachaiyappa's College said that, while India wanted to assimilate the best in others,

the spell cast on her by the civilisation of the West had lost its potency. Today Indians were determined to lead their own life, develop their own natural endowments, and be true to the laws of their own being.... It was necessary to assimilate the spiritual and religious basis of our religion and society with the wide range of progress and scientific knowledge brought within our reach. And the spirit of our ancient civilisation could not be understood without a knowledge of Sanskrit literature, secular and religious.

Defining goodness as synonymous with comprehensiveness and stability, and morality as the fashioning of one's way of life conformably to a supreme purpose regardless of the nature of that purpose, Dr. Michael Kaye finds no difficulty in establishing that goodness and morality are not equivalent. He writes in his article on "Good and Evil Morality" in *Philosophy* for January 1941 :—

Except as he displays a morality of some kind, except as he is sufficiently courageous and temperate and zealous to follow his chosen path to the end, I do not dispute that a man will probably be unable himself to attain what is substantially good... because he will be unlikely to achieve much of anything. But precisely because his morality is of one kind rather than another, a man may head all the more swiftly and rigidly for evil. And it is thus that I would appreciate many gigantically strong men both of ancient and of nearer history. I would allow their morality. But I would dispute their goodness.

"There can be no goodness without resolution," but there can be resolution that is essentially evil. A man who does what seems to him right is a

"moral" man, but "in the name of morality men have distorted the truth and tortured the innocent." Morality and disinterestedness can be thought of as inseparable, Dr. Kaye declares, only when a man's supreme purpose is self-dedication to what is good. But "respect for good demands not merely good will, but courage, wisdom, and power."

It is possible to have an immense will to good and still be quite unwise. Sentimental ethical acquirements without wisdom make the individual the more facile puppet of a subversive ideology. There are many more fools than knaves in the world, but if there were no fools the capacity of the knaves for harm would be slight. No blind followers, no Führer!

* John Brophy, in *John o' London's Weekly* for December 27th, objects to the application of the term "genius" to all and sundry and to the "vague, random, enthusiastic and often invidious interpretations put upon it." It seems to him, as it does to us, profanation to hail as a genius any man or woman who rises to eminence in any line of human activity.

A genius, by Mr. Brophy's definition, "must not only do something superlatively well, he must create, and he must create something of lasting importance to the mind—the mind including imagination as well as intellect." He disclaims any intention "to drive a transcendental coach and horses

through the problem by saying that genius is the result of inspiration, and those on whom it alights form a species apart from common humanity." He does believe, however,

in something very like inspiration, in an intermittent power arriving in the mind apparently from somewhere beyond its normal scope of experience and perception and which to all intents may be said to dictate to the creative artist what and how he shall create.

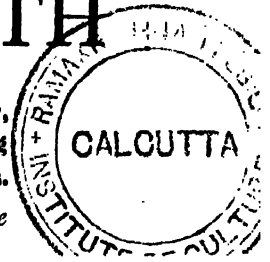
We would limit the term genius even more strictly, convinced that it "puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field" and that the man through whom it operates is equally distinguished for moral and for intellectual grandeur.

But whence the genuine inspiration even of one whom Mr. Brophy would name a genius, a Shakespeare, a Beethoven or a Michelangelo? By what hand is the flame of genius lighted but by that of one's own Spirit? The difference between the genius and the ordinary man lies in the quality of the vehicle through which the divine thought seeks expression, or the amenability of the personality to guidance from the higher nature of the individual, the exiled "god" who is in every man. That "god" is the performing artist, who, however great his skill, cannot produce a faultless harmony through a coarse or defective instrument.

THE ARYAN PATH

**Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.**

—The Voice of the Silence



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No. 6

THE RELIGION OF THE MYSTIC

In this issue we commence a series of articles on Mysticism by Dewan Bahadur K. S. Ramaswami Sastri, well-known for his love of spiritual culture. He is a devout Brahamana, learned in the lore of his faith; he is also a liberal-minded seeker of philosophical and occult truths wherever these may be found, though he writes, naturally, from the stand-point of a Hindu.

Mysticism is of vital importance to the individual as it is to humanity. But a great deal of confusion and misunderstanding about it prevails in the minds of the people. The mistaken mystics have done serious harm by their vagaries to the study and the practice of mysticism; many a so-called mystic-occultist has brought discredit upon genuine mysticism, which is synonymous with true occultism. Fictitious and fanciful expositions, by the thousand, circulate in every country of the world. A forged rupee-note points to the existence of the true;

one must, however, know the true in order to reject the false. But there are expounders who, if they do not write out of the depth of experience, do so from careful book-learning; among such expositions are genuine paper-notes, which are not themselves the gold coins but which represent them.

In the examination of mysticism we are confronted with a double difficulty. First, we have to distinguish between the false and the true types. Secondly, we have to discriminate between the mystic who, emerging from the sectarian's tomb, carries on himself the marks of his erstwhile mouldy beliefs, and the real mystic who, having freed himself from creedal bias, experiences and expounds universal verities which are of the stainless purity of the white light, and which make a direct appeal to the human heart because they are truths which are self-evident. There is talk of Hindu mystics and Muslim mystics and Christian mys-

tics : in reality, they are not mystics if they are sectarians. If they hold to universal values and labour for universal good, then they cannot be Hindus, Muslims, or Christians, but Mystics—Occultists—Theosophists, in the true sense of these synonyms.

Every man has two religions—first, the outer, the creed into which he is born or into which he becomes converted; second, the inner, the faith of which he is made—the mind of his heart and the heart of his mind. The first is nominal, the second real. A man is not what he calls himself but what he is. There are good and bad Christians as there are good and bad Hindus. The repetition of the Three Refuges and the Five Don't's does not make a man a Buddhist. A man is not a Rationalist because he calls himself a Freethinker. A man's real or inner religion manifests in his character and through his hourly conduct.

The upward advance of the human Ego is a series of progressive awakenings. Through religious sectarianism, through secular education, or in some other way man wakes to the truth that purpose underlies the harmony of Nature—the majestic march of the heavenly orbs, the rhythmic beating of human hearts. This awaking to the truth that Nature is not a chaos but a cosmos—a movement which is an orderly procession and that there is a purpose which may be divined is an initiation into the mysteries; it is the conception of the mystic to

be born. In his antenatal life the quickening occurs when the mystic-to-be glimpses another great truth, *viz.*, that man is the microcosm of the macrocosm. Man's face is the Microprosopus, an exact copy of Macroprosopus, the Great Countenance. Man cannot sense, feel, or know the cosmic harmony except by reference to the corresponding harmony within himself. It is not difficult for an ordinary educated man to sense that Nature is one mighty harmony. It is difficult to sense that a corresponding harmony reigns in man himself. It is most difficult, however, and an out of the ordinary experience to have a clear intimation that an indissoluble relation subsists between the oval of the human face and the ellipse of the manifested universe.

The entire cosmos is focused in the retina of the human eye. Human sight does not reach out to the distant moon; the latter reflects itself in the eye. The ordinary man does not recognize the symbolic message of this phenomenon and of kindred ones; but the mystic does. And sensing the implications of the message the mystic concludes that man and god are not two separate beings, but constitute a single state or condition of consciousness. This mental conclusion has to be experienced and realized, and so the mystic attempts the great realization—to become That which he is.

On the path of practice leading to realization the mystic encounters

two obstacles. His personal and sectarian biases, prejudices and predilections make one formidable enemy. In freeing himself from the tentacles of this octopus to rise to the plane of Truth, free and independent, he falls in the clutches of the demon called Individualism. Some people fancy licence to be liberty, and similarly, in breaking its fetters, some mystical minds err in evaluating their own experiences. Many a mystic thinks that his own psychic and psychological experiences cannot but be true. Both Revelation (*Shruti*) and Tradition (*Smriti*) have their false and their true aspects. When the fallible revelations of the mundane world which are passed off as infallible are pierced through and through, the Revelations of the World of Immortals are contacted and then heard,

thought upon and at last realized. Truth of Wisdom is constant and eternal, one and indivisible, and Wise Ones long, long generations of Them have rediscovered it. It is the self same truth which, cycle after cycle, the mystic-occultist finds and attaining the highest peak he exclaims: "I am verily the Supreme Brahman," "I am the Truth," "I and my Father are One."

Those who opine that Revelation and Tradition are useless err greatly, perhaps as greatly as those who fix their gaze upon "holy books" made by learners and pupil-teachers. Every true and genuine mystic experiences the same enlightenment and expounds the same truth, however varied the language of parables which each uses to convey that which is un conveyable in the plain language of men.

THE EVOLUTION OF INDIAN MYSTICISM

I.- WHAT IS MYSTICISM ?

The religious life begins with external ritual. It is prone to search for hints of divinity in Nature, and it will seek self-expression in the company of fellow-devotees. But as it develops it is naturally thrown back on itself and seeks solitude; it tries to reach self-knowledge and searches for hints of Divinity within. But the acme of the spiritual life is reached only when the realm without and the realm within are seen to be both expressions of the One,

and the searcher attains unity with the object of his search. At that stage, the striver is full of bliss, whether he is immersed in contemplation or in the service of others. He becomes, as Brierley says, "an auditory nerve of the Eternal."

It may be asked whether such mystic spiritual experience is a reality. The pragmatic man who is lost in the maze and labyrinth of *Vishayas* or external facts of nature can never understand such a level

of realization. Wherever he turns, he knocks his head against one stone wall or another. He is, therefore, unable to cognise or to realize the infinite freedom or bliss of the Spirit (*Ātman*).

The various theories, that religion had its origin in dreams or in ghosts, or is mere fulfilment of our wish to lessen life's sorrows, to prolong our existence and to affirm an offset to the inequalities and injustices of earthly life, do not really touch the essence of religion. Nor is religion a mere neurosis of humanity, nor a mere opiate for the people, nor a mere subjective illusion, nor is it self-hypnotism. Religion is due to the innate sense of the infinite freedom and joy of the soul. Freud may be a great thinker but he has not understood the heart of religion.

Nor is there any truth or value in naturalism or humanism. Both Nature and Man point to something deeper and higher and greater than both. Our writing of nature with a capital N or our vainglorious description of man with a capital M, as the measure and the master of things, cannot invest them with a sanctity and a perfection not their own. The sense of the infinite and immanent divinity is the deepest reality in us. As Tennyson says in *The Two Voices* :—

Who forged that other influence

That heat of inward evidence

By which he doubts against the sense ?

What right have we to say with a cheap air of chuckling superiority that an honest God is the noblest

work of man ? All that is mere flash of phrase and nothing more. The view of William James that " if the hypothesis of God works satisfactorily in the widest sense of the term, it is true " is an effective answer to such a view. Even if we rest religion on the pragmatic basis of finer humanity in the spheres of individual, national and international life, such values alone would be a good test of its truth. A firmer hold on life and a greater composure and harmony are noble values. But the inner urge for infiniteness is a far better proof of our infiniteness, and the best proof of all is *yogic* perception of the infinite Being and our mystical communion and union with it. Deity is not an illusion or a theory, but a Reality. Beatitude is not a postulate but an experience.

The glory of Religion is that it reveals and enables us to realize eternal reality. Its essence is the throb of personal, intimate experience. A religious system comes later than a religious realization and is of less value and has less appeal than religious experience. Mystical religion differs from institutional religion as the former relies on inner vision whereas the latter relies on rites and ceremonies, on myths and institutions. Mystical experience is religious experience of the most direct, immediate, intense and intimate type. Intuition is the inner eye of intellect, just as intellect is the inner eye of man. Mystical experience is the experience of the whole of life as irradiated by the

light divine. The scientific man and the man of the world are prone to regard it as a pathological state, as a manifestation of hysteria ! But prayer, communion and union can and do co-exist with perfect sanity of body and mind. There is a mental state which is richer than knowledge or feeling and is a fusion of both into something which transcends both. This mood of introspection and intuition is thus beautifully described by the great English mystic poet Wordsworth (*The Excursion*, Book I) :—

In such access of mind, in such high hours
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no

request;

Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the Power
That made him; it was blessedness and love.

Matthew Arnold has said with equal charm and truth (*Buried Life*):—

A bolt is shot back somewhere in our breast,
And a lost pulse of feeling stirs again
And then he thinks he knows
The hills where his life rose
And the sea where it goes.

How else can we explain our experience of divine odours and voices and visions and contacts ? As J. A. Picton says well :—

Mysticism consists in the spiritual realization of a grander and a boundless unity that humbles all self-assertion by dissolving it in a wider glory.

The religious experience has been beautifully described as being " in the borderland between longing and knowing. " It begins as an intimation and a hope and grows into a

vision and a fulfilment. Perhaps the most charming description of it occurs in Wordsworth's famous poem " Tintern Abbey " :—

And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

The joy of a rich religious experience transcends even the joy of a rich æsthetic experience. Mr. F. E. England says well in his excellent work *The Validity of Religious Experience* :—

In truth, it would seem that the more religious a man is, the more prone he is to forsake the cognitive way for the mystical.

The test of the validity of the religious experience is its immediacy and its ineffability. The great mystic Bernard of Clairvaux says :—

Great is the philosopher who seeks the eternal by means of thought; but greatest of all is he who, spurning sense and intellect, soars by direct flight to the Divine.

He hears the flute call of the Beyond. Logic must blossom into life and life must become the ripe fruit of the super-life. The phenomenon must reveal the noumenon.

It is an error to contrast Religion with Philosophy. The West did so to the prejudice of both. But India never did so. The diversity between religion and philosophy—and it is diversity, not difference—is only a

diversity of emphasis. The cognitive element preponderates in Philosophy without excluding emotion. The emotional element preponderates in Religion without excluding reason. Philosophy postulates and proves God while Religion reveals God and leads us to communion and eventual union with Him. Philosophy uses the organon of Intellect while Religion uses the organon of Intuition.

The nature of the soul is *Sachchid-ānanda*: Being, Consciousness and Bliss. The body and the mind are subject to the laws of determinism. The soul is self-determined, joyful and free. It stands beyond the space-time continuum and is essentially divine. It has an existence of its own beyond mere response to external stimuli. This divinity, immanent in all, draws the individualised Self into itself like a magnet. It is the "unmoved Mover drawing individuals ever onward towards himself as a lover draws the beloved."

Such a realization is not a theory but an experience of communion and union with God. The root is faith, the blossom is love and the fruit is union. We begin with "authentic tidings of invisible things," to use Wordsworth's language. But the gospel kindles love which becomes an uncontrollable yearning, which seeks and finds fulfilment in passionate, inseparable union. The Spanish mystic St. John of the Cross says :—

The end I have in view is the divine embracing, the union of the soul with the divine Substance. In this living and obscure Knowledge God unites Himself with the soul eminently and divinely. . . . This knowledge consists in a certain contact of the soul with the Divinity, and it is God Himself who is then felt and tasted, though not manifestly and distinctly, as it will be in glory. We believe that this touch is most substantial, and that the Substance of God touches the substance of the soul. The sweetness of delight which this touch occasions *baffles all descriptions*. . . . It is the contact of pure substance, of the soul and the Divinity.

So long as God is imagined as an extra-cosmic creator and ruler, the sense of distance between God and Man will overawe and appal us. But as soon as we entertain and ponder over the concept that God is the core of our own being and is immanent in us and in the world, while transcending both, a new sense of companionship comes to us and we feel the intimacy of a new communion and the bliss of a new union.

It is from such a lofty point of view that we must consider the concept of sin. The Semitic religions stress it. Hinduism also stresses it, and in the *Gita* Sri Krishna says that he will redeem us from sin if we believe in Him and love Him. But the idea of sin implies a Divine command and a breach of it. Such a command implies a ruler and a subject. But when God is realized as the core of our being, the idea

of sin is realized as rooted in ignorance of our true nature. Hence we reach the basic concept of *Avidyā* or *Ajnāna*. Once we know our true nature, we cannot set our lower self in opposition to our highest self. It is in fact a second and spiritual rebirth for us.

It is from this angle that we must understand Paradise Lost and Paradise Regained. Desire leads to eviction from Paradise, and Love leads us into Paradise again. It is this contrast between the life of *Rāga* (desire) and the life of *Yōga* (union) that is the pivot of the teaching in the *Gita*.

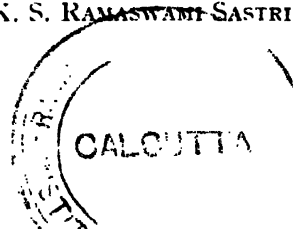
Thus to be spiritual is not to be merely ethical. It is not mere righteousness or service or philanthropy, though it is based thereon, because it involves a shifting of centre from mine to Ours. It is not mere right doing or refraining from wrong doing. It is a positive freedom and bliss, a direct communion with the Divine, an intimate union with God, an infinite and eternal thrill and ecstasy. A spiritual person will of course lead an ethical life, not from volitional choice but because of an inherent impeccability and an instinctive shrinking from a violation of the blissful love and purity of the spiritual nature. He will not turn away from *Karma* (action) but when he performs *Karma* he will do so as Sri Krishna did, *i. e.*, in the

spirit of *Lokasangraha* (guiding the world aright) and in the mood of *Asanga* (detachment). The man who realizes God must learn to act just as incarnate God acts in his state of *Avatāra* (incarnation). That is the meeting point of the divinisation of man and the humanisation of God. Righteousness blossoms into holiness and the fruitage is bliss. Plato says :—

The perfect life would be a life of perfect communion with other souls, as well as with the Soul which animates the universe.

Thus the Religious life is born as righteousness, grows into mysticism and is consummated in ecstasy. Mysticism is the corridor leading from righteousness to bliss. It is wrong to regard mysticism as mere individualism, because, though it seeks isolation for the sake of contemplation, yet the perfection of contemplation leads the spirit to God and then brings it back into the world in a new mood and with a new power. It is also wrong to confuse mysticism and magic. Magic seeks power over Nature, but Mysticism seeks communion with Nature and the realization of the common source of Nature and of Man. Magic results in a man's being bloated with desire and pride and egoism. Mysticism results in victory over desire and in being full of humility and of altruism.

K. S. RAMASWAMI SASTRI



THE DRAGON'S TEETH

[Paul E. Johnson indicates in the following article a way out of the impasse humanity is now in. His message is both timely and constructive. With him, we believe that the pressing need of the hour is "a change of heart," and that no solution can be adequate unless it rises from a Spiritual Source.—ED.]

Before history, life flourished on this planet. Gigantic animals, lumbering dinosaurs and flying dragons crashed through the swamps and battled among the tree-ferns. Out of the cradle of Central Asia, as from a boiling cauldron, spread human streams of population. The sons of Han pushed eastward across deserts, over mountains, along streams and settled in the fertile plains of China. Here they made social history with a family system that knit together the passions and the interests of life in well-ordered units of mutual aid, respect and loyalty. They made moral history with civilized customs of courtesy, responsibility, benevolence, righteousness, peace and harmony.

These ancient pioneers meditated upon the way of heaven. "Heaven strives not, but it is sure to conquer it; it works patiently but is sure of its designs." They learned the power of non-violence, the steady progress of patient growth. In their dealings with each other, they practised the art of social adjustment. When buyers and sellers disagreed as to the fair price for goods, they reached a bargain by meeting each other half-way. When family quarrels arose, they were carried into the streets for impromptu

public hearings, during which the neighbours became informal courts of arbitration, arriving by compromise at peaceful solutions. When conquering hordes of Mongol, Tartar and Manchu invaders swept over China, the barbarians came to admire the superior culture which returned good for evil. "The good I meet with goodness, the bad I meet also with goodness, that is virtue's goodness."

Aryans marched southward, along the Indus Valley, to build their civilization upon the beneficence of Nature under a friendly heaven. To their intimate knowledge, Nature appeared Divine, and God was "nearer than breathing, closer than hands and feet." The gulf between man and Reality narrows until the eager seeker finds himself united in holy communion with the Goal of his deepest desires. "That art thou," and all is one. In this deepening sense of religious unity, the true seer recognizes Divinity in every form of life and comes to reverence every creature as a sacred revelation of the glory of God.

The social ideal of Hindu and Buddhist civilizations has come out of their religious view that all is one. Divisions of creed and of caste are incidental and accidental, the barriers of race and of nation are the

artificial invention of men in their foolish pride and provincial blindness. In reality, there are no walls of separation, no borders of breed or of birth, but all creatures are temporary manifestations of the Eternal Reality. The business of every man is to restore this broken unity, to return from the veil of separate illusion to the open communion of universal harmony. From the deceits and despairs, the confusions and conflicts of a competitive struggle for existence man may take refuge in the peace of Divine Love.

Who hateth naught
Of all which lives, living himself benign,
Compassionate, from arrogance exempt,
Exempt from love of self, unchangeable
Be good or ill; patient, contented, true
In faith, mastering himself, true to his word,
Seeking Me, heart and soul, vowed unto Me,—
That man I love !

Another migration moved westward into the Valley of the Euphrates and along the rim of deserts to the Mediterranean and the Nile. Semitic peoples, in their economic and social dealings with one another, developed laws of justice, kindness and hospitality, framed in codes of Hammurabi and Moses to speak a common language of peaceful freedom. Idolatry and human sacrifice yielded to the recognition of a compassionate God who demanded not conquest and slaughter but, in the glorious visions of the Hebrew prophets, love and unselfish service. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?"

This prophetic insight culminates in a new testament centring upon the teaching and example of Jesus who loved his enemies and blessed those who despitefully used him, even when nailed upon a cross, praying "Father, forgive them; for they know not what they do." A Christian movement spread outward in quest of a spiritual kingdom not of pomp and violence but of humility and brotherhood, of equality and devoted service to the infinite worth of every human personality.

But even while these spiritual seeds of peace and unity blossomed into the flowering of one civilization after another, other seeds fell upon the same soil and grew into rank evils that sorely beset our hope of a good life on this planet. The Greeks have an ancient legend of Jason who sowed the dragon's teeth, from which there sprang armed warriors who turned fiercely upon each other until they had destroyed each other in combat, and left a bloody field of death as the graveyard of their passions. This legend has unfortunately become history. Mad with battle-lust, men rush blindly on to a fatal destruction of our fairest hopes in the blood-soaked ruins of a promising civilization.

The cries for peace have not brought peace to our world. After centuries of bitter contest among the peoples of the earth the twentieth century was hailed as the dawn of sanity and of conciliation. But restless ambition for power and for conquest has sown again the fields of every continent

with seeds of vastly greater violence. Since 1914, science has been prostituted to the wholesale slaughter of life, and the flood-gates of passion have loosed a deluge of hatred to overwhelm the world in treachery and strife. China writhes under the heel of Japanese aggression; Ethiopia is shattered by the Italian military machine; Poland and Czechoslovakia are devoured by insatiable Nazi domination; Finland is overpowered by her giant neighbour. What next in this mad rush of power to destruction?

Who will be the next victim of ruthless aggression? The smaller nations of Europe may well tremble. And, as the present conflict spreads to other continents, no nation can be secure. No group within a nation, no family or individual can feel secure while lust is unleashed and violence stalks abroad. Security has fled before the dragon's teeth. Neither life nor property, liberty nor justice can be safe where moral restraints are hurled aside in the scramble for power. Every value is at risk: not only economic and bodily values, but also values of truth and honesty, of loyalty and faithful association, of honour and character, are at stake. Everything we hold dear, every good that makes life worth living, every treasure that our fathers toiled and cherished to pass on to us, is tottering before the assaults of this hot will to power.

The present crisis can scarcely be exaggerated. We stand at the cross-roads that may lead us to a hell of destruction or a heaven of redemp-

tion. And we will have to choose for ourselves either the broad way that leads to death or the narrow way that leads to life. Yet the crisis is not between this nation or that nation, or even between political forms of government, such as communism or fascism. H. N. Spalding in his recently published *Civilization in East and West* seeks to distinguish historically the biological state, the materialist state, the moral state and the spiritual state. But what state is all of one kind? Does not every state have a complex of contradictory tendencies, counteracting each other within its corporate life? Each social group is composed of many individuals with diversities of interests and desires, and hardly can the most totalitarian regimentation weld these divergences into uniformity.

There is truth in the thesis, however, that materialistic desires bring life under the yoke of aggression and oppression. Those who seek the material values of property and of wealth, or far-flung boundaries defended by military armament, enslave themselves to the pride and pomp of such possessions. The deceitfulness of material riches is not only in their illusory comparative worth, but also in their deceptive display of power. The power of material gain is the loss of spiritual freedom and value. "What is a man profited, if he shall gain the whole world and lose his own soul?" So long as we continue to lust after material gain and political power to dominate and to dictate the destiny of others, we are sell-

ing ourselves into slavery to that very lust which dominates our freedom and consigns our spirits to destruction. In every nation and in every individual life, this crisis holds the defeat or the success of the divinity that is within us.

Is there any way out of the impasse in which the surge of recent events has caught us? There is always an open way, even at this late hour, if we have eyes to see, and wisdom to choose. The better way is to choose the kingdom of God rather than the kingdom of demoniac power. At every moment each of us may choose heavenly treasure of the spirit or earthly gains of a material kind. Whatever the nation or the race, whatever the creed or the party affiliation, we are deciding our destiny in this crucial choice. The religious decision offers security, for heavenly treasure is subject neither to moth nor to rust nor to thieves who break in to steal. The political choice brings insecurity, fear and distrust of every rival to that tottering power. The religious way offers adventure supreme, in the sacrifice of the seen for the unseen, in the foregoing of the temporal for the eternal, in daring to trust the larger good in the face of threatening evils. The political way lures the adventurer on, from superficial gains to deeper losses, from material wealth to spiritual poverty, from selfish power to selfish weakness, from a momentary rise to an ultimate downfall.

Our crisis cannot be met by anything less than a change of heart.

External reforms, better government, wiser legislation, programmes for economic justice and social welfare have their place. Yet none of them is adequate to the needs of our time. No institution or political system can save us unless we correct the ills of human nature. Economic and political problems will have to be solved but that solution must rise from a spiritual source. The way out of the jungle begins at the point where all of us find ourselves, even though we may have lost the way. The end of barbarism is the beginning that everyone can make at this moment, in his own inner choices. It is the way of repentance for our sins of greed and of lust. It is the way of decision to seek first the spiritual kingdom of God in truth and in love. Then there will be no property or position to quarrel over, but treasures of the spirit that multiply in the sharing.

The way of spiritual desire that begins with each of us cannot thereby remain a lonely enterprise. My way of seeking God must join your way of spiritual growth, and our united way of heavenly progress must meet others in their ways. Earnest travellers of every creed and nation must become joyous comrades of the common way of religious devotion to the one God and Father of us all, in whose family we are called as brothers to bear one another's burdens and to serve one another's needs. By every word of kindness, by every deed of love, by every touch of sympathy and of devotion to others' welfare we sow seeds of divine goodness that shall together outgrow and outlive the dragon's brood of strife and of destruction. "Not by might, nor by power, but by my spirit, saith the Lord," to everyone who hath ears to hear.

PAUL E. JOHNSON

CRAFTSMANSHIP AND CULTURE IN INDIA.

THE FIVE TRADES

[V. R. Ramachandra Dikshitar of the University of Madras History Department brings out in this article some interesting facts about the admirable organization of society in ancient and mediæval India and shows craft guilds, which appeared in Europe only in mediæval times, to have been flourishing in India long before the Christian era. Economically self-contained and politically autonomous, and with a culture which more than made up in depth what it may seem to have lacked in breadth, the village democracies of this country established an all-time record for smooth functioning and for longevity. They hold a lesson for the wide and shallow culture of the machine age.—ED.]

From the earliest times India has been a land primarily of villages, nearly seventy-five per cent. of its population living on the land and by agriculture. Every village was once a tiny rural republic, self-sufficient and self-contained. This was because agriculture went hand in hand with what we now speak of as cottage industries. It is well known that the agricultural population is thrown out of employment in non-agricultural seasons, and this means, strictly speaking, that the Indian rural population is unemployed for about six months in a year. But ancient India faced this problem of unemployment among the peasants squarely by introducing handicrafts which went a long way to supplement the agricultural industry, and which kept the rural labourer not idle but actively plying a trade which brought him his livelihood even though it was not the agricultural season. Added to this was the conception which permeated the ancient Indian folk that

agriculture was a noble industry and that a certain dignity attached to it. This was more true of South India where the village system of self-government continued to flourish down to modern times. That good friend of India Sir George Birdwood speaks of a modern village in India thus : --

Outside the entrance of the single village street, on an exposed rise of ground, the hereditary potter sits by his wheel moulding the swift revolving clay by the natural curves of his hands. At the back of the houses which form the low irregular street, there are two or three looms at work in blue and scarlet and gold, the frames hanging between the acacia trees, the yellow flowers of which drop fast on the bales as they are being woven. In the street the brass and copper smiths are hammering away at their pots and pans; and further down in the verandah of the rich man's house, is the jeweller working rupees and gold mohurs into fair jewellery, gold and silver ear-rings, and round tires like the moon, bracelets and tablets and nose-rings, and

tinkling ornaments for the feet, taking his designs from the fruits and flowers around him, or from the traditional forms represented in the paintings and carvings of the great temple, which rises over the grove of mangoes and palms at the end of the street about the lotus-covered village tank.¹

The beginnings of civilisation are all connected with the art of agriculture. The first scenes of agricultural industry were laid on the banks of the majestic rivers, with waters flowing almost throughout the year. Speaking of our country, agriculture was flourishing from prehistoric times on the banks of the Indus and the Ganges, as also on the distant Kaveri of South India. Two thousand years ago the Tamil *Tirukkural*, which takes rank with the Sanskrit *Bhagavad-Gita* and the Buddhist *Dhammapada*, had a definite statement that the principal industry of the people was agriculture, on which hung all other arts and crafts. The husbandman wanted a plough and shelter and clothing. These were supplied by the master craftsmen of the village community. To them the usual payment was made in kind. Each artisan and handiworker was entitled to a share of the grain of the village besides some perquisites on marriage and other festive occasions. When they had no work, the husbandmen joined the artisans and helped them in their crafts, and thereby helped themselves. Besides the ordinary villages there were what were known as

craft villages and in these territorial units the simple but elegant industries of the village were localised. What we cannot yet achieve the ancient Indians achieved by simpler processes. In the course of time some members of the village community had to leave for a town or city in the neighbourhood where their services were required. Such settlements of these artisans and craftsmen were the nucleus for the rapid rise in India of several polytechnic cities, as they have been called. In these cities, if we can believe the evidence of the epics, the *Mahabharata* and the *Ramayana*, and of the Buddhist *Jatakas*, these various craftsmen formed themselves into guilds to protect their own interests against aggression either by rivals or by the State. Each guild was a power in itself. Each had its own laws and constitution and the State often respected these powerful and influential corporations. This was true of both North and South India. The South Indian inscriptions bear handsome testimony to the existence of such guild organisations in the different cities of South India. Though we do not hear much of the activities of these corporate organisations in North India after the period of Harsha, these institutions persisted in South India and cannot yet be said to have completely disappeared.

Whatever the territorial unit—a village or a city—the craftsmen there

¹ *Industrial Arts of India*, p. 135.

were engaged in a host of cottage industries to supply the primary and secondary needs of the villagers and citizens. There were two classes of craftsmen, one group holding a status higher than the other. The superior craftsmen were known by the general name *Kammara* even in the *Jatakas* of the sixth century before Christ. It is interesting that this term has continued in that very sense to the present day. In South India the term *Kammalar* stands for a community of skilled craftsmen, though this expression is now more or less restricted to the community of goldsmiths and jewellers. These *Kammalar* have been claiming through the ages some higher social status, and have now and then been offered special privileges by the reigning chieftains of the different periods. A certain social consciousness has urged the members of this community to appeal to the Government that they might be called *Visvakarma Brahmanas*. They claim that they are the direct descendants of the distinguished progenitor *Visvakarma*, son of *Vastu*, the divine architect of the arts and crafts.

DR. A. K. Coomaraswamy in his *Indian Craftsman* records a tradition that *Visvakarman* gave birth to five sons who took to different occupations and that from that time crafts became hereditary. These sons were:—

1. Manu, who represented the iron industry. The community of

blacksmiths claims descent from him.

2. Maya, who took to the profession of seasoning wood and utilising it for different purposes of house-building and the like. The descendants of this son are the community of carpenters.

3. Tvastri, who was the ancestor of the group of founders and alloy workers in metals like brass and copper.

4. Silpi, who worked primarily on stone and stone architecture. The community of masons and bricklayers look to Silpi as their progenitor.

5. And lastly *Visvajna*, the father of all goldsmiths and silversmiths and of all jewellers in general.

In this way were born the major craftsmen and crafts of Indian villages. Notwithstanding their interesting origins as recorded by this tradition, the generally accepted notion is that while *Visvakarman* was the divine architect, Maya was the architect of the *Asuras*, though *Mayamatam* is one of the accredited texts on architecture, as also a number of *Silpa sastras*. However this may be, the fact remains that all these, *viz.*, the blacksmiths, the carpenters, the founders, the masons and the goldsmiths, formed one compact group of major craftsmen to begin with. In the course of time, with increasing numbers of the community, they separated into five sects determined by the occupations hereditarily followed.

As a result of frequent intercourse between South India and Ceylon from the time of the *Ramayana*, if not earlier, we meet with a number of cultural drifts from the Peninsula into the Island. According to a Sinhalese poem of the fifteenth century, the five trades in Ceylon are those of the carpenter, the tailor, the washerman, the barber and leather-worker. The fundamental fact of *five trades* has been accepted but the five in one age were not the five in another age. So we find a difference in the occupations pursued by these five groups in Ceylon. We generally read of as many as eighteen occupational castes in the Buddhist *Jataka* literature and in epigraphy, besides in Tamil literary works. These occupational castes were deemed indispensable to the village community for its moral and material welfare. They made each village a self-contained unit of the State. Each such community was a group within a group, and the ancient Indian organisation was an extension of functional democracy in its working. Though these eighteen occupational guilds had their own allotted functions and places in the village community, still there were certain superior trades, trades without which it was impossible for even the simple rural folk to get on.

The five crafts of Ceylon were not the five found in South India or even in Mysore, where these five groups are known as *Panchavala*. In

Tamil inscriptions we frequently meet with *Pancha Kammalar* or *Pancha Karmikal*. Another Tamil term for these five crafts is *Anjuvannan*, which has been differently interpreted by different scholars. It perhaps approximates to the Canarese expression *Hanjamana* or the Telugu *Panchahanamvaru* or *Panchalam varu*. In the Vijayanagar period these crafts came to be known as *Panchalas* or *Panchalattar* and comprised blacksmiths, goldsmiths, brass smiths, carpenters and idol makers. That they had a corporate existence from early times is evident. The *Mahavamsa* of Ceylon records that the heads of these five trades were deputed by the State authorities to carry a message from Kitti-Siri Magha, the reigning King, to his son Prakrama. This at once demonstrates the status occupied by these trades in the social scale. Their corporate existence is further attested by the fact that they were taxed jointly and that their endowments and grants were jointly made.¹ But unfortunately during the Vijayanagar time disintegration set in. According to an inscription of Deva-*raya* I, the *Panchalas* became divided into seventy-four sections. Some of these sections banded themselves together against other sections of the artisans. Disputes arose over certain rights and privileges. One such right recorded is that a member of the *Panchalan* group should, during a car festival

¹ See *An. R. for Epigraphy*, 1927-8, paragraph 36

and before the actual procession, go round the car with a chisel, a mallet, a nail and a sickle in his hands. Then alone was the car to proceed on a procession.²

The harmonious relations between husbandmen and artisans which had existed through the ages lost their cohesion and unity. One such dispute is recorded in A. D. 1555 when the agent of the Vijayanagar King had to interfere to settle it to the satisfaction of both parties. Once a rift had appeared in the lute, it continued to spread in other parts of the community. In the early half of the seventeenth century, as a result of a dispute at Kalladakuricci, Tinnevely District, Virappa Nayaka of Madura issued a writ to the effect that the five sections of the artisan community might separate from one another.

While the multiplicity of sects in the community and the consequent divisions in their ranks are to a large extent responsible for the decay of these village institutions, the Government of Vijayanagar was also responsible to a certain extent. Rightly or wrongly the Vijayanagar monarchs concentrated all their attention on two things—one, increasing military strength to resist the Muhammadan invasion and the other, building new temples, and lavishing their wealth on gopurams and mantapams. These aims may be commendable in themselves but the rulers, in their enthusiasm

to achieve their ends, drained the peasantry and drew all their wealth to the capital. This uneconomic policy led to far-flung consequences in impoverishing the rural population. Thus disintegrating influences set in, in the long established and cherished institutions, and with the impact of Western institutions, these age-old village communities crumbled. Still the villages are there, and still the different crafts are practised, not in the organised way in which they were through the centuries, but in a rather crude manner. It is up to us to revive and bring back sunshine to the decayed and decaying villages. If this is not rural reconstruction, what is ?

The value and importance of crafts lay in the fact that these crafts were hereditary, and that consequently the craftsmen were skilled goes without saying. It is wrong to say that any person is fit for any profession or occupation. Indiscriminate recruitment often leads to inefficiency, and sometimes to dismal failure. Traditions play a significant part in building up high efficiency in any occupation. The father of the family was a master craftsman under whom all the younger members learnt the craft by precept and by example. The artisan may not have been literate in the sense he had received a literary education in school. But he was a man of essentially abundant culture and he enjoyed hearing

stories of heroes of the *Ramayana* and the *Mahabharata* from the village traditional story-teller, generally delivered at a public place centrally situated and usually at night after dinner. In addition to this there were occasional rural amusements represented by rural dancing and singing in which all the village folk were entertained. By learning his craft under the master craftsman and by hearing the national stories, the villager became more cultured than the so-called literate and was more patriotic and more national in outlook. He was permeated by group sentiment. He was God-fearing, religious and more social. He lived a contented life with few wants, a simple standard of living and simpler virtues.

The services of these craftsmen to Indian culture cannot be overestimated. The village economy was an organism of which these different crafts were the limbs. Each fulfilled its allotted function (*svadharma*) and contributed to the total welfare of the village and city. Among the craftsmen, the community of master-builders did much to enrich Indian

art, in architecture, sculpture and painting. The different temples, massive structures in different styles of architecture scattered throughout the length and breadth of this vast Indian subcontinent, are the imperishable work of these master-builders. So also palaces and forts which adorned magnificently the ancient Indian capitals. What is amazing is the admirable continuity and vitality of our architectural craft tradition. The rich legacy the craftsmen have left behind in the shape of art treasures which are at once a source of pride and of pleasure for us evoke wonder and the respect of the whole civilised world even today. E. B. Havell pays a tribute to the Indian craftsmen who have played a significant part in the social economy of India thus:—

Unless one realises the non-sectarian character of Indian craft-traditions it is impossible to understand either the history of art in India or its affinities with the art of Europe: how, for instance, the traditions of the art of Gandhara, originally pagan, became Buddhist under Kanishka, Christian under Constantine the Great, and Hindu under Vikramaditya in India.¹

V. R. RAMACHANDRA DIKSHITAR



¹ *Aryan Race in India*, p. 186.

LET THERE BE PEACE IN THE THEATRE

[Huntly Carter has for the last fifty years been concerned with the true human and humane form of the theatre. The results of his research into the origin, nature and control of drama and dramatic representation have appeared in print and made their own mark.—ED.]

The theory of this article is that there is a peace power underlying the whole theatre. Conscious and unconscious veiling have prevented it from coming to the surface and exerting a powerful influence for good. Changes and events due to the present war, such as the closing of the isolated theatre in England, may have a revolutionary effect, by giving this form of theatre a new direction. They may bring the peace power into practical use, hitherto unattained. Owing to limited space, only a brief illustration of the theory can be attempted here. My main concern is with the theatre of the Græco-Roman period and the English period from the Middle Ages to the present day.

I assume there are two forms of theatre, the theatre as a whole, as an integral part of the people as a whole, and the isolated theatre that stands apart from the collective social life and serves Trusts and individual interests with unrelated bits of "box-office" entertainment. The former is the theatre in idea, the latter the theatre in fact. In the former, the whole people become players at the touch of a national

or world event, and by such participation are set unfolding from a lower to a higher level of experience and consciousness, from the temporal to the spiritual, and are initiated into the truth of the unfolding. As in Russia in 1917, where the whole people were set unfolding at the touch of their national task, the economic rebuilding of Russia in Soviet form. Thus the whole theatre expresses great subjects—civilizations, cultures, social changes, and, with proper organization and use, it would stand firm against war.

So, to me, Drama and the whole theatre are one and indivisible. As I have explained in former numbers of *THE ARYAN PATH*,* Drama is an eternal spiritual flow. The theatre is a continuation of Drama, a child of its technical body. There are two principal forms of Peace—high and low, spiritual and temporal. The unfolding from one level of human experience to another and higher, is the safe criterion of Drama. Mr. Bernard Shaw's early plays do not unfold; they are Fabian economic criticisms and theories and disputes. The characters stand still. With Ibsen's plays it is different.

*See my articles: "Drama: The Organic Part of Human Life" (December, 1930); "A Comparison of the Hindu and the Soviet Systems of the Drama" (April, 1936) and "Spirit of Peace in Soviet Theatre" (April, 1938).

A Doll's House expresses the unfolding of Dora at the touch of her marriage life. In Mr. Shaw's plays the action is a straight line; in Ibsen's it is a spiral.

Mr. Shaw's treatment is one form of the veiling of the spiritual power in plays by the temporal power. There are many others. Malignity, misinterpretation, misconception, pretexts, criticism, censorship, theories of "decoration," have done much to deprive the play of the peace power service which it is capable of rendering the people. A striking example of veiling is that of the treatment of the dramatic life and teaching of Jesus Christ by the Apocryphal Gospels and the Canonical Gospels. The former wove a veil of discredit over the spiritual Life of Christ. The latter served to remove it.

The history of the ideas, intentions, methods and continuity of veiling is a long and vast one. It includes dramatic expression in the theatre of ancient Egypt, Asia Minor, Persia, China and India with its splendid idealism, and no less splendid democracy, and the Hindu mythology, which reminds us that every great world movement involves a threefold unfolding action—destruction, creation and conservation of the best in thought and in action. It is an unfolding that works through the agency of Siva, Brahma and Vishnu. It may be mentioned here that the Japanese dramatic unfolding action has five stages.

If truthfully told, the history might be the history of the Fall and Rise of Man. Though fragmentary, the continuation of the story might be traced in the birth, development and change of civilisations, social systems and cultures—religious, political, economic, industrial and social—since ancient Greek times. And in attempts to express their ideas, events and conditions in theatre form would be found the story of the practice of veiling the peace power in this form.

To begin with ancient Greece and its fine tradition, now so much in our thought, we have the central idea of civic culture. The Greeks were united in creating the City State. They sought freedom and perfection through democracy and Hellenism. But the civic religion-culture was not fully expressed by the theatre. The great tragedians were concerned with Fate plays, influenced by Aristotle's theory that the purpose of tragedy is to make us forget our cares and to ennoble us by the emotions of pity and of terror. The terrifying results, and other pretexts—philosophical, religious, moral—obscured the dramatic expression of the spiritual foundation upon which the Greeks sought to build their fine social system. They substituted strife for the peace power.

Rome's central idea was different, the idea of a World State and Imperialism. First came Augustus with his Commonwealth; then Caesar with world conquest; and then the

long line of Emperor dictators with their deluge of blood and spectacular representation. Two possessed redeeming features, Trajan and Hadrian. They favoured the Christians.

The great dramatic event of this period was the birth of Jesus Christ. His Life was the unfolding of Jesus the Man to Christ the God, played in the whole theatre. By the doctrine of Redemption, he sought to revive the Rise of Man which had ceased under Roman barbarism and given place to the strife of Christianity with barbarism.

Succeeding periods fall into two main divisions of changing civilizations, cultures and social forms, and their changing theatre expression. First came the long period of Catholic domination. The old theologians concerned with the central idea of a new religious " Order " appeared. They accepted the hypothesis of the reality of God and his system of government. They organized the machinery of conversion—churches, priests, ritual and theatre and form of play called Miracle and Mystery, which first appeared at Chester and Coventry in the Middle Ages. It was composed of a mixture of metaphysics, physics and morals intended to produce the perfect Man. This instrument of perfection and purification lasted about three centuries and was then killed by the scientists and their instruments; such as Galileo and his telescope. The religious period was followed by the more

thrilling secular period. While the religious movement sought to spiritualise Man in the theosophical way, the secular sought to despiritualise him in a more or less positive way. It gave birth to a form of play called the Morality which, at its beginning, showed Heaven replaced by abstractions—abstract figures of vices and virtues. Implicit in the secular movement, was the idea of Man annexing the universe and trying to remake it in his own image. It touched some people deeply and animated others, but it has exerted no lasting, spiritual, peace influence.

During the wide expansion period of commerce and colonization, four rulers appeared but there was little in the actual significant events of their period to enable the theatre to show the way to peace. First came Elizabeth who, by averting war for twenty-five years, seemed to favour peace. But the theatre of her day denied it. The Elizabethan audience thirsted for bloodshed, noise, violence and strong low feeling, which the Elizabethan playwrights fully supplied. Shakespeare's tragedies were an orgy of blood. He is credited with secularism and the lowest form of patriotism, in common with his fellow playwrights. His plays are said even to reflect the Marxian theory of the material interpretation of history in the social change from feudalism to little capitalism. But it is possible that high spiritualism and peace are contained in his magic words, ready to influence civilization as soon as released by

proper representation. Then came Cromwell and his idea of Commonwealth. Puritanism came and the theatre was banned.

With Charles the Second may be associated licentiousness and monopoly. The theatre was not galvanised into new life by any of the big essential events of the Merry Monarch's life, but degraded and nearly destroyed by the patent monopoly which in 1660 he granted to Killigrew and Davenant. It conferred upon two playhouses, Covent Garden and Drury Lane, the sole right of playing Shakespeare's and other legitimate plays. The result was a bitter struggle for nearly two centuries, between the patentees and the independents, which called forth entertainment of the lowest type. The monopoly was abolished in 1843. Stagnation succeeded, followed by Tom Robertson's low comedies into which may be read the prevailing theory of socialism of their time. Pinero appeared with his criticisms of upper- and middle-class bourgeois society, and later with crude imitations of the Ibsen problem play.

With Ibsen and the "Free Theatre" arose a large body of economic and social reformers, concerned with problems of economic and social life which the revolutionary events of the nineteenth century had produced. All sides of Man's descent to Hell under the bad social conditions produced by the Industrial Revolution and the "Financial Age" were

treated. Ideas and theories and criticism of new paths to regeneration were discussed. The Fabians with their path to a new economic "Order"; the Sociologists with their path to a new Scientific "Order"; the "Art of the theatre" people in revolt against realism and machinism and seeking a remedy for these in the isolated playhouse, a system of staging and schemes of "decoration." The sociological movement made the strongest approach to peace with its purpose of creating the city and the citizen beautiful upon a civic-scientific ground. Its dramatic representation consisted of the historical evolution of learning. The unfolding of Man and of his mind through the ages shewn in historical pageants and masques.

Since the beginning of the twentieth century with its many conflicting theories and starts at a "new age," there have been at least five shattering world convulsions and accompanying changing theatre representations, to seize and to hold the mind of Man. And at least five conflicting ideologies, each claiming superiority over the other in the titanic struggle between democracy and dictatorship for the overlordship of the Will and the overlordship of the common Man. The convulsions have been the Great War, the Russian Revolution, the World repercussions of the Revolution, the after-war political, economic and social anarchy and preparations for war, and

the present World War. The ideologies are Democracy, Communism, Fascism, National Socialism and Catholicism. All subjects fit for the reflection of the truth of war and peace, and of the conversion of Man to the way of lasting peace through temporal and spiritual harmony.

How has the theatre been used to attain this urgently desirable end? During the Great War the isolated theatre fell entirely into the power of the big Money Men. They used it for low exploitation purposes—propaganda and gross sex immorality. To counter the awful effect of the latter the public were given banned plays of sexual reform by Brieux and Ibsen (*Ghosts*). There was a general failure to do the finer work of the nation by cultural means. The wrong cultural education of the soldier; the neglect to organize the artists to express the idea of war as a peace measure; the strange utterances of public men like Mr. H. G. Wells bitten with the mistaken idea of a "War to end War"; the tendency of journalists and fictionists to take charge of foreign affairs, of surveys, reviews, explanations of current thought and action, of events, interpretations and forecasts:—all this and more was evidence of the veiling of the peace power that lay in this war.

As though to prove the presence of peace came the remarkable revival of spiritualism with its purpose of getting people to look beyond the veil, as expressed in the

play of that name. Then there was the Russian Revolution with its working model of a whole theatre, and the example of the whole people building the life and labour of an economic society, and its avowed peace purpose. The repercussions of this new ideology spread far and wide. It touched the workers of all nations and animated them with the idea of a people's convention and that of a workers' theatre to express it. While the isolated playhouses were reflecting the experiences of the returning soldier (not without a hint of war aversion) and the neurasthenia of the post-war society, the grave rearming of Germany burst upon the civilized world and put plainly before all a vision of coming strife. To the intelligentsia and to Labour, Fascism promised slavery. To avert this they expressed anti-Fascism in the Left playhouse but used experimental literary and poetic forms that veiled their actual liberation intentions. War became inevitable and the journalists took to handling the situation. And war began. The isolated theatre closed. Under the pressure of an economic campaign by its owners and supporters it reopened slowly. Then came the air raids and it closed again, and receded to the background of cultural expression, leaving a lunch *Ballet* and a *Matinée* Shakespeare to remind us that though war has closed the wrongly conceived theatre it has opened the path to the building of the rightly conceived one,—the after-

war theatre that shall promote lasting peace. There are many who are willing and ready to participate in the immense task of reorganising the theatre to reflect the great peaceful phases of unfolding spiritual,

social and cultural life. The promised NATIONAL THEATRE has a peace policy. Let the National Theatre be a peace offering. And let there be peace in the whole theatre with the whole people to express it.

HUNTLY CARTER



DHARMA

"The Buddhistic Conception of Dharma" by Dr. P. T. Raju, which appears in *Annals of the Bhandarkar Research Institute* for April-July 1940, is an analysis of the several connotations of the term *dharma* in Buddhism. He is convinced of the fundamental agreement among them and between them all and the Hindu concepts. The Buddhists hold that the highest reality is the Law of the universe, transcendental and inconceivable, at once the law or "Oughtness" and the source of all and the form, the distinctive qualities, of anything. Dr. Raju explains that "things are not ordered according to a law which is distinct from them, but that the two are identical...and so the ordering is really a self-ordering." There is no distinction between the particular and the universal; the universal that is common to all particulars is *ipso facto* their law. "The final unity of nature is the law of all laws." Dharma means literally "that which holds" and the Dharmakāya, which has been defined as the absolute Nirvanic state, is represented by the Buddhists as maintaining the universe by being its Ought, that towards which the whole universe

should move.

It is not a mere ideal, it is its true nature. That is, it is its law even in the descriptive sense of the word.... We find in the idea of the Dharmakāya the equation of the universal to law and that again to the Ought.... We can trace a line of thought even in Western idealism tending towards this idea. And unless this identification is made, the much longed-for reconciliation between the sciences of life and those of nature cannot be accomplished.

Plato made that identification, Dr. Raju declares; "his ideas are really ideals." In destroying that identity the positivistic conception of science and of its laws introduced chaos into philosophical speculation. "Philosophy having lost connection with life has become intellectual gymnastics." This is nowhere more evident than in the profitless discussions of many Western Orientalists who, ignoring Buddhism as a way of life, weave webs of words out of its metaphysics.

It was not to provide pedants with intellectual diversion that Gautama gave up everything that men hold dear to seek and to find the truth, but so that men might live by it and so might escape from misery and sorrow.

THE COMMUNAL PROBLEM

SOME SOCIO-CULTURAL ASPECTS

[F. R. Moraes in this article lays the blame for India's chronic communal problem where it undeniably belongs—at the door of dogmatic religions. True Religion—and whatever there is of truth in any creed—is a binding force. Religious exclusiveness or separatism is, in every case, a morbid symptom, proof positive that the priest has been at his destructive work upon the truth which the Prophets have proclaimed.—ED.]

Communalism as a form of social organization is not peculiar to India. Wherever men have congregated, in plains or cities, in towns or scattered villages, throughout the long story of mankind, the urge for communal organization has existed. Particularly in what H. G. Wells calls "the isolated pockets of mankind," those remote regions, like islands or oceans or deserts or mountains, cut off from the rest of humanity, Man has tended to differentiate into distinct species and to propagate a multitude of his kind.¹ In its crudest form one sees this in Tasmania. Here, till the discovery of the island by the Dutch in 1642, men lived in the early Paleolithic stage, solely because geography had cut them off from the rest of mankind for some 20,000 years. The Greek City States provide another example. Within each of them, sheltered by a girdle of hills, a community grew with its own individual characteristics and institutions, so that Spartan, Athenian and Theban were races apart.

But as humanity progressed and mankind overcame the obstacles of geography, the tendency to coalesce became more pronounced. The nomad in Man has never died. With the conquest of Lydia by the ancient Persians, the Greek world turned its face from domestic problems to foreign perils, and the rise of the Athenian Empire saw the foundations of European civilization being slowly laid. The intermixture of races, of conquerors and conquered, of immigrants and settlers, produced many varied strains. As H. A. L. Fisher writes : "Purity of race does not exist. Europe is a continent of energetic mongrels."²

China emphasises the same lesson, but in a more striking form. Her civilization has contrasting facets, but in her cultural heaven there is room for many mansions. Dr. Rabindranath Tagore in a recent speech referred to this characteristic.

China is a good example: her civilization makes room for many sects but sectarian or religious views even when

¹ *The Outline of History*, by H. G. Wells, p. 133.

² *A History of Europe*, by H. A. L. Fisher, p. 12.

widely different have never been able to deal a blow to the integrity of China's social condition.³

It is here that the communal spirit in India differs markedly from its counterpart in many other countries. In India, communalism—an otherwise ordinary problem—has assumed the proportions of a phenomenon. Time, far from assuaging, has only aggravated inter-racial strife in this country. The march of progress has touched the externals of indigenous life; for the most part ideals and ideas remain unaffected. Where affected they are, more often than not, tainted with the virus of strong separatism.

China, like India, has a large Muslim population. The number of Chinese Muslims is some sixteen million, concentrated largely in the north-west. Like India, China has known a period of Muslim rule. Over China, as over India, once swept the hordes of Genghis Khan, and in China, this Mongol conqueror founded the Yuen dynasty, which lasted a hundred years, from 1260 to 1365. Oddly enough, Chinese Muslims figure prominently in business. In China they have a saying: "A Tibetan can eat a Mongol, and a Chinese a Tibetan but a Hwei-Hwei (Muslim) can eat the lot."⁴ As in orthodox Islamic communities elsewhere, the Chinese Muslim women are veiled.

Yet unlike some Indian Muslims, Muslims in China do not claim separate nationality. It is interesting to

note that the famous Eighth Route Army, the pride of the Communists, numbers many Muslim soldiers in its ranks. At least two of China's provinces—Tsinghai and Ningsia—are ruled by Muslim Governors. Chinese Muslims may be jealous of their culture, but they are willing, and indeed anxious, to regard it as part of the multi-coloured pattern of Chinese civilization. As in ancient Greece and in modern Europe, politics is practised in China as a strictly secular art, far removed from the ritual of religion.

Why has communalism received so vicious an emphasis in India? To find an answer it is necessary to examine some of the socio-cultural aspects of our country's history. Put in a nutshell, the answer is that social conduct in India is largely regulated by religious feeling. In Europe, Society and Religion are kept apart. In India the two are almost inextricably intertwined and religion permeates social conduct to the almost total exclusion of secular influences.

No institution has contributed more to the separatist spirit than the age-old system of Caste. It is no exaggeration to say that the social paradox which is Hinduism, has created the political paradox which is India. Rooted in the endless divisions which characterise India's social and political life, is the caste system which has dominated Hinduism for nearly four thousand

3 *The Visva-Bharati News*, Vol. IX, No. 8, p. 60.

4 *Journey into China*, by Violet Cressy-Marcks, p. 295.

years. If Hinduism today is a house divided against itself, it is largely because of this factor. Caste, by stimulating the spirit of separatism, has created cleavages and has clamped on Hinduism a minorities problem of its own.

The phenomenon extends to communities like the Indian Christians, who are converts from Hinduism and who often retain the caste system. Dr. J. H. Hutton, who carried out the All-India Census in 1931, gives several interesting examples of caste among Christian converts. "The Christian communities of India," he notes, "...show sects as multifarious as those of Hinduism."⁵ Dr. Hutton expressly exempts Roman Catholics from this category but it is well known that the virus of caste has also affected Catholic communities, notably in South India.

Caste in the ethnic sense is unknown to Islam. Yet among Muslim converts, like the Khojas and the Bohras, relics of Hindu customs persist and the separatist tendency is marked. Till very recently the Hindu, laws of inheritance applied to both these communities. Dr. Hutton, in his Census Report, mentions an interesting example of caste among Muslim converts and also cites several interesting ambiguous sects which observe both Hindu and Muslim ceremonies. They are to be found all over India.

Thus, the Nayitas of Malwa worship Ganesh as well as Allah, use Hindu names and dress and observe Hindu festivals. The Hussaini Brahmins who are "more or less converted to Islam" retain Brahminical practices and claim to eat only with the Sayyids among Muslims.⁶ This is an interesting example of the survival of caste among an Islamic sect, but it would be misleading to suggest that this type of social taboo is in any way general among Muslim converts. On the other hand, the bulk of these converts do retain their pre-Islamic organization so that one may legitimately describe some of them as Hindus socially but Muslims by religion. Dr. Hutton gives several examples, but the compass of this article does not allow for further details.

Sikhism also shows some taint of the caste system. Though originally dissenters from Brahminical Hinduism, the Sikhs display today the same sectarian traits which characterise Hindu society. As Sikhism crystallised, the older orders and subsects like the Akalis, the Kukas, the Sanwal-Shahis, the Nirankarias, the Sewanpathis and the Hindalis developed more or less on caste lines. So we have within Sikhism castes like the Ramgarhias (or carpenter caste) and the Nebs, also known as Ahluwahia, who are potters. So strong is the caste system that conversion has hardly altered its main lineaments.

⁵ *Census of India, 1931*. Vol. 1, Part 1, p. 383.

⁶ *Ibid.*, p. 381.

Of the disintegrating influence of caste, Indian history provides numerous examples. Early in India's history one sees the antithesis between the Hindu and the Muslim outlook. Unlike Hinduism, "a mighty forest with a thousand waving arms",⁷ Islam preached monotheism and, with its strongly marked religious characteristics, remained apart. Hinduism, it is true, was as a whole unaffected by the Islamic impact. On the other hand, Hinduism, which had found little difficulty in absorbing invaders like the Greeks, the Sakas, the Kushans and the Huns, failed to assimilate Islam within its fold.⁸ A crusading religion, Islam sought to fix its impress by forcible conversion. In this it partly succeeded, though it is notable that voluntary conversion to Islam was also common among the lower order of Hindus, who thus sought to escape the tyranny of the caste system. Today, reaction against caste Hinduism has led Hindu minorities like the Untouchables, the Scheduled Classes and the non-Brahmins to make common cause with the Muslims in clamouring for protection and safeguards against the Hindu majority.

If, in adversity, caste has proved an insurance against alien influences, it cannot be denied that, in more normal times, it has been used as an instrument of tyranny and oppression. By exalting the Brahmin it

has reduced millions of Hindus to a position of permanent inferiority; others, like the "Untouchables," it has banished outside the pale of society, though happily Hindu leaders are waking up to the necessity of eradicating its less desirable manifestations. The pervasive influence of caste has spread from Hinduism to other creeds, and has infected India with the germ of separatism. Within Hinduism it has created several *imperia in imperio*.

Religion in itself creates no cleavage between Hindus and Muslims. It is a notorious fact that communal riots are confined largely to urban centres and rarely occur in rural areas. The Muslim villager today often consults the Hindu astrologer and even propitiates the Hindu gods. Conversely Hindu peasants often join Muslims in venerating the tombs of *pirs* or saints.⁹ Dr. Hutton gives an interesting example of a tribe who are Mathia Kunbis by caste and an offshoot of the Leva Kunbis; in the census they seem to have been returned as Hindus.

They are said to follow the *Atharva Veda* which is perhaps more magical than religious, and they worship at the tombs of Muslim saints at Pirana and elsewhere, from which they get the alternative name for their sect, and they observe as their sacred book a collection of the precepts of Imam Shah, the Pir of Pirana; they observe the Ramazan, repeat the *kalima* and bury

⁷ *The Hindu View of Life*, by Sir S. Radhakrishnan, p. 59.

⁸ *India*, by H. G. Rawlinson, p. 241.

⁹ *Ibid.*, p. 244.

their dead with both Hindu and Muslim prayers. On the other hand they keep the *holi* and *divali* and their marriages are conducted by Brahmins, so that they appear, on the whole, to be Hindus socially but rather Muslims by religion.¹⁰

At the same time it must be admitted that differing religious practices are often the most immediate cause of communal disorders. While the Hindu reverences the cow, the Muslim practices cow slaughter in connection with Bakri Id. Again, Hindu music played through the streets on the occasion of a procession or marriage may take place at a time when Muslims are at worship in a mosque on the route; not seldom this leads to communal rioting. A further complication is that Muslim and Hindu calendars do not follow the same system of reckoning; Muslim religious festivals are fixed by reference to a lunar year which does not correspond with the adjusted Hindu calendar.¹¹ Consequently it may sometimes happen that an anniversary of Muslim mourning synchronises with a day of Hindu rejoicing. In such cases communal disorder is most likely. The fact that a peaceful Mohurram is considered "news" by the Press, indicates how easily communal passions can be inflamed on religious occasions.

Clearly such differences can only be resolved by good-will and readiness to compromise. Unfortunately, these are the qualities most conspicuous by their absence in India. Both communities must be prepared to be more accommodating in their religious observances. Here, the suggestions made by the Unity Conference of 1927 may be considered.

These were that, in the first place, no community in India should impose its religious obligations or religious views upon any other community but the free profession and practice of religion should, subject to public order and morality, be guaranteed to every community and person. Hindus should be at liberty to take out processions but they should refrain as far as possible from playing music before mosques, so as to avoid communal clashes. Similarly Muslims should be at liberty to sacrifice or to slaughter cows in the exercise of their rights in any town or village in any place except in (a) a public thoroughfare and (b) the vicinity of a temple. Muslims should also, as far as possible, refrain from leading cows in procession or in demonstration for sacrifice and slaughter.

On some such lines an understanding on these religious and social issues may be reached between the communities. Given good-will this is not impossible. But good will is essential.

Another cause for cleavage between Hindus and Muslims is their separate historical backgrounds. This still colours their outlook. On both sides, memory creates a barrier. With Hindus remains a lingering fear of Muslim domination, while in Muslims survives the hope that this dominion will some day be revived.

Obviously these feelings can only be dissipated, first, by creating confidence between the two communities and, secondly, by emphasising not the points of difference but the points of contact. The second must lead to the first.

F. R. MORAES

¹⁰ *Census of India, 1931* Vol. I, Part I, p. 380.

¹¹ *Indian Statutory Commission Report*, Vol. I, p. 26.

INDIA'S DILEMMA: ONE NATION OR MANY?

[Khwaja Mushtaq Ahmad is a young journalist who believes that India is fundamentally one. In this article he traces the interaction and subsequent fusion of Hindu and Muslim cultures.—ED.]

One nation or many? Unity or diversity? These are the questions perturbing us here in India. With the endorsement of the Pakistan scheme by the Muslim League, ideas of separatism and of pseudo-nationalism have found a "National Home" in the mind of Mr. Jinnah. These claims are mostly based on the assumption that the present unity between the Hindus and the Muslims is artificial, because it began with the advent of the British power and is not deeply rooted in Indian traditions. It is therefore imperative that we should turn inquiringly to India's past to seek the verdict of Indian history.

The forces of disunity derive their strongest support from the belief that the Islamic conquest of India is associated with imperishable memories of ruthless cruelty. It is forgotten that Islam came to India after being refined by the Persian and the Hellenistic influences, with which India had been associated in the past; and that in its Indian environment this force cannot have been as aggressive as is generally believed.

Even the fierce invasions of Mahmud of Ghazna cannot disprove this fact. For these raids have a non-religious aspect which is conveniently overlooked. According to

Professor Habib, a Muslim historian of Mahmud, they were not crusades but secular exploits waged for the greed of glory and gold....The Ghaznavide army was not a host of holy warriors resolved to live and die for the Lord. It was an enlisted and paid army of professional soldiers accustomed to fight Hindus and Muslims alike.

Thus, immediately after the invasion of Mahmud, there were a number of liberal Muslim thinkers who made attempts to understand and to interpret the civilization and the culture of the Hindus. The great Al-Buruni wrote a book on India which stands out as a unique contribution, showing almost a modern sense of toleration. He learnt Sanskrit and was in a position to act as an interpreter between the conqueror and the conquered. Such liberal tendencies in the tenth century of the Christian era are astounding indeed and they must have cemented the relations between the Hindus and the Muslims.

After the conquest it was not possible for the Hindus and the Muslims to remain in separate watertight compartments, as is generally supposed. We should remember that the Muslim rulers frequently entered into defensive and offensive alliances with neighbouring Hindu Rajas against their co-religionists.

This was equally true of Hindu kings, who many times sought the help of the Muslims to oust their Hindu rivals. These inter-communal alliances implied that Hindu and Muslim soldiers would fight shoulder to shoulder against a common enemy, would lead a common camp life, and would share peril, hazard, joy and vexation, as comrades during the course of the battle. These pacts, thus, were bound to leave behind them glorious traditions of political fellowship between the Hindus and the Muslims—traditions which beckon us to build our national structure on these foundations.

And just as the ruling despots provided opportunities for the meeting of diverse elements in the upper classes, similarly a number of saints and mystics in the medieval ages brought about cultural fellowship between the Hindu and the Muslim masses. The fact that the disciples of these spiritual leaders generally came from both the communities, shows the extent of their achievement. There are instances of Muslim spiritual leaders having Hindu disciples and *vice versa*, and this tradition survives to this day.

The ascetic mysticism of India became richer by contact with the philosophic and Sufistic mysticism of Persia, which came in the wake of the Islamic conquest. It began with the Muslim saints like Chishti, Baba Farid of Pakpatta and Gesudaraz of Gulberga, and was heartily welcomed by the Hindus, who found in it an invigorating impulse.

Baba Farid had the following exalting message for Man :—

Man, thy reality is hidden from thyself.
Know'st thou that morning, noon and eve
Are all within thee ? The ninth heaven art thou,
Though from the spheres into the roar of time
Thou didst fall erewhile. Thou art the
brush that painted
The hues of all the world—the light of life
That ranged its glory in nothingness.

Such a message was bound to have a profound influence on Hindu thought. It gave dignity to man as an individual and stirred him to be better than he was. We find it fully echoed in Ramanuja, who worked out a doctrine of the Vedantist school which rests on the central conception of a personal God and insists on salvation by faith and adoration, *i. e.*, by Bhakti. The doctrine demanded the elimination of caste and creed. It enabled the Hindus to think on the same lines as the Muslims with regard to the unity of God, spiritual experience and the brotherhood of man.

What is more, the doctrine was also a forward movement towards monotheism. It found its most vigorous expression in Ramananda who took a bold stand against caste and idolatry. Instead of seeing God in the temple, he and his followers discovered that He lived eternally in the heart of man.

These mystic tendencies developed separately in the beginning in the two communities. Kabir, the arch-mystic, provided a common point for this activity and to this day he is claimed by Hindus as well as Muslims. He recognised " no diffe-

rence between Ram and Raheem, Kaba and Kaileh, Quran and Puran, and inculcated that Karma is Dharma." His teachings reflect the general desire for synthesis in religion which characterised medieval India. "To that love am I a sacrifice, by which caste, colour and family are set aside." This medieval latitudinarianism is at its highest when he says "A Muslim's ideas of Nimaz no more differ from a Hindu's ideas of Puja, than does the gold in a bracelet from the gold in an ear-ring."

Thus came about, in the words of Dara Shikoh (the Mughal prince with Hindu inclinations), "the mingling of the two seas." This other-worldly activity had effect on the Hindus and the Muslims. To the former, under the yoke of a foreign conqueror and suppressed by caste and creed, it offered dignity and individuality. To the latter, suffering from worldly vanity and the intoxication of political power, it gave humility and self-oblivion. Thus two unequal units came to possess the same moral and material status and the same outlook on life.

The foreign historians of India are wrongly unanimous in claiming Akbar the Great as a solitary champion of Hindu-Muslim unity. It is doubtful whether Akbar could have achieved his heart's desire without a genuine will of the people to understand and to tolerate each other. He is regarded as the cause of Hindu-Muslim contact. Actually he

was a magnificent consequence of that inter-communal activity which began irresistibly with the conquest of India by the Muslims. He was successful because his dreams were not mere whims and fancies of an Eastern despot. Rather they were translations of the feeling and sentiments of the people at large who were enthralled by the concept of cultural nationalism.

Akbar's achievement was a historical phenomenon which occurred because the Muslim conquerors did not live in India as mere rulers, lavishing love on some northern clime from which they had come. No doubt, the wealth of India had allured them. But they spent that wealth in India only, and lived as Indians, giving their best and, at the same time, accepting what was best in Indian civilization.

During these centuries of voluntary co-operation, Islam had a dominant influence on Hinduism—an influence which is, unfortunately, not acknowledged by the Hindus today. Almost all the present progressive movements in Hindu India are attributed to the impact of the West; but the fact is that the impact of Islam had already done a good deal in this direction. Today, for example, India is struggling for Constitutional Democracy of the Western type; but Islam had already given her the ideal of Social Democracy. Long before the impact of the West, Islamic influence had created the intellectual background

in favour of the ideas of equality and of human brotherhood. It had simplified the excessive ritualism and ceremonialism of Hinduism; and, as we have seen, it had knocked the bottom out of the idolatrous practices prevailing in India. Shankaracharya transplanted the Islamic idea of revealed truth to Hinduism. No wonder then that these influences found a concrete expression in the birth of the Arya Samaj, which now professes to derive inspiration from the West, and is militantly pitted against every vestige of Islamic influence.

The affair, however, was in no way one-sided, and Islam gave to Hinduism as much as it received from it. It is wrong to imagine that Islam has always remained the same—though ideally speaking that would be a very desirable thing. Everything has depended on the interpreting mind. Thus the Arabs and the Persians, owing allegiance to the same faith and having the same formal foundations, have raised different moral structures according to their genius. The Indian converts to Islam also realized that they had found a new framework for their metaphysical speculation which could be adopted without in any way changing the immemorial customs of their antiquity. The new faith could not change the environment which governed their existence.

Broadly speaking, it may be said that Muslims influenced the basic points of Hindu religion, and in

return borrowed the manners and the customs of Hindu civilization. The contact gave the Muslims a sense of the immanence of the world and of "Life beyond life," thus creating a revolt against rational orthodoxy. Gradually they also imported the joint-family system with its good as well as its evil consequences. The interesting marriage ceremonies and conventions which gave a picturesque element to the Hindu marriages, also coloured the austere Muslim customs. This was bound to happen, for the Hindu converts to Islam had the natural tendency to retain their age-old manners. They had many relations who continued to live as Hindus and thus provided a purely Indian environment for the converts. Thus the worship of the village godlings went on as before, animistic beliefs continued to exist, and Hindu festivals were observed by the Indian Muslims. Even today Hindu origins are echoed in the attempts of illiterate Muslims to avert evil spirits by means of amulets, and in the custom among Muslim women of seeking healing from shrines in case of illness or trouble.

The Muslim conquerors, in many cases, married Hindu wives. The influence of such marriages must have been great indeed. All available evidence shows that these wives were allowed to perform all their religious rites. It is quite natural, therefore, that these alliances gave each a true understanding of the other,

and were great cementing forces between the two communities.

Costume and dress can best indicate the type of civilization prevailing at a particular time. In India under the Sultans, the Persian garments persisted; but with the gradual intellectual and cultural amalgamation, there came about a synthesis in matters of dress also. Mr. Percy Brown in his book on *Indian Painting under the Mughals*, says:—

Gone is the rakish high-peaked cap, the kullah of the Turkman, and in its place is the closely bound turban, or the *chira* of the Indian Rajput. Gone is the free grown beard of the orthodox Mussalman, and in its place is the shaven chin with the side-whiskers of *gulumuh* of the Muttra Hindu.

The Muslim costumes were imitated with equal zest and vigour by some Hindus. The most authoritative evidence of this lies in the existence of the Kayasthas, a caste often regarded by the Hindus as half-Muslim. The members of this group served in the Mughal offices, and were influenced by their Muslim bosses in matters of dress and equipage. In many parts of India they still dress like Muslims in their long-flowing *achkans* and pyjamas. Some are also said to memorize passages from the Kuran.

This is the story of our civilization and in this lies the secret of our national solidarity. One is led to ask what happened to this slow and steady growth after the advent of British power in India?

It will do us no good to jump to the conclusion that the British power has malignantly endeavoured to drive a wedge in our national structure, in order to perpetuate its sway over India. To say so is to give undue credit to British statesmanship and to overestimate our weaknesses. We may be nearer the mark if we attribute the present state of affairs to the influence of the West, and to the forces which have electrified Europe with belligerent sentiments. Like the West we too have begun to think in terms of economic and political nationalism. These modern but foreign forces have eclipsed our memories; and we seldom think of our glorious heritage of cultural nationalism. The West has taught us to intellectualise our quarrels, and to go on quarreling without end. But it is sheer injustice to give dignity to these quarrels by seeking to justify them historically, and by saying that Hindus and Muslims have always remained aloof and hostile.

KHWAJA MUSHTAQ AHMAD

NEW BOOKS AND OLD

A SINGER AND MYSTIC OF SIND *

[Readers of THE ARYAN PATH know how frequently we present side by side the reactions of different minds to the same important volume or proposition. Especially do we like to bring into juxtaposition the Eastern and the Western points of view. The opinions of the Hon. Mr. Faiz B. Tyabji and of Mr. Hugh l'A. Fausset on this study of a great eighteenth-century mystic poet of Sind complement each other very interestingly.—ED.]

I

This work will attract attention in Bombay, if for no other reason, from the fact that its author is well known and highly respected in this Province. He is a member of the I. C. S., holding high office and evincing great interest in matters of literature. The attention so aroused will be intensified on learning that the work has occupied much of the author's leisure for the last twelve years. No one who glances over its pages will need to be assured that it has not been lightly undertaken, nor will it long be a secret that its writing has been a labour of love. It is dedicated to the people of Sind in verses which are in themselves an invitation or a summons to a closer study.

Shah Abdul Latif of Bhit was, according to tradition, born in 1689 and died in 1752. The dates are not quite certain and the fact that these dates make the life of the mystic and poet of the same length as the Prophet Muhammad's, may make unconvincible persons think that the dates ought not to be taken too literally. Mr. Sorley complains that there is no satisfactory account of Shah Abdul Latif's life, yet he has with the expenditure of great industry been able to put together

abundant material as to the life, character and times of the poet. The reader of this volume will be equipped with all that is needed for a complete appreciation of the poems.

The poet was a scion of the most illustrious religious house of Sind. There exists a dargah marking the tomb of his great-great-grandfather, Syed Abdul Karim (*A. c.* 1600). Many descendants of famous saints get intoxicated by the fumes of ancestral sanctity. They have become worldly-minded and given themselves up to a life of ease and comfort. But Shah Abdul Latif continued throughout his life to be an ascetic of the most attractive kind produced by Islam. His life was quiet and contemplative, singularly continent and abstemious, gentle, kind, compassionate and generous. In his prime he wore a beard and was a well-set-up, handsome man of average height with fine black eyes, an intelligent face, a noble forehead. Deep and solemn thought seemed to emanate from his eyes. Early in life he cut himself off even from the haunts of other holy men and founded a village of his own at a place called Bhit (sand hill). Here he was surrounded by

* *Shah Abdul Latif of Bhit: His Poetry, Life and Times. A Study of Literary, Social and Economic Conditions in Eighteenth Century Sind.* By H. T. Sorley, D. Litt., C. I. E., I. C. S. Humphrey Milford, Oxford University Press. 18s. or Rs. 12/6

sheets of water and rich green scenery, not common in the arid land of Sind but well reflected in little touches in his poems. It is noteworthy that the very considerable quantity of verse that he produced contains no reference to political events even of such catastrophic importance as the conquest of Sind by Ahmad Shah Durani, or eight years earlier the sacking of Delhi by Nadir Shah and the making of Sind a tributary to Persia. His education (in spite of popular tradition to the contrary) it is clear made him familiar with Arabic and Persian. His poems contain subtle references to the *Quran*, to the *Masnavi* of Jalaluddin Rumi, to the mystical poems of Jami, and to other similar writings. Though his poetry is steeped in Islamic traditions, a pathos for humanity in general exudes from his verses so as to appeal to all alike, and he is looked upon as a teacher no less by Hindus than by Muslims. He may be said to have attained the ideal of Saadi who advises such a life that at the end of it Hindus and Muslims might vie with each other to do honour to and show their veneration for the remains of the deceased at the burning ghat or the cemetery: but Shah Abdul Latif attained this position while he was living, and those who gathered to hear his poems and considered themselves as his disciples included followers of all religions. All were willing to submit themselves to the magic of his words and to respond to the call of his mystic appeal.

He is pronounced by Mr. Sorley to be incomparably the greatest man whom Sind has yet produced in imaginative art. His poems are reported not to have been authoritatively transcribed

by himself. Up to the middle of the nineteenth century they seem to have been before the public mostly as songs orally transmitted by reciters one to the other, although they do seem to have been collated by scribes and formed during the lifetime of the poet into formal collections. Amongst such collators or editors Bilal and Inayat were themselves poets. Some of the verses of the latter as well as of Lakhmir and Funejo have been inserted or quoted in the *Risalo* as it exists today. The late Mr. Dayaram Gidumal in *Something About Sind* by Sigma, 1882, p. 41, relates an anecdote about the *Risalo*, to the effect that when Tamar and Hashim, favourite disciples and secretaries of the poet, brought him the complete *Risalo*, he turned over the pages and observing that the frequent laments of Sasui were no better than a safety-valve for the peccant humours of the flesh, flung it suddenly into the Kirai Lake. His secretaries are reported to have expostulated with him, on which he allowed them to rewrite the whole from memory. "If a story of this kind," observes Mr. Sorley, "has any authenticity at all it can be no more than a stupid magnification of some trivial incident. But it is more likely to be a legend intended to build up the tradition of the inspired delivery of the poems which were reduced to writing with difficulty after they had been declaimed." In the bibliography that Mr. Sorley provides, several editions of the complete collected poems are mentioned. These editions seem, however, to be careless compilations and contain much extraneous matter. The credit of the first scholarly attempt to edit the poems is awarded to a missionary gentleman, Ernest Trumpp, who

published the *Risalo* in 1866. Other editions of the complete *Risalo* followed. But Mr. Sorley has preferred to translate the abridgement or anthology entitled *Risalo-jo-Muntakhab*, which consists of twenty-seven poems of very unequal length selected from the *Risalo* by Kazi Ahmad Shah. This selection seems to be adequately representative of Shah Abdul Latif's poetry. Scholarly work in connection with the poems has later been done, notably by Shamsul-Ulma Mirza Khalich Beg and Mr. H. M. Gurbaxani. Mr. Sorley has taken advantage of all this, and added to it a great deal of what can be gained by surveying mystical poetry in England as well as in Persia--poems written by Donne and Blake and other English poets as well as Jami, Rumi and Fariduddin Attar.

The volume thus contains a verse translation of the *Risalo-jo-Muntakhab*, together with a great mass of historical and literary material. Taken altogether, the volume is not only a monument to the poet but a notable and instructive example of the manner in which a great national poet may be approached and studied.

Few lovers of poetry would try to resist the temptation to absorb all the material placed before the reader in this volume.

Those who peruse it carefully will be rewarded by being brought into close contact with a body of verse, not very large, but sufficient to illustrate and justify the very lofty claims that Mr. Sorley has to make for the poet. We are also introduced to a refined personality, to whom we willingly concede the first place in the imaginative art of Sind. We are made to

appreciate the entire sincerity of thought and the supreme skill with which the ordinary language of country folk is employed for describing and reflecting upon situations that arise in everyday occurrences and common lives or form part of the folk-tales of Sind. These simple materials are steeped in the mystical teachings of Islam, so that the most trivial occurrences of daily life are clothed in solemn reality and deep meaning. A wealth of imagery based on the observation of the day-to-day life of peasants and village folk enriches all the descriptions. The diction is spontaneous and succinct, yet allusive and rhythmical. A deep sense of poetry pervades the choice of words. The words in some way reconcile lofty etherealized religion with the modes of thought and ways of common people. There is a lyrical impulse, in part controlled and directed, in part supported and exalted by the prevailing system of music and of reciting and intoning or singing poems or songs--"a secret," to use the words of Inam Ghazali, "consisting in the relationship of measured airs to the souls of men, so that the airs work upon them with a wonderful working." No great originality of thought intrudes. But the religion and philosophy current amongst the highly cultured is brought to the hearts of those who are hardly literate. After we have allowed ourselves to enter into the spirit of these poems, the simple and lowly subjects forming the poet's materials lead us to thoughts not so much about a girl who is wandering over mountains and deserts in search of her lover, or a boatman weighing anchor or loading cloves, cardamoms and stores of cloth, or a camel lingering and lengthening

the following and pass them by without feeling any attraction towards them :—

Diach the King hath yielded up his head :
 (To God, to God a sacrifice.)
 And left his kingdom and the queens
 he wed :
 (To God, to God a sacrifice.)
 He found acceptance under Allah's door :
 (To God, to God a sacrifice.)
 His million numbered needs fulfilled,
 told o'er :
 (To God, to God a sacrifice.)
 With bowstring song his head the singer
 sought :
 (To God, to God a sacrifice.)
 His works, oh sisters, to good ending
 wrought :
 (To God, to God a sacrifice)

But Mr. Sorley enables us to read these seemingly crude, almost repulsive, words in an atmosphere charged with mystic splendour and an altogether different sense from the literal enlightens our soul. Literally taken, the lines speak of a musician who in order to obtain the reward offered for the head of King Diach by his enemy so works upon the King by music, that he is willing to yield up his head. The poet does not mince matters. He tells us roundly: " The singer drew the knife and plunged it deep within Diach's skull. " But in the light of mysticism, the promised reward, the music, the yielding of the head, all have a significance entirely different from the literal and the sordid. So understanding it all, we have a feeling that may not unfittingly be compared to that of a watcher of the skies when a new planet swims into his ken. The momentum that the words of the refrain gather at each repetition may be felt rather than heard when a dozen or more reciters utter them in unison, with the whole of the enthused audience joining in as with one voice. With a little practice, the resounding repetitions, the dozen reciters, the crowded audience joining in the refrain,

can all be supplied by the mind which in itself is found to be its own place.

Not only readers of poetry and those for whom the attraction of mysticism is sufficient to make them submit themselves in some small measure to its power will feel grateful for this volume. The gratitude of the whole Province of Sind must be due for the interpretation of its great poet.

Before concluding this review, we feel bound to refer to some details in respect of which the volume may, it is suggested, be improved. The ultimate object of the volume is to introduce the reader to the poet through a translation of 27 selected poems comprising not more than about 3500 lines of poetry. An ancillary purpose is to make clear the kind of people amongst whom the poet lived and the historical background of his age. The first part of the volume is devoted entirely to this ancillary purpose. Yet it extends over 176 pages of closely printed matter, including many citations (printed in very small type) from such records as the Secretariat Inward Letter-Book and Public Departments Diary. Seven pages devoted to an account of the life of the poet are immersed in this matter. It is suggested that a better course would be to print these seven pages as a short preliminary and to incorporate therein the net result of the examination of the history of Sind. This could be done in a " life " extending over a score of pages.

The very valuable research work on the history of Sind deserves a volume by itself. Printed as the preliminary part of this work, its real importance is apt to be overlooked. There must be few persons like the author who can

combine intense interest in two such diverse subjects as poetry and historical research. Hence two reasons make it undesirable to print these two classes of matter together as the contents of one volume. Those for whom the research is intended would not look for it in a volume primarily concerned with poetry. Those who seek to become acquainted with a new mystical poet would be disappointed and driven to despair by the unpoetical details of historical research.

A minor grievance arises of the inconsistency in the title by which the three main parts of the volume are referred to—occasionally as “books” and occasionally as “parts” and on p. 209, l. 3, as “volume.” This is somewhat confusing, for the third book is itself divided into three parts. Again, there is no consolidated list of contents. The contents of Book I are set out on pp. 3 and 4. These pages refer to the index of Parts I and II (or Books I and II), though the list is confined to the contents of Book I. Then the list of contents of Book II is on page 198. Then follow, on pp. 299, 308, the lists of contents of Book III but in a form quite different from the lists on pp. 3-4 and 198. Consequently the scheme of the volume (which becomes apparent after some little trouble) is greatly obscured. This is the more deplorable as in fact the book is very carefully planned and no conscientious reader will be able to discover anything in the nature of confusion in the mind

of the author. But confusion is caused to the reader not by the substance of the work but by the absence of those typographical aids from which so much guidance is ordinarily sought and obtained.

With reference to the second book, the criticism, comparison and commentary contained in it would be much more helpful if there were cross references to the quotations from Book III and corresponding references to Book II in Book III. Some abridgement would be possible and repetition saved if part of Book II were thrown into the shape of introductory notes similar to those on pp. 343, 361, 392, 402 etc. If some foot-notes were added to the poems, Book II could be brought into closer touch with the poems, and the volume would be reduced in size. Could there not be some marginal notes and more captions, so as to visualize the scheme of the work?

If any reader of this review is inclined to think that the matters mentioned in the last few paragraphs are too small to deserve notice, our only reply might well be that “these little things are great to little man.” But we have another, an ulterior, reason for introducing some fault-finding in this review. Inability to find faults is often taken as a sure indication of general mental incapacity. We desire to safeguard the more important parts of this review from this insidious danger.

FAIZ B. TYABJI

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II

The subject of this exhaustive study lived from 1689 to 1752 and produced in the collection of mystical poems known as the *Risālo* the only classic which the language of Sind can boast in the realm of deeply imaginative literature. Hitherto his poetry has remained a closed book to all but those acquainted with the Sindhi language. Dr. Sorley's aim has been to introduce English readers to it by translating it into English verse and to explain, by reference to the historical and social environment of the age in which the poems were composed, something of their message and meaning. The life of Shah Abdul Latif is, Dr. Sorley claims, an epitome of the age in which he lived, and he considers a deep understanding of the kind of people amongst whom he lived and the historical background to be essential to an understanding of his genius. Consequently his book is quite as much "a study of the literary, social and economic conditions in eighteenth century Sind," to quote its subtitle, as an appreciation of the poet himself. Indeed the poet is frequently in danger of being submerged in the background which Dr. Sorley builds up with such indefatigable industry, whether in the record of the Moghul and the Kathors age in Sind which forms Part I of his book or in the many-stranded web of influences, Arabic, Persian, Baluchi, Urdu and Hindu which he weaves in Part II and his account of Islamic mysticism and the practice of Sufism. Nor, when he comes to the poetry of his subject, is

he content to examine its qualities in detail and to let it speak for itself. He also expatiates at length on the nature of poetry and mysticism with frequent comparisons with and quotations from English poets and mystics, but with a tendency to generalise overmuch and occasionally rather crassly, as when he writes that "the form of poetry has no relation to its meaning or significance." He excels in fact less in penetrating insight than in the comprehensive grasp of every facet of his subject, so that his book is a richly informing history of the people who dwell in the Lower Indus Valley, of their pastoral culture, to the study of which he brings none of the self-righteous superiority so often in the past typical of Western writers, and of the blending of Muslim and Hindu thought which the special conditions of Sind favoured. Shah Abdul Latif was uniquely the representative poet of his country because neither learning nor mysticism separated him from the common people. He was essentially a lyrical poet, whether he was singing of the love of God, of Sind moral life, or retelling in a form more lyrical than narrative the folk stories of his people. A lyrical poet is the hardest of all to translate and Dr. Sorley admits the impossibility of reproducing the brevity and succinctness of the Sindhi text. But his renderings are generally faithful to the original and do catch something of its spirit as well as conveying its content, if without much poetic distinction in themselves.

HUGH I' A. FAUSSET

Preparation for Citizenship. By SOPHIA WADIA with a Foreword by RABINDRANATH TAGORE. (International Book House, Bombay. Re. 1/-)

This book consists of the three Mysore University Extension Lectures which were delivered by Shrimati Sophia Wadia in September, 1937. It deals with a theme which would be of perennial value and absorbing interest at all times and in all climes but is now and here a factor of urgency, a matter of life and death, an imperious surge of spiritual passion. As Rabindranath Tagore says in his own inimitable way in his Foreword to the work :—

Her clarion call to the State and the Citizen to contribute co-operatively to bringing into being SELF-Rule, in which diversities of gifts and graces of the Spirit but enrich one another as well as the whole of humanity, is timely.

The message of Shrimati Sophia Wadia is indeed most timely, because wisdom should be our only guide to happiness and is the only reliable "creator of a new order."

Shrimati Sophia Wadia has realized the real heart of Democracy much better than most of the previous thinkers on the subject. Much of the bitter failure of Democracy in the past has been due to wrong concepts of Democracy. We have all been prone to mistake the instruments and the technique of democracy for its heart and soul. She rightly urges that it is a spiritual principle. She says well: "Democracy is a spiritual institution, like Religion. Therefore when an attempt is made to give it a materialistic form it becomes a dangerous and corrupting influence." She says with equal insight and appositeness: "The present chaos is *not* due to the war;

this chaos and the war itself but reflect the forces of anti-democratic ideas." Democracy is a spiritual passion of an entire people for freedom. A material passion will be selfish and acquisitive but a spiritual passion will be altruistic and creative. No true democracy will ever pass into an empire. No nation which loves freedom for its own sake will take away the freedom of any other nation. The real antidote to material democracy is not Dictatorship but spiritual Democracy.

We must take our hats off (I have no hat but my reverence is all the same) to Shrimati Sophia Wadia for saying with rare vision and courage : "What is the real basis and foundation of democracy ? It is to be found in the *Upanishads* and the *Gita*." *Swāraj* (which is a better word than Democracy) fixes our attention on *Swa* (self). The real nature of *Swa* is not *Kama* (Passion) but *Prema* (love). Man is not a social animal but a God in the making. Indian thought emphasises spiritual equality and inculcates spiritual socialism. The true purpose of education is self-rule—*i e.*, a life of co-ordination and integration and harmony.

The next two lectures work out this great and fundamental truth vividly and variously. The greatest dangers today are the State Mysticism of Fascism and Nazism and the mechanisation of life by Communism. The citizen does not exist only for the State. He exists for humanity and for God as well. He realizes himself in and through the State; and the State exists in and for him. The State and the Individual are governed by the Law of Interdependence and Unity.

Shrimati Sophia Wadia rightly warns us against competitive individualism as well as against the herd instinct. She says with telling brevity and convincing wisdom:—"The State is the school of the adult." Our professions must be inspired by the noble service motive and not by the sordid profit motive. Real *Swarajya* must be *Dharma Rājyā*.

Equally great is the Duty of the State to the Citizen. Each larger realm of being must exact a loyalty which must fulfil and transcend the lower loyalty to a smaller realm of being. Patriotism must fulfil and transcend communalism, and love of Humanity must fulfil and transcend love of Nationality. A bad son will not be a good citizen. A bad citizen will not be a good humanitarian.

Saint Thomas Aquinas. By GERALD VANN, O. P. (Hague and Gill, Ltd., London. 6s.)

The author shows St. Thomas in the best possible perspective, and reveals the important place he occupied in medieval philosophy. More than any other thinker's, St. Thomas's philosophical writings deserve to live for ever, he says, because they exhibit a profound synthesis of varying eternal currents of thought which tend to recur in metaphysics. It is true that our knowledge of the physical world will undergo change, as indeed it has done during the past two centuries and more, but the eternal structure of experience, which is metaphysical, is bound to be valid for all time. It is this super-temporality of metaphysics that marks the writings of St. Thomas.

More than any single thinker of medieval times, St. Thomas, according

Thus Shrimati Sophia Wadia has made us realize that Democracy is the Soul of Life and that at the same time Spirituality is the Soul of Democracy. We are thankful to her for emphasising what we are prone to forget in these days of hurry and of greed.

Let us remind ourselves of the great words of the American Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness, that to secure these rights, Governments are instituted, *deriving their just powers from the consent of the governed.*"

K. S. RAMASWAMI SASTRI

to the author, has striven to furnish reason and revelation with validity in their respective domains. The autonomy of reason is all-important in physics, as revelation and intuition are in metaphysics; but in both spheres revelation and reason collaborate to lead to certitude. The two are not contradictory but complementary. Philosophy which seeks to understand reality as one whole through reason would not need to end in scepticism, if it laid less stress on the rôle of reason as counteracting intuition, and more on the unity of the universe. Nor need revelation legislate on matters pertaining to the sphere of physics, of reason and of perception. This solution of the unity of reason, revelation and intuition is reminiscent indeed of the present tendency amongst philosophers to lessen the contrast between them—a contrast that Bergson built up into a contradiction.

The second synthesis that St. Thomas made was between the Eastern Christian ideals of mysticism and "deification" of the individual and the Western personalistic tendency. Religious experience remains personal experience even in the mystical union with the Infinite. It is significant that St. Thomas, like his compeers in Sri Vaishnavism, which was active about the same time, understood this twofold enjoyment of the Infinite to be the secret unity of the finite and the Infinite Being.

An anthropocentric culture such as our own is a direct consequence of rationalism which refused to think all-sidedly. The importance of the religious experience has only of late been recognized. A theo-centric view such as that propounded by St. Thomas— not dissimilar to that of ancient Hinduism— may restrain, if not

actually canalize, the unleashed unwisdom of our sciences. But one is not sure whether conditioned reflexes or God will prevail at the present moment; one cannot be sure whether the restless humanism of man will not seek other bases than God. If it did, it would not be false to itself, though such an attempt would be fraught with great disaster to culture as such. An all-sided transformation of man is possible only in and through the consciousness of the Divine immanent in and transcendent to the process.

The present volume will undoubtedly hasten understanding of the synthesis that is needed acutely at the present crisis in civilization. Our knowledge has yet to draw its vitality from ancient thinkers of the middle ages, for we have not moved ahead of them in many matters.

K. C. VARADACHARI

"A Declaration on World Democracy" is the explanatory subtitle of a statement by seventeen thinkers recently published at New York by the Viking Press under the caption *The City of Man*. It is not a symposium but the result of joint deliberations by an unusual group which includes a number of European expatriates—Thomas Mann for one—but is unmistakably American in its composite point of view.

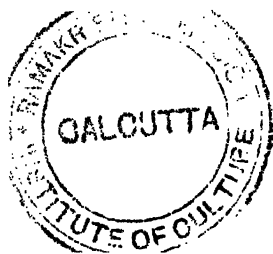
The designation of the American "Committee on Europe," out of which grew the deliberations here summarized, has a ring of condescension which only the obvious sincerity of the collaborators' concern can excuse. Their rather naïve assumption of America's paramount responsibility for the saving of the world is balanced by a genuine contrition that democracy, which had been "a strenuous unity of thought and action, a rule for life and death," had

been allowed to begin "disintegrating into a routine of liberties and comforts."

Poverty and insecurity remained, but our mechanical prowess, with its millions of gadgets, was the answer to the ancient needs of man.

Convinced that "the emergency of democracy must be the emergence of democracy," they attempt a redefinition of democracy and its aims. Many of the principles which they lay down are unexceptionable, including religious tolerance and economic justice, but the phrasing is prolix and sometimes infelicitous; one is sure that several of the signatories could have done better single-handed! Briefly, the solution they propose is "one Brotherland for all," the "City of Man"—"the Nation of Man embodied in the Universal State, the State of States."

E. H.



ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

Dr. Rabindranath Tagore's address at the celebration of his eightieth birthday at Santiniketan on April 14th deserved fuller reproduction than the Indian Press in general accorded it. It has been published in a pamphlet form under the caption *Crisis in Civilization*. Surely no more vigorous indictment of Imperialism has ever flowed from an octogenarian's pen! Dr. Tagore's complete disillusionment with Western civilization in general and with British rule in India in particular is the more tragic and bitter for the early enthusiasm to which it succeeded. He had associated the highest conception of civilization with the character of the English which he had come to respect through their literature but, alas!

Then came the parting of ways accompanied with a painful feeling of disillusion when I began increasingly to discover how easily those who accepted the highest truths of civilization disowned them with impunity whenever questions of national self-interest were involved.

Even now, for the sake of C. F. Andrews and his kind, he clings to his faith in those individual Englishmen who by their nobility redeem their race. But he shows no quarter to those responsible for the conditions in India at the present day, with "such hopeless dearth of the elementary needs of existence." He charges the British with "criminal and contemptuous indifference to the crores of helpless

Indian people." He regards as even worse what he declares has been a deliberate policy of sedulously encouraging "communalism and provincialism and lack of mutual faith," resulting in a disunity which it is now sought to father on Indian society itself.

The wheels of Fate will some day compel the English to give up their Indian Empire. But what kind of India will they leave behind, what stark misery? When the stream of their centuries' administration runs dry at last, what a waste of mud and filth will they leave behind them!

And yet the Grand Old Man of Indian letters does not despair. He hopes yet that day will once again dawn from the East, that in our poverty-stricken country a deliverer will be born whose "divine message will go forth to the world at large and fill the heart of man with boundless hope." He closes his message on an impressive note, recalling a truth proclaimed by the Indian sages, a truth that more than one among the Western peoples needs to take to heart :-

By unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root.

"Religion is Politics and Politics is Brotherhood" declared Blake. A few Methodist missionaries in India believed that too and acted accordingly, with such resulting impairment of their

"missionary effectiveness" in the eyes of their Mission Board as occasioned their peremptory recall. A brochure entitled *A Missionary and His Pledge*, published by Professor P. A. Wadia of Bombay and sponsored jointly by himself and Shri S. Natarajan, Editor of *The Indian Social Reformer*, recounts the story of the missionaries who, in November 1939, signed the Kristagraha Manifesto arraigning "the will to power over others as responsible for the violence in the world" and calling for the repudiation of the whole conception of domination by strong nations of any part of the world.

That the church authorities should have outdone the Imperial Government itself in solicitude for the latter's prestige should occasion no surprise in the light of the past record of Indian missions. A prominent Christian, Shri Bharatan Kumarappa, writing in *THE ARYAN PATH* for June 1935, condemned the average missionary's attitude to the national aspirations for political freedom as one of apathy and indifference, if not one of open hostility. And, as this brochure brings out,

Either by silence or by speaking out against the evils, Christianity is always influencing politics in the profoundest sense.

Whatever might be said of the stand of the ecclesiastical authorities as repudiating in effect the teachings of Jesus, it can be justified at least on the sound pragmatic precept that he who pays the piper calls the tune. On the other hand, there is no honourable retreat from a stand dictated by conscience and the recalled missionaries have kept faith with their principles. Before he left Muttra last August the Rev. Mr. Ralph T. Templin declared:—

Christ has been brought to India dressed in imperial robes. It was not possible to recognize the lowly Nazarene. The whole structure of missions, so far as it is founded upon arrogance and racialism and the participation in dominance is a denial of the Christ and all that He stood for.

It is significant that Mr. Templin sees in "the non-violent soul of India" the brightest star of hope in this dark hour.

India has that to offer to the world which I do not find in the same degree anywhere else. A broken and gasping world will shortly cry out in despair for this synthetic principle to bind it into unity again.

We bid Mr. Templin Godspeed as he carries his evangel of non-violence to heathen America and to the Disunited States of unhappy Europe.

This is a very useful brochure. On many an occasion reference to it will prove helpful. It is available for Rupee One from the Office of *The Indian Social Reformer*, Kamakshi House, Bandra, Bombay.

That an actual unholy alliance, however nebulous, does exist between Christian missions and Imperialism should need no fresh proofs in the eyes of any student of history. The "*mission civilisatrice*" is Imperialism's most hypocritical defence. The mission drive is part of it. The Report of the Near East Christian Council Inquiry into "the cause of the 'relative sterility' of efforts for the conversion of Moslems," which is quoted by the Rev. Henry H. Riggs in *The Moslem World* for April, contains a reflection the naïveté of which is matched only by the sadness of the truth which lies behind it—the intimate connection between missionary effort and political domination.

The sad history of the conflict between Islam and Christendom, past and present, makes it inevitable that the Moslem should see in our missionary zeal, merely a part of the imperialistic arrogance to which he has become accustomed; and with his mental equipment we cannot expect him to distinguish between the political and the spiritual elements of imperialism.

We cannot indeed, and many who do not have a Muslim "mental equipment" experience the same difficulty. But the next sentence of the review shows an attitude as rare as it is hopeful, because self-knowledge is the beginning of wisdom :—

It is a very sobering thought for all of us to reflect that possibly, if we could see our spirit as it actually is we might find that the Moslem is not altogether wrong in sensing a spiritual arrogance in our efforts to bring him to leave his own group and join ours

Dr. Sudhir Sen of the Viswa-Bharati Economics Research, whose paper at the Second Conference of the India Society of Agricultural Economics, Lahore, is summarized in *The Bombay Chronicle* for 15th April, recognized that factory industries so far had been mostly of the work-robbing type and had aggravated the dislocation in rural areas and placed the village artisan in a precarious position. But while he stressed the importance of cottage industries he saw a place in the economic structure for small industries, where machines were "indispensable or very much more efficient than manual labour." Small factories scattered throughout the country, away from the centres of congestion, are admittedly better than large plants and intense urban centralization of industry, but by what control mechanism are they to be kept small and

prevented from forming in their former rural setting the nucleus of a new congested area ?

India's economic salvation is bound up with the cottage industries but their strengthening calls for enlightened effort to widen the artisan's margin of profit. Important among the ways by which this aid can be given are an organization to supply raw materials at a low price; an efficient marketing organisation and, last but by no means least, "propaganda and education of the consuming class."

It is doubtful, however, whether even factory industries as small as those visualised by Dr. Sudhir Sen would seem acceptable to Shri J. C. Kumarappa, who challenges vehemently, in the April issue of *Gram Udyog Patrika* (Wardha) the slogan "Industrialise or Perish" raised in effect by the advocates of centralized industries for India. "The thoughtful among us," he declares, "are realising that industrialisation and armaments are no remedy for poverty and political subjection." It requires only a rudimentary knowledge of economics to realize that India presents conditions the reverse of those favourable to large centralized industries, which demand large capital and relatively little labour. We have here, as Shri Kumarappa points out, little accumulated wealth and an abundance of labour. In no country can a sound industrial system rest on any basis that does not offer every willing pair of hands a chance to earn a living wage. In India, with its wide-spread dire poverty, the wholesale reduction of the openings for employment would be not only most unwise and inhumane but positively dangerous. The workers can be dis-

placed by machines only at the cost of disastrous economic and social dislocation. "Industrialise and perish" would be a more veracious if a less alluring slogan.

We see before us in the European debacle highly industrialised nations falling like autumnal leaves in a storm. Industrialisation has been no salvation to them.

The problem, as Shri Kumarappa brings out, has not only its material and social but also its cultural bearing. No true friend of India or of culture could take the stand expressed in Sir George Watt's *Indian Art at Delhi* (1904) :—

However much Indian art may be injured or individuals suffer, progression, in line with the manufacturing enterprise of civilisation, must be allowed free course.

A most hopeful exhibition was held in Chicago last summer. The American Negro Exposition, described in the Autumn 1940 issue of *Common Ground*, depicted not only the remarkable positive achievements of this under-privileged group in the three-quarters of a century since they have been on a nominal equality with their former masters but also the peaceable but determined stand they are taking for the rights which they are denied in a nominal democracy. It is good to learn of their picketing, in the national capital, of the motion-picture house which barred them (as all "white" cinemas in Washington would do) from the film depicting the life of their great emancipator, "Abe Lincoln in Illinois." It is good to learn also how the Negroes of Miami met the cowardly attempt of the Ku Klux Klan, that extra-legal concentration of racial and religious intolerance, to frighten them away from the polls. The threat of

masked Klan members waiting in automobiles outside the polling-places with dangling nooses—horrid reminders of past lynchings—was met by an increase in the Miami registration of Negro voters from 500 to 10,000!

Is it any wonder, however, that in a country where such discriminations are by no means uncommon the president of a great university, President Robert M. Hutchins of Chicago, should have charged in his Convocation Address last year, that such principles as Americans had were not different enough from Hitler's to make them very rugged in defending theirs in preference to his. Sufficient vestiges of moral principles remained to bother them, however, making them (like other Western peoples) "like confused, divided, ineffective Hitlers."

To say we are democrats is not enough. To say we are humanitarians will not do, for the basis of any real humanitarianism is a belief in the dignity of man and the moral and spiritual values that follow from it.

In his vigorous attack on the *bona fides* of a great nominal democracy of the West, President Hutchins cited specifically the American attitude towards the Negro. Race prejudice is one of the reasons assigned also by Brooks Atkinson in *The Nation* for March 8th for the failure of the U. S. A. to achieve more than a partial democracy; the 12,000,000 American Negroes, nominally free, are "still held in economic and social bondage through the ancient evil of race prejudice." The Jews also suffer from the same cruel and unjust dislike. Is it curable, this old unreasoning prejudice, that has its roots in arrogance and fear? Mr. Atkinson diagnoses the trouble and points to the remedy :—

Like an old canker that sleeps in the system, breaking out at recurrent intervals, race prejudice is a virulent form of ignorance. It can be fought only with knowledge and moral teaching. Although it cannot be cured in any man's lifetime it can be steadily alleviated. Teaching, which is the active form of faith, digs deeper and deeper into the consciousness of every generation.

But it depends upon what is taught. There is no race, as there is no community, without its characteristic defects and those who concentrate upon these can hardly rise to tolerance, let alone to appreciation of the noble qualities which also are always discoverable. It is sad that there is deliberate propaganda to foment racial prejudice among Americans—as sad as are the misguided efforts of bigots of one community in India to stir up disaffection between its members and those of another community—with what dire effect the recent awful riots have shown. Such strongholds of orthodox exclusiveness as the Hindu Mahasabha and the Muslim League can of course disclaim direct responsibility for the tragedies enacted in Ahmedabad, Bombay, Cawnpore and Dacca. But have they not, by inflaming prejudice and fostering mutual suspicion, helped to lay the train of powder ready for the match of any provocative incident?

A proposal made by the great French expatriate M. André Maurois, at the New York banquet tendered a few months ago by American authors to the exiled writers of Europe, deserves wide publicity. The title of the many-volume saga of M. Jules Romains, who shares the exile of M. Maurois, furnished the latter with his text: "Men of Good Will."

Men of Good Will are to be found in all the existing fraternal organizations. Why are these not enough, it may be asked. Take, for example, the International P. E. N. Club, with friendliness as its watchword; it is certainly a body of Men of Good Will and its influence has been a positive force for good. But P. E. N. membership is open only to leading writers and editors and fortunately, important as these are in the formation of the public attitude, there are countless Men of Good Will who are not of their craft. Such men and women there are in every country. They are the hope of the world. Unorganized, however, they are no match for the regimented and drilled forces of evil. M. Maurois, like ourselves, sees "no reason why efficiency should be the monopoly of wickedness." The plan that he suggests is worth considering—the formation, in the free world which we all hope will emerge after the storm, of an "Order of the Knights of Peace."

There would be no uniform, no assembly, no speeches, not even an annual luncheon, but every knight would know that, in all countries, he could always find, in an emergency, a few men: politicians, professors, soldiers, writers, carefully chosen, scrupulously honest, very influential amongst their own people, who, while being absolutely loyal to their country, would be free of all personal ambition, would do their best to ascertain facts and clear misunderstandings.

Men of Good Will, however, are not confined to the natural leaders. They are to be found in every walk of life. If the order of the Knights of Peace would inscribe upon its banner "The Brotherhood of Man," it should be possible to enlist under that ensign every friend of the human race.

THE ARYAN PATH

**Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.**

—The Voice of the Silence

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THE BROTHERHOOD OF RELIGIONS

It is proof of the advancement of thought to have any one openly seek for the true spirit of all religions, which is also their common source. Without this search humanity will not attain to the kingdom of true Brotherhood, nor will the individual attain the inner enlightenment so necessary for fulfilling the obligations of a citizen of a social order founded on Justice and flourishing in Peace.

We must realize not only that we need a "knowledge of mankind's many paths to God," but, further, that those many paths are but aspects of the One Path. If "we need the strength inherent in each" of the great religions "to counteract the weaknesses in our own biases," we should come to learn that *all* religions are identical in essence. The great Prophets have reiterated the same truths as wisdom, all have given identical teachings; only the erroneous interpretations of men have given rise to differences of

creeds and of faiths. The words of each great Prophet are but the echoes of the Grand Songs which fill the Akasha, and each but gives what suits the particular cycle to which He comes.

The seeds which they sow sprout, but all too soon are throttled by the treacherous embrace of weeds—petty greeds, mean angers, small vanities, all put together and making possible the existence of priests, bigotry and intolerance. Tolerance will be a reality, not when we view all religions on an equal basis, but when we see them as One. A comparative study of religions is, therefore, not sufficient. We must proceed further to trace the evolution of each from the corruption experienced by its immediate predecessor, till the conviction is forced upon us that there must exist a body of Knowledge possessed by all the sage-prophets, which must be the One Source of indivisible Truth. Then only will any improvement on the physical

plane take root and flower, and difficult social and political problems be solved, for the very basis of religious inspiration will have changed, engendering a correct attitude to life.

It is not enough to say that man has always had a religious impulse; we must ask, why? It is not enough to state that the most ancient scriptures of the world, the Vedas, already taught man the eternal truths of life; we must compare the ideas which they hold with the current teachings given as science to our children in the schools and among those teachings that the first men were savages, uncouth and untaught. The scientific concept of the origin of man is automatically done away with as a result of our findings. Our mental outlook will change in consequence, and our new-found responsibility will reveal the necessity of attaining the Divinity within us.

Our physical actions are likewise coloured by this conception. For man as a Spirit-being is capable of grasping pure truth in its entirety, an idea which seems far removed even from our foremost thinkers of today. Robert O. Ballou, for instance, has gathered the main teachings of eight great world scriptures in one volume, calling it *The Bible of the World**: Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity and Mohammedanism. An unbiased perusal

of this book seems to indicate that its very purpose is to show the unity of man's thought and his capacity to attain the One Truth. But Mr. Ballou does not think man is capable of such a feat—thus despairing of what should be his main purpose. Still we cannot but hail this publication, under the existing conditions, as a praiseworthy venture.

For in our midst forces of enmity and of hatred are rampant: veritable manifestations of personal ambition. Persecution and intolerance, whether religious, political or economic, have once more come into their own, so that, unless a radical change takes place very soon, the years to come will be even darker than the darkest years of the Middle Ages. Religious intolerance is the most nefarious because it crushes and imprisons the mind of man, restricting him to such a narrow groove that he can no longer grow. He becomes mentally and spiritually dead, for there is no life without growth.

This new *Bible* is conclusive evidence, however, that, in spite of the gathering gloom, there is still a persistent groping and searching for light. Unsatisfied and wretched, man is even now desperately seeking for consolation in the teachings of the great religious leaders—his inner intuition prompting him to look for Knowledge not in scientific circles but in the sphere of mysticism and occultism.

* Edited by ROBERT O. BALLOU. (Kegan, Paul, Trench, Trubner & Co., Ltd., London 18s.)

Still, this book is not the first of its kind. The volumes of *Sacred Writings* in the Harvard Classics, although not so complete, have already brought together the religious thought of many peoples. Robert Hume's *Treasure House of Living Religions* does even more than bring them together. Its arrangement by subjects compares and contrasts them, so that the similarity of all religious philosophies stands out clearly and boldly. The choice of texts and of translations in *The Bible of the World* has likewise been surpassed before. Considering only some of the Hindu scriptures there is no doubt that Charles Johnston's translations of the Upanishads are better than those chosen, and there are, furthermore, superior translations by Hindu scholars which might have been used. W. O. Judge's or Charles Wilkins's *Gita* is a better translation than the one used. Judge's and Johnston's *Yoga Aphorisms* come nearer to the true spirit of the original text, and should have been used in place of what is taken from a volume of questionable merit.

The thesis which Mr. Ballou expounds in his introduction is twofold: (1) "the social and economic necessity of sympathetic communication between East and West," which entails an understanding "of the inmost religious and philosophical beliefs of the peoples concerned," and (2) "in times of world stress men's minds and hearts instinctively

rise in revolt against the materialistic temper to which they justifiably charge much of social disaster and seek knowledge of the roots of life, the sources of their being"; they "search for truth regardless of where the search may lead."

From this thesis it is but one step to the realization that man can attain the sublime heights of a Christ or a Buddha. If it is true that the dark and tragic world actions are the result of individual deeds, then it is equally true that small deeds of charity, love and self-sacrifice benefit humanity. If enough men and women were to live in terms of the principles of the Eternal Philosophy—Sanatana Dharma (which signifies more than the Hindu religion as extant)—they could not only regenerate themselves, but through that self-reform could help to regenerate their country, and through their country, the whole of the human race.

It is man's greatest inspiration to realize that while retaining his humble position as an aspect, one fragment of an indivisible whole, yet he can fulfil his ultimate responsibility to his fellow beings by following in the footsteps of the Great Inspirers. For each can say to himself: "Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the 'Eternal Man,' and having sought him out, look inward: thou art Buddha."

SWEDISH IDEALISM AND RELIGIOSITY

I.—THE PHILOSOPHERS

[In these dark times, the query, "Watchman, what of the night?" is uppermost in many a reader's mind. Alf Ahlberg, a well-known Swedish thinker who has published several volumes of philosophy, attempts to answer it for his own country, where idealism—at bay in so many other parts of the world—still dares to raise its voice. In this first of two articles on the subject he deals with "The Philosophers."—ED.]

Sweden entered late into the European communion of culture. The breaking away from Rome in the fifteenth century occurred before the culture of the Middle Ages had yet had time to penetrate to the northern Teutonic peoples, and a period of spiritual retrogression followed. Only faint echoes of the Renaissance reached us, and while the generations of Shakespeare and of Milton were creating the classic literature of England and Descartes and Spinoza were building their lofty systems of philosophy, our intellectual life was in embryo. During the latter part of the seventeenth century the French classical culture was our model, and our chief men of culture were content merely to imitate.

It was the German Romantic Movement at the beginning of the last century which gave the first impulse to a more active cultural life in Sweden. Poets such as Lessing, Schiller and Goethe, philosophers like Fichte, Schelling and Hegel exercised great influence on Swedish thought. It was at the beginning of the eighteenth century that Swedish thought, Swedish poetry, Swedish idealism

and romanticism for the first time began to emerge in a national form. Perhaps our only thinker of international importance before this period was Emanuel Swedenborg (1688–1772), whose strange mysticism was far better understood abroad in the great centres of culture than in his native country. From the middle of the eighteenth century Swedish thinkers and scientists came into closer connection with general European currents, and today we can say without boasting that for some decades we have been giving as well as receiving in the field of culture.

People who have studied our national character have always described the Swedes as a race of contemplative dreamers. The dark woods that cover more than half of our country, the endless lines of the wide plains, the melancholy of the light summer nights and the starlight of the long nights of winter call forth dreams and yearning thoughts. We have many brooders and mystics; few systematic thinkers. Lyric poetry is our natural form of expression; the practical knowledge of human beings which the drama and the novel require we do not generally

possess. But those dreaming, melancholy characteristics which we share with the Celts are combined with a certain defiant individualism reminiscent of the Highland Scots. Nothing is so hateful to a Swede as despotism.

The contemplative features in the Swedish nature which concentrate on the spiritual world give to its thought, its poetry and its religiosity a decidedly *idealistic* character. French materialism and English empiricism are exotic plants which do not thrive well in our soil. It is more in our character to read Nature with the help of the spirit than to see the spiritual as a product of Nature.

I shall try to describe briefly how this idealistic, romantic-individualistic spirit has manifested in philosophy, Swedish poetry and popular Swedish religiosity outside the boundaries of the church.

The most influential name in Swedish idealistic philosophy is Kristofer Jakob Boström (1797-1866). His influence on his own generation and on posterity has been enormous, less through his writings, which are hard to understand and are written in an abstract, academic style, than through his personal work as a teacher. He is the only Swedish philosopher who in the proper sense of the word has formed a "school," one might almost say a "sect," for the strictest orthodoxy was demanded of his pupils. Boström's thought has both directly and indirectly influ-

enced the culture of Sweden, its judicial system, its education, its poetry and its religious life. It has become a living force, which is still at work today even though its origin may no longer be recognized.

Boström's philosophy is only the culmination of a long philosophic development in which the leading names are those of Benjamin Höijer (died 1812), a kindred spirit to Fichte, Erik Gustav Geijer (1783-1847), historian, poet and philosopher, Samuel Grubbe (died 1853) and others. The characteristic of all these thinkers is that while they emphasized the unity and continuity of existence they still maintained the unique value and individuality of the personality. In contrast to the obscure Pantheism of the German Romanticists, they tried to formulate a theory of life in which God was certainly "all in all," but which yet did not allow the individual to be merged without discrimination in this unity, rather considering that the individuality should be made clearer and sharper as an immortal part of the whole. This "philosophy of personality" was most clearly interpreted by Boström. Like Kant, Boström considered the world of our senses in space and time as a mere *phenomenon*, and not as *true reality*. But while according to Kant the true reality is unattainable to our knowledge, according to Boström we are able to conceive it at the same time as we ourselves participate in it. What we with our limitations understand as a

world of things, co-existing in space and succeeding each other in time, is in reality a *spirit life*; a timeless, elevated spiritual reality above all definitions of space.

Like Plato Boström imagined this true world of reality as a *world of ideas*. Each being has its eternal idea, and all ideas together form an organic unity, the Absolute or God. The ideas form a rising scale of perfection from the lower to the higher. Every higher idea contains all the others in itself as a momentum, but the lower idea loses nothing of its individuality by being absorbed in the higher. Every human being is an eternal idea and its task in the world of senses is by word and deed to let this eternal idea take form and develop. At the same time this idea is a link in a greater whole, in the idea of the state, which Boström also conceives as a personal being, in the idea of humanity and finally in the idea of God.

In proving that existence is of a spiritual nature, Boström starts from the proposition: "To be is to be perceived." Like Berkeley he maintains that everything implies a perceiving subject. Only the spiritual can be something in itself; matter exists as a phenomenon only in relation to the perceiving spirit. Only the spiritual represents the organic unity of the many, without which existence without contradiction cannot be conceived.

"All things are forms of life and self-consciousness," runs one of

the chief propositions in Boström's philosophy. There is nothing dead in his world, only a continual transition from a lower spiritual life to a higher. The life of man seen from the view-point of time runs through a series of forms of existence, until its ideal has been realized. Boström's way of thinking may remind us of certain Oriental teachings on reincarnation, although he never touched directly upon them. His teachings on Evil also show similarities with Oriental and Neoplatonic mysticism. Evil has no self-existence; it is on the contrary non-existent, negative and incomplete, and is gradually nullified as the idea of reality is realized. Boström himself considers his philosophy to be in close agreement with Christianity—although Christ is not conceived as God but as the "ideal human being." He attacks with the greatest severity the teachings on the devil and hell. The only popular paper he wrote is a violent polemical pamphlet against them.

Boström's closest pupils kept very faithfully to the teachings of their master. Later on, certain more radical and opposing tendencies appeared. Pontus Wikner (died 1888), for example, tried to introduce into spiritual reality the ideas of motion and change which Boström considered as belonging only to the world of phenomena. Wikner is perhaps less important as a systematic thinker than as one of the noblest and most genuine personalities in Swedish Idealism. His general outlook is

more positively Christian than that of Boström.

A wider break with Boström was made by Vitalis Norström (died 1916). According to him the spiritual Reality, God, is certainly the necessary postulate for all science, for all values of culture, but it is inaccessible for all theoretical science and comprehensible only in religious feeling.

At the end of the last century more realistic currents became apparent in Swedish philosophy. While Boström's own pupils like E. Liljequist retained the leading ideas of his system and tried to assimilate with it the modern points of view of

national and social science and of psychology, and while others like Hans Larsson and Burman tried to get in touch with the new Canticism, the philosophy degenerated at Boström's own University, Uppsala, into a sceptical relativism. This was cleverly presented by Hägerström (1868-) who is looked upon by many as the most prominent of the philosophers of to-day. In our literature and thought in general, however, the influence of the Boströmian Idealism continues, and in the works of several younger philosophers a tendency towards a new metaphysical Idealism can be traced.

ALF AHLBERG

SONG OF CHEER

When the wave at last
Breaks in foam and dies,
Somewhere in the vast,
Though transmuted, plies
Its dynamic impulse to the same far skies.

When the birch or briar,
One of myriad phases
Of green fountain-fire,
Dies among the daisies
It shall feed the torrent of a far lark's phrases.

Birds in happy branches
Know not of despair:
Though Death avalanches,
They sing on somewhere
In the whole that holds them with a great
hand's care.

Sing it, wave a-quiver.
Cry it, bird, and call:
How shall I fall ever
Out of being, fall
From the light indwelling the great, live All?

GEOFFREY JOHNSON

OF ÆSTHETICS

INDIAN AND CHRISTIAN SCHOLASTIC THEORIES

SOME PARALLELISMS

[Shri O. C. Gangoly is an authority on Indian Art, about which he has published many valuable books and articles. It is thus from the point of view of a connoisseur that he compares Indian and Christian theories of Æsthetics.—Ed.]

Some salient analogies have already been noticed by critics and connoisseurs of Art between the spirit and the style of mediæval Bramhinal sculpture and the Christian icons and representations of saints and angels in Gothic sculpture of the Middle Ages in Europe. Parallelisms and analogies have also been discovered between the hieratic and conventional types represented in "Primitive" Italian paintings (e.g., Margaritone, Duccio) and the similar manner of visualizing Mahayanist and Hindu-Bramhinal images depicted in Indian religious paintings. Nobody has yet suggested that these analogies and similarities are the consequence of direct contact or of mutual "influence" or "borrowing." In biology, similar forms are said to emanate under similar environmental conditions and by the use of similar or analogous source materials, or as the consequence of fundamental general laws of forms. In plastic designs, and in pictorial patterns and types, analogous forms are produced under the pressure of analogous hieratic and prescriptive rules and on the basis of fundamentally equal æsthetic

principles or theories of Art. Some very interesting data have been recently discovered by scholars which offer bases for an interesting comparison between the Indian and the Christian Scholastic or the Thomist theory of Art.

St. Thomas Aquinas, in his *Summa Theologiae*, has laid down very significant principles from which a coherent and a perfectly valid system of Æsthetics can be derived. If his scattered observations on Art are put together and studied we arrive at an illuminating theory of Fine Art, which may not have been put forward consciously or developed *ex professo* by St. Thomas himself. Some of his remarks and suggestions echo somewhat casual observations made by Plotinus a thousand years before. A modern French scholar, Jacques Maritain, a leading exponent of Catholic Christianity, has studied in detail the apparently casual comments of St. Thomas on theories of Beauty, and has evolved a complete system of Æsthetics, which appears not to be confined to the narrow boundaries of Christian art or to the application of Christian dogmas, but appears to be based on universal

Principles and can be validly and successfully applied to the productions of all Schools of Art, Eastern or Western.

The theories of Indian Æsthetics have only recently been gleaned and recovered from a large area of scattered materials and have provided interesting data for comparison with the Scholastic theory of Art, as formulated by St. Thomas.

The creative function of Art, in Indian Æsthetics, is derived from the Creative Aspect of the Divinity—conceived as the Universal Creator, the Lord of All Created Beings (*Prajāpati, Bramhā*), an Archetype who is reflected in the Prototype of *Viśva-Karmā*—the “universal maker of things,” the Artist *par excellence* of the Gods, who fashions all manner of forms, artifacts or art-objects, artistic patterns or works of art, from humble utensils and furniture to chariots, temples and images. *Viśva-Karmā*, in Indian mythology, is the son, the direct descendant of *Bramhā* (the Creative Aspect of Divinity) and apparently derives his creative powers from the Creator of the Universe—the ultimate Source of all forms and of all beauty. All the practising artists (*Sthāpatīs Śilpīs*) in the world, according to Indian tradition, are the descendants of *Viśva-Karmā* who is their ancestral saint, inspiring all artists in their creative adventures of devising forms and patterns. The works of the craftsmen, according to Indian religious tradition, are not the products of individual, personal or erratic

fancy, but the continuation of the Works of God according to definite, immutable and logical artistic Laws of Creation.

In the Scholastic theory, we come across the surprising analogy in the doctrine that the work of the human artist is the continuation of the Work of God, the Divine Artist. As Maritain has pointed out :—

Artistic creation does not copy that of God, it continues it. . . . The artist is, as it were, an associate of God in the making of works of beauty; by developing the faculties with which the Creator has endowed him—“for every perfect gift cometh from on high and down from the Father of Light,”—and, making use of created matter he creates, as it were, in the second degree. *Operatio artis fundatur super operationem naturæ, et hæc super creationem.* (*Summa Theologiæ*, i. 9. 45. a. 8)

The artist must, therefore, be “God’s pupil,” for God knows the rules governing the making of works of beauty. In Indian theology, as we have seen, the archetype of the artist (*Viśva-Karmā*) is not only “God’s pupil” but a descendant of God, of the Creative Principle in the Divinity.

In the Indian and in the Schoolmen’s philosophy, the concept of Beauty appears to be based on parallel, if not identical, ideas. According to the doctrines of the *Upaniṣads*, the Beauty of the Created World is the effulgence of the Divinity taking the Form of Ecstasy—Pleasure (*Ananda svarūpam yadimaṃ vibhāti*).

An æsthetic experience (*rasa-āsvādana*) is a sensation compounded of delight and reason (*ānanda-cin-maya*). In the *Priyadarsika* (a seventh-century drama attributed to Harsa) natural beauties are characterized as "pleasing to the eyes" (*ḍṛiṣṭi-prītiṃ vidhatte*).

St. Thomas defined the Beautiful as that which gives pleasure on sight, *id quod visum placet*. (*Sum. Theol.*, i. 9. 5, a. 4 ad i) The four words convey all that is necessary: a vision, that is to say, an *intuitive knowledge*, and joy. "The beautiful is what gives joy, not all joy, but joy in knowledge." (*Ānanda-cin-maya*) St. Thomas also insists on *reason* as an element in the well-proportioned form of a work of art:—

Sense derives pleasure from things duly proportioned, as being similar to itself, for sense too is a *kind of reason*, like every cognitive virtue. (*Sum. Theol.*, i. 9. 5. a. 4. ad i)

The Indian interpretation of the sensation of Beauty also recognizes an apprehension of *delight* in the *rational* presentation of divergent elements---a *delight* in *reason* (*cin-maya-ānanda*). To quote St. Thomas again: "Reason is the first principle of all human work." (*Sum. Theol.*, i-ii. 9. 58. a. 2)

A peculiar and characteristic feature of the Indian theory of Beauty is its repudiation of the naturalistic or photographic presentation of forms by a direct transcription of the visual image—the form presented directly to the eye (*pratyakṣa*). A very important enunciation of an

æsthetic principle is made in *Śukra-nīti-sāra* (attributed to the Sage Śukrāchārya), a mediæval treatise on statecraft and social organization, in connection with the fabrication of images (icons).

One should make use of the visual formulæ proper to the angels (*devatā*) whose images are to be made. It is for the successful accomplishment of this practice of visual formulation (*dhyāna*) that the lineaments (*lakṣaṇas*) of images are prescribed. The human image-maker (Artist) should be expert in visual-contemplation (visualization of ideal forms), since thus, and *in no other way*, and, not verily by direct observation (*pratyakṣa*) can the end be achieved. (Ch. IV, Sec. 4, 70-71)

As Coomaraswamy has remarked, "Śukrāchārya is propounding a purely scholastic and hieratic conception of what is lovely or beautiful, and nowhere admits the validity of individual taste."

Professor Masson-Oursel has similarly remarked:—

Indian art is aiming at something quite other than the copying of Nature. What we assume, quite superficially, to be the inspiration of an art for art's sake, really proceeds from a religious scholasticism that implies a traditional classification of types established by convention.

And Paul Reverdy says, "The Image is a pure creation of the mind."

One of the valuable lessons that Maritain derives from Scholastic Æsthetics is that art does not consist in making copies of natural objects.

Art as such does not consist in imitating, but in making, composing, or constructing, and that according to the very laws of the object which is to be realized.

As he explains, the ancient maxim *ars imitatur naturam*, does not mean "Art imitates Nature by reproducing it" but "Art imitates Nature by doing or operating like Nature." In this sense, St. Thomas applies the maxim to Medicine, which is certainly not an "imitative art." (*Sum. Theol.*, i. 9.117. a. 1)

Maritain argues that, the beauty of a work of art *not being the beauty of the object represented*, Painting and Sculpture are in no way bound to the determination and imitation of any particular type. The art of pagan antiquity (Classical Art of Greece) deemed itself so bound merely because of an extrinsic condition, because it represented, above all, the gods of an anthropomorphic religion.

The beautiful "humanities" of the Greek Olympus, as interpreted by Greek sculptors, are not in any sense religious conceptions and give no intimation of Divine Characters or personalities such as we meet in the Gothic representations of saints, angels and virgins or in the Hindu or Buddhist images of the mediæval Indian iconographer. The images of the Indian sculptors and the icons of Catholic Christianity stand on an equal footing, the products of a creative imagination, and have to be distinguished fundamentally from the Greek idea of conceiv-

ing "divine" personages, based on physically perfect human types borrowed from the athletes of the Olympic games.

The most interesting analogy between the Early Christian and the Indian formulation of types, gestures, poses and attitudes of figures is their faithful obedience to a code or a system of "ascertained rules," *viae certae et determinatae*, which both schools of sculpture have followed in illustrating their themes.

The pictures and images of Christian saints, virgins and angels, as also the icons, devas and devatās of Indian theology are rendered by artists in terms of prescribed lineaments, poses and proportions derived from ancient masterpieces. They adhere strictly to the types, poses, gestures and sways of recognized ancient models first formulated by a *maestro*, or, in the Indian version, first visualized by a sage, a visionary competent and qualified to see visions of gods and goddesses. This slavish adherence to prescribed models and patterns (*lakṣaṇas* in Indian terminology) explains the uniformity—almost the identity—of the forms of Christian saints represented on the facades of the Gothic cathedrals and on the pages of illuminated manuscripts. The object of thus adhering to prescribed forms and types was to ensure the integrity of a conception from the worshipper's point of view. This was secured by an elaborate system of iconometry, measurements and canons of propor-

tion prescribed for each type of image or icon.

The Indian æsthetic codes (*Śilpa-sāstras*) likewise prescribe a system of rules and proportions and characteristic formulations, lineaments and types (*lakṣaṇas*) which Indian *Sthapatis* faithfully follow in visualizing in images the gods of the Indian myth-makers. The most characteristic prescriptions consist of the sways or stances (*bhaṅgas*) and the finger-poses or finger-plays (*mudrās*), picturesquely described by Śankarāchārya as "divine actions" (*divya-kriyās*), which are distinguish-

ed in their conventions from the movements and gestures of the ordinary human being. For it was only by means of these departures and variations from natural poses that the non-human form could be rendered in terms of the human type.

The similarity between Indian and Christian rules of image-making can be explained only by an identity of æsthetic intention. Both the Indian and the Christian icon-maker are on the identical road which can lead upright souls to God and "make invisible things clear to them by visible."

O. C. GANGOLY

MORAL JUDGMENT

"The Moral Judgment" is analysed by Louis J. Hopkins in the Spring 1941 *Personalist*. What is its origin and how or why is it that "the moral judgment, when immediate action is demanded, appears to run far ahead of the reason and tell us what must be done"? Spontaneous and practically instantaneous as it often is, Mr. Hopkins insists that the moral judgment rests upon experience, a view which is in harmony with Socrates' otherwise enigmatic aphorism that "knowledge is virtue." This would imply the probability, Mr. Hopkins writes, that the one who has acquired the greatest fund of knowledge and who has had the greatest variety of experiences, will, other things being equal, be able to make the best decision when any new situation arises.

This idea of the moral judgment, which we may equate with the voice of conscience, as being the voice of accumulated individual experience, is, however, incomplete. Perhaps Mr. Hopkins

is feeling after a complement to it when he brings out the selective faculty of memory.

We can, if we prefer, fill our memory with experiences that have no moral value on the other hand, if we select and keep in solution in the memory the things that are of greater value we naturally will have better moral judgments.

Is it, however, passing through an experience or learning the lesson which that experience offers which makes for a sound moral judgment in new circumstances? How many painful experiences seem to be necessary before such a simple lesson as, say, the desirability of minding one's own business, is learned so that it becomes part of the basis for future moral judgments! As Gautama Buddha puts it in the *Dhammapada* :—

Even if a fool should serve a wise man throughout his life, he will not realise the doctrine (law), just as a ladle savours not the taste of the soup it serves.

THE GOD IDEA

ANOTHER CONSIDERATION

[The evolution of the God-idea proceeds apace with man's own intellectual evolution. The clearer the mirror of the individual soul, the brighter will be its reflection of the Divine Light which is all that any man can know of God.

Hervey Wescott brings out here the difference between living Religion, belief in a universal, divine, impersonal Principle, which is a source of spiritual strength, and the dead religions of dogmas and especially of blind belief in a personal God or Gods, which are weakening and demoralizing.---ED.]

The God-Idea has represented, to the Western religious mind, the cause of "all things," and thus has been a satisfactory explanation of mysteries of life which can by it be explained away and need no longer be puzzled over. The most basic question which presents itself in connection with the God-Idea is not how the idea of Jehovah of Israel transferred itself to Christianity, but what it is that leads man constantly to seek transcendental explanations. Modern parlance often calls the desire to seek the presently unknown the religious instinct of man, recognizing it as something inherent which cannot be done away with. Even those who desire the wholesale extermination of any religion which breathes of immortality or of God-worship now recognize and contend with this indestructible tendency in human nature. As an instance, Corliss Lamont, a communist and an arch-materialist, speaks of the many ways in which the inner nature of man may frustrate attempts to enforce materialism as a doctrine :—

Certain psychological and biological phenomena that have in the past led to religious belief will continue to exist under any system of government. There are always likely to be, for instance, various kinds of purely personal frustration; and above all this there will always be the event called death. Thus, even had the last man renounced the last god, new notions of immortality might well spring up around the fact of death. For these reasons, then, an alert socialist society will always need to sponsor direct philosophical and scientific teaching against religious superstitions. "1

The belief in unseen or spiritual agencies has been universal in the traditions of history. Why this attempt to explain the seemingly unknowable finally resulted among Western peoples in an anthropomorphic deity is not difficult to understand. Seldom philosophers, they sought an emotional rather than a philosophical explanation of a primal cause or "first principle" and gave to their conception of the "prime mover" the same human attributes which they themselves

1 *Soviet Russia and Religion*. Int. Pamphlets. (1936).

possessed. "Man created God in his own image," said Voltaire, cynically speaking of Christian theology. We may test the validity of Voltaire's observation by noting that the forms of "God conception" have changed apace with man's developing intellectual forms.

There must, however, be a "prime mover" behind the pulsations of the universe and the infinitesimal movements of the forms of life which move in it—as cause of all manifestation, sought for in ages long before those which saw the foundation of comparatively modern pagan religions.

Any suggestion of hidden forces emanating from a being or beings higher than ourselves is classed by the modern materialist as "religious superstition." And yet, if the fundamental instincts of the whole of humanity do not stem from some form of reality, where is reality to be sought? Moreover, the materialist involves himself in a curious contradiction by giving to the human imagination a truly *transcendental* function—allowing it to *create at will* with no actual subject-matter for a source. It seems to us more "scientific," and in fact necessary, to postulate some manner of great universal truth from which all "religious instincts" and modes of worship have sprung. How is the wary intellectual to seek such a source in the countless forms of religious

beliefs? He might turn with profit to the synthesis of tradition in all lands made by H. P. Blavatsky, who dealt with the basic aspects of our problem in a way acceptable to both reason and intuition. The symbolism and the traditions of the greatest and most ancient world religions, she pointed out, are the authority for her statements.

In her *Secret Doctrine* Madame Blavatsky indicates that the real beginnings of god-worship may be traced back to races which existed long before Piltown man and his near contemporaries.

What was the religion of the Third and Fourth Races?² In the common acceptance of the term, neither the Lemmians, nor yet their progeny, the Lemuro Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower

² The Lemurians and the Atlanteans, becoming less of a myth with the crumbling of orthodox archaeological opinion and with the support of universal tradition. (H. W.)

natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal and all those so fallen became the seed of the future generations of Atlanteans. Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers.... Such was the secret and mysterious origin of all the subsequent and modern religions especially of the worship of the later Hebrews for their tribal god.³

Let but the basic implications of the foregoing be seriously entertained—apart from detail—and new vistas of helpful speculation at once unfold. A far different significance might thus be accorded the much abused history of Pantheism.

The majority of the great Greek philosophers were modified pantheists in their belief. Those early pre-Christian thinkers developed their perceptions to an advanced stage in the case of such notables as Parmenides, who postulated one unchangeable reality as the source of all form and all changes of form. The "one reality" of Parmenides may be likened to the "one eternal, boundless principle" spoken of in H. P. Blavatsky's *Secret Doctrine*. Just as the

laws of physics never change, so the life principle exists in and yet apart from all form and change. The mathematical *principle* involved in the process of addition is at the same time existent apart from any individual problem. So is the substance principle of Universal Deity *the power to become*, apart from its manifestations.

Pantheism, which finds the intelligence of the universe in every grain of sand as well as in every human being, has been misconstrued by religions which postulate an anthropomorphic deity. The pantheism apparent in the teachings of the early Greeks showed their recognition of the fact that a visualized God can hardly exist in an infinite sense, transcending all form. In giving a limitless expansion to illimitability Pantheism did not make of every stick and stone a God, but merely saw all manifested forms imbued with the nature of deity—intelligence able *to become* universal.

Many modern religious writers object that pantheism does not provide useful conceptions of ideal values and urge that we must find a reason for "good works" in the world which is not supplied by the mere reality of Cosmic Divine Life. God, therefore, must become transcendental as well as universally immanent, so that he may approve or disapprove of our actions and by his rewards and punishments give an objective reason for choosing good rather than evil.

3 *The Secret Doctrine*, Vol. II, pp. 272-274.

Herein lies the reason for the discredit long accorded to any doctrine too strongly allied with "the pantheistic tendency." The fact is that the ancient doctrines now labelled pantheism have not as yet been fully "rediscovered." The great systems of Pantheism have contained the dynamic factor of evolution.

If we but supply the axioms that we ourselves are continuing individualities responsible for our own progress, that progress is infinite, and that the lacking transcendental nature of deity exists within ourselves and in those beings who have reached a higher rung on the ladder of life than that which we occupy, we find no necessity for an outside force with which we may attain familiarity by "good works." Each man may through "good works" and self-knowledge reach to an understanding of the intricacies of a universe the natural laws of which are a product of evolving beings and in this way may reach conscious "Godhood." Such a doctrine shows us that progress is by our self-induced and self-devised efforts—contrary to the vicarious atonement concept of Christian theology.

The doctrine of an anthropomorphic God, which supplanted the pagan worship of deity as the natural laws of the universe, may be traced to the lack of this fundamental key. Jesus spoke in parables to ignorant listeners who deduced a personal God from a doctrine that

few of them could understand. Julian Huxley, in *What Dare I Think?*, comments upon the fact that great teachers and moralists of all ages have strongly denied a deity who would allow vicarious atonement, although their teachings have been later misconstrued.

Most of the great mystics and many of the inspired moralists of religious history have been subject to this reaction. But its two greatest exemplars were Jesus and the Buddha. Jesus said: "The kingdom of Heaven is within you." And Buddha went even further. Not only did he make salvation... dependent upon progress along the Path, which was a path of inner spiritual achievement, but in his teaching there is no reference at all to an external god.

The conception of God is currently held through the wish to believe. An instance of such an origin of the God-idea is pointed out by Mr. Huxley, who holds up the fact that "Jehovah began his career as the God of a fighting tribe, and only later developed into the God of Righteousness." Individuals who will not accept their own fundamental responsibility in the universe must inevitably turn to a personal God upon whom the blame for seeming injustices may be shifted.

Such conceptions of deity have led many intelligent minds towards atheism and materialism rather than away from it, as they have observed the logical inconsistency of doctrinal religious beliefs.

In the words of a contemporary of Darwin, John Fiske, author of *The Idea of God* :—

It is not science that is responsible for the mischievous distinction between divine action and natural law. That distinction is historically derived from a loose habit of philosophising characteristic of ignorant ages, and was bequeathed to modern times by the theology of the Latin church. Small blame to the atheist, who, starting with such a basis, thinks he can interpret the universe without the idea of God.

This analysis may account for many of the anti-religious trends of whole nations who prefer not to cling to the empty husks of a dead religion. According to Corliss Lamont, the coming of Marxism doomed religion in Soviet Russia. In his pamphlet, *Soviet Russia and Religion*, Mr. Lamont concludes that religion is now a detriment to the human race.

While not denying that at certain times and in certain places religion has played a progressive rôle, the Communists are convinced that on the whole its effects have been most harmful. By teaching people to rely on prayer or on God's voluntary intervention to solve their problems, religion deters men from working out their difficulties through their own concrete thought

and action. The tearful mother with her sick child, the poverty-stricken labourer with his miserable family, the tragic peasant with his failing crop,—all will appeal to God to remedy their plight instead of initiating effective scientific procedures.

The "God-idea," said Karl Marx, is "the opium of the people," and the Theosophist is inclined to agree. The substitution of its child and heir-apparent, the equally faulty doctrine of materialism, could hardly be counted an improvement, however. It is only when humanity in general is possessed of ideas transcending dogmas both religious and scientific that true religion and an accurate concept of deity—with dynamic rather than static implications—will be rediscovered.

We can scarcely avoid observing that this is indeed a period in which the dogmas, theories and opinions of past eras are being broken down. Just as surely as the flow of the tide, will come our turn to build a better structure of true philosophy, true science and true religion on the realization that man himself represents one of many degrees of "Gods" whose responsibility for their "creations" of thought, will and feeling is considerable.

HERVEY WESCOTT

THE WILL TO LIVE

[The following article by R. S. Thomas was accepted some time ago. The writer had then just been ordained a priest in the Church in Wales. He is a pacifist, loves the country and wishes thought and beauty could come into the lives of more people.—ED.]

When I was a boy, a speaker on a school speech-day, to illustrate a point, told the following story: A young man of no position fell in love with the daughter of the head of the firm. Knowing that he was incapable of appearing eligible at the time, he determined to become so, and accordingly, by sheer perseverance, he worked his way up year by year, until one day, having been appointed manager, he was able to pay court to the lady, who eventually became his wife. The name of that man was Will Power.

I have often thought of that story, being now able to apply it with a new significance to certain conclusions reached by thinking and reading in connection with life, death and the soul. Surely no fact is more obvious, more capable of proof, than the supremacy or the potential supremacy of the human will, whatever that force may be. Right down the ages stories stand out in illustration of the wonderful and well-nigh incredible achievements of sheer will power.

Now many of the attacks upon Christianity and other spiritual religions have failed to take this fact into account. Their accusation against the doctrine of immortality has been centred in the charge that

it is due to wish-fulfilment. It is, according to them, an attempt to rob death of its terror and to give man a second chance to obtain what he has failed to get here in this life.

There is, however, a fine distinction involved. To accuse these religions of pandering to a pathetic and forlorn desire to live again, and eventually of having materialised the hope into a creed, a compulsory and salutary statement of belief, may seem plausible enough to the man in the street, but is it anything more than that?

Even if the historicity of Christ is in doubt, and his actual life, crucifixion and resurrection never occurred, and if, as M. Paul-Louis Couchoud suggests, the whole is a symbolic conception, an allegory, I still believe that it adumbrates a deeper truth than that of mere wish-fulfilment. The very nature of the protagonist, the very season of his crucifixion, demanded as a logical conclusion his resurrection, his immortality. Men must have seen that life flows on, endlessly. The leaves blossom, fade and fall, but life remains in the tree; and many thousands of years, perhaps, after that tree itself has been buried, it still, as coal, contains the seed of new flowers, of new life. The whole

wonderful conception of the story would have been shattered then, if, at a time when nature was coming forth with buds and green shoots. He who had consistently shown himself to be superior to nature and to the material world had been allowed to remain in the grip of the dark shadow. Surely there is a difference between those who love life and do not wish to be deprived of it, or those who, having failed to be rewarded for virtuous living, demand another life, and those who, observing the cycles of rebirth and the strength of life and of will, have come to a realisation of the fundamental truth that death is of the world and can be met and conquered by those who can learn to say with the psalmist : " I shall not die, but live."

Perhaps there has been too much stress laid on the physical side of evolution, too little upon the spiritual. In the long history of evolution, man can be seen to have acquired by adaptation and by a progressive upward tendency whatever is necessary to him. But the same must apply in the spiritual sphere. Surely spiritual evolution is as vital and as necessary as physical, if not more so, and I believe, in accordance with the doctrine of reincarnation, that it has chosen the physical as its medium. In men are the roots, the flowers of which shall blossom in an eternal Spring. Just as the body disports itself and progresses by means of various trials of strength and skill, so the spirit

may have bound itself to the material for the same purpose. But more than that, the very solidity of matter is traditional rather than real, whereas the idea of the subjectiveness of matter is of comparatively recent growth; and whilst pure idealism may not be in favour, yet modern physicists have come to realise the non-material nature of the seeming material. Consequently we can visualise a process whereby an increasingly subjective view of the nature of matter could lead to a gradual spiritual abstraction from matter as a necessary means of self-expression or self-development.

Is it too familiar an idea to be reiterated, that the soul or spirit must work for its immortality by means of the abstraction just referred to ? " He that hath ears to hear, let him hear." It was Swedenborg, I think, who maintained that the " divine spark " was not of necessity in everyone. Consistent with this view also is the statement of Dr. E. E. Thomas that the work of minds is not finished when the individuals, whose minds they were, pass out of existence. What the mind accomplishes has to retain the life and the power of change which only minds can give to it. From this standpoint, therefore, immortality seems to be only for such minds as stand out in contributing to the progressive stream of life. Once again, we have to strive for and to will our immortality.

The above idea, whilst not in harmony with a humanitarian or merciful view of life or with the belief in the oneness of all living things, nevertheless corresponds with a feeling which I have sometimes experienced, namely, that the only immortality is to be remembered in, to exist in, the mind of God, and consequently, that the only death or oblivion is to be forgotten of God or of the universal consciousness, as the case may be. Whatever the diversity of opinion then, it will be more or less agreed that, from whatever angle we contemplate life, there is evidence of a struggle which is absolutely necessary to both physical and spiritual evolution or progress. It was Bradley who said that the only sin was self-will, which is the opposition attempted by a finite subject against its proper whole; while Spengler maintains that the brain rules only because the soul abdicates. So it is with the body; the body rules if the spirit abdicates. The converse, however, is not true. It is not necessary for the body to abdicate when the spirit is enthroned. It can so harmonize with the spirit that together they become the expression of one aim, as perfect a partnership as an ideal marriage.

I said that a struggle seemed absolutely necessary, but actually such a struggle should have belonged to an earlier stage of evolution, to a stage when, in the grim struggle for existence, the test of utility was applied to every new experience or discovery or desire. Unfortunately,

however, the utilitarian standard seems to be increasing in prevalence again, especially in the West. The State and the physical are being emphasised to the exclusion of everything else. The soul is being starved. Spiritual yearnings are being made light of. And so, because the flame cannot so easily be extinguished, because to the soul have been given wings to rise above the dust of the earth and the foam of the sea, the struggle goes on. But the soul's possibilities have long been adumbrated and should now be exercised and exploited to the full, not explained away under sexual or totalitarian analogies. Why, for thousands of years it has been realised that the soul is capable of leaving the body for a length of time and to a degree, relative certainly to different temperaments, but nevertheless observable! The spirit has long been able to leave the imprisoned and space-conditioned body, and to dwell awhile in the land of its desire. With some men and women so obviously has it been able to do this that they have appeared hardly to belong to this world at all.

Surely, then, at death there comes the chance to go to the yearned-for place or, rather, state? But here again comes the necessity for will power, strengthened by long practice. It is only the birds which soar high enough that catch the light of the sun which the earth no longer sees. It would be only a super-projectile that could escape gravitation. If we habitually allow

the material and the physical to dominate, if this world takes first and only place, then at death will come the danger that the habitual will still occur and that the enfeebled spirit will be asphyxiated.

On the other hand, if the will has been supreme, if spiritual needs have been given first place, if the

voice of the silence, of the mysterious deep, has been hearkened to, then, surely, at death the will must be strong enough, through force of habit, to enable the spirit to shake itself free of the final demand made upon it by a particular material entity, as in the case of the Christ whom the Grave could not hold.

R. S. THOMAS

VACCINATION IS A SUPERSTITION

We learn with regret from *The Calcutta Municipal Gazette* for 24th May of the decision of the Government of Bengal "to launch shortly a province-wide scheme for compulsory inoculation and vaccination" and that "the Calcutta Corporation has also prepared a similar scheme for the city at the instance of the Government." The desire "to immunize the people from diseases that might break out in an epidemic form under possible war conditions in the country" is laudable. Not only, however, does inoculation carry no assurance of immunity, as statistics plainly show, but it is also attended with grave risks. Not only does vaccination afford no guarantee against smallpox, as the records of the British Army in Mesopotamia during the last war proved, but the disease actually seems to go harder with the vaccinated individual who does contract it than with the unvaccinated.

And the after-effects of vaccination are not infrequently untoward and sometimes fatal, children being the commonest victims. On January 30th, 1940, the British Secretary of State for War admitted that some 3 to 4

per cent. of the men vaccinated for smallpox required treatment in hospital. Suspicion points strongly to a causal relationship between vaccination and the terrible scourge of infantile paralysis and between vaccination or inoculation and cerebro-spinal fever, victims of which have very often been recently subjected to one or the other operation. And death from anaphylactic shock following typhoid inoculation is not unknown. Is it to be wondered at that medical opinion is divided on the efficacy of vaccination and inoculation and that physicians of eminence are found in the opposition camp?

We object to vaccination and inoculation in general for these reasons, but especially because, by creating a false sense of security, they deflect attention from the real methods of immunization, which are sanitation and the building up of disease-resistance by adequate nutrition. And to the compulsory vaccination or inoculation of any individual without his consent, we are unalterably opposed, regarding it as an intolerable affront to human dignity.

THE EVOLUTION OF INDIAN MYSTICISM

II.—THE WAY OF THE MYSTIC

[Dewan Bahadur K. S. Ramaswami Sastri, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the second instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

The mystics have had the same experience and have spoken the same language in the East and the West. The *Gita* says that God dwells in Man and is the innermost glory and bliss of our being. The *Upanishads* reiterate this truth again and again. By way of sample as regards the Western mystics I may refer to St. Simon who says :—

I thank Thee, O God, that thou, who reignest over all, art now in very truth and unchangeably one spirit with me.

He says further :—

This light is not of this world, nor is it created, for it is uncreated and remains apart from creatures as a thing not made among the things which are made....I am man by name and God by grace....He entered every part of my being as fire penetrates iron, or light streams through glass....I rejoice in His love and in His beauty, and I feel myself overwhelmed with divine happiness and sweetness....I am filled with light and glory; my face shines like that of my Beloved and all my members glow with heavenly light. Then am I lovelier than the loveliest, richer than the richest, stronger than the strongest, greater than the rulers of this world, more honourable than anything visible, and not only more

honourable than the earth and all that is in it, but also than heaven itself and everything that it holds.

In equally beautiful language St. John of the Cross says :—

The state of union with the Divine consists in complete transformation of the will of the soul into that of God, in such a way that the will of God becomes the only principle and motive underlying all action, as though the will of God and the will of the soul were but one.

That supreme identification of God and Soul which is the glory of the *Yoga Vāṣiṣṭha* and the *Aṣṭāvakra Gita* has its parallel in the West. Suso, a German mystic of the fourteenth century, says :—

This highest stage of union is an indescribable experience, in which all idea and of images and forms and differences has vanished. All consciousness of self and of all things has gone and the soul is plunged into the abyss of the Godhead and the spirit has become one with God.

Eckhart says :—

By virtue of the eternal principle of my birth I belong to every age; I am, and I shall remain in eternity....In my birth everything was born; I was my own first cause and that of all other things. I desire that neither I myself nor they should be non-existent.

But if I did not exist neither would God.

The verbal identity between Indian and Western mysticism is seen in the idea that a man must become God to know God. The great Upanishadic utterances *Brahmaiva san Brahma Apycche* and *Vimuktascha Vimuchyate* find their echoes in the utterances of the German mystic Angelus Silesius: "I am as great as God, He as small as I"; "He who wants God must become God"; "God only can receive God." This is no self-laudation but is due to the bliss of union with God. The mystic experience further affirms that the realization of the innate and inalienable and infinite bliss of the soul is not in some post-mortem state of being but here and now. In the great words of the *Upanishads*, which realize the mediate and future bliss as well as the immediate and present bliss, we learn that we can enjoy Brahman here (*Atra Brahma Samasnute*).

There are, in fact, many types of mystical experience. The mystic sometimes visualises the interrelation of the soul and the Oversoul in terms of human relationships. At other times he feels exaltation in the realization of the Impersonal aspect of Godhead. Sometimes he is in raptures over the Beauty of God. At other times he is awed by the transcendental Glory and Majesty of God. Sometimes he relates the finite to the Infinite. At other times he merges the finite in the Infinite. Sometimes he is the sub-

ject and God is the object. At other times the dichotomy of subject and object disappears for him. Sometimes he mingles with the world and at other times he seeks to hold aloof from it. Sometimes he is full of wonder at the beauty of the Universe. At other times he seeks to soar beyond the Universe to enjoy what Plotinus calls the Flight of the Alone to the Alone. Sometimes he realizes God as immanent, sometimes as transcendent and at other times as both or beyond both. Sometimes he venerates symbols and at other times he discards them.

Sex symbolism furnishes the most frequent and passionate symbols, not as an end but only as a means. The earthly love becomes a ray of the Divine Love. The earthly union is sublimated into the Divine Union. What we witness is not eroticism but mystic love. Sex love is sublimated into soul love. The passion is for eternal and infinite beauty, and it is not a physical but a spiritual yearning. The earthly pattern is lifted into a super-terrestrial pattern. A well-known Sanskrit verse says that God is the only male being and that all the other souls in the universe are His brides. We must not forget that this realization is made a fact of consciousness by a slow upward emotional progression from tranquil purity and service, comradeship and tenderness. The ascent is from *Sānta* (tranquillity), *Dāsya* (service), *Sakhya* (comradeship) and *Vātsalya* (tenderness) to

Mādhurya (sweetness). The last, which implies the measureless mutual love of God and soul is called the *Rasa Rāja* or the *Ujjwala Rasa* (the King of Emotions or the Shining Emotion). In fact the *Bhāgavata* speaks of the Glory of God as being *Ānanda Rasa Sundaram* (beautiful with the taste of bliss). The supreme example is the love of Rādhā (the Supreme Adoration) and Krishna (the Supreme Attraction).

The word "Mysticism" comes from a Greek root which means "to close." It meant occult knowledge, secret knowledge, sacred knowledge. The mystic mood is in the widest commonalty spread, irrespective of time and place, though only among a select few. It is the cry of the harassed for rest, the yearning of the finite for the infinite, the striving of the arc for circlehood. It is the inner core of all religions. It is the soul of religion rising in wrath against the tyranny or the torpor of the body of religion. In it "God ceases to be an object and becomes an experience." It is a shifting of centre from without to within. It is a direct immediate self-conscious union of the Soul and the Oversoul. It is an intense and vivid, continuous and comprehensive vision of God. It is a direct experience of the Absolute. It fuses into incandescent unity the cold Absolute of Philosophy and the warm God of Religion. It sees the Light of Lights with the spiritual inner eye. It hears the Melody of Melodies with the spiritual inner ear. It

smells the Perfume of Perfumes with the spiritual nose. It tastes the Nectar of Nectars with the spiritual tongue. It touches the Softness of Softnesses with the spiritual touch. It realizes the meeting point of the humanisation of God and the Divinisation of Man. It feels and knows and proclaims that Man is divine in essence. It stands for the highest purity because "Blessed are the pure in heart, for they shall see God." It realizes that Beauty and Love and Bliss form a Unity in Trinity and a Trinity in Unity. Love is the essence of Man and the Nature of God. Self-surrender to God in Love is the goal and destiny of human life. It fires us with a vision of unity and the vision enkindles rapture and finds joyous artistic expression. The mystic realization has been well described by St. Francis as a rapture and uplifting of the mind intoxicated in the contemplation of the unspeakable savour of the Divine sweetness, and a happy, peaceful and sweet delight of the soul that is rapt and uplifted in great marvel—and a burning sense within of that celestial glory unspeakable.

A mystic is called an "arif" (gnostic or adept) in the Sufi teaching and a "gnāni" in the Vedantic teaching. Mysticism is an inherent and innate and unalienable quality of the human soul. It is a permeation of the mind by a consciousness of the Divine. It has been described well by E. Caird thus: "To it God seems to be at once nothing and all things, nothing because He

transcends every definite form of reality, and all things because nothing can be apart from him." Margaret Smith says : " In the view of the mystic, God contains yet transcends everything; He appears as the One in whom all is lost and also the One in whom all is found." Mysticism is thus the merger of the finite individuality in the Infinite Absolute, the merger of Time in Eternity, and the merger of Space in Infinity.

How is this accomplished ? It is attained by intuition or Yogic Vision which opens inwards. St. Augustine calls it the eye of the soul. The soul is divine and can therefore attain God by purity and devotion. The transmutation of the iron of the senses into the gold of the life of the soul will be only by the alchemic touch of Love which purges all evil and dowers all good and illumines the soul and gives the sweet gift of beatitude which is the spiritual union of the Eternal Bridegroom and the Eternal Bride. The tranquil love becomes a rapturous and ecstatic love. " He that loveth not knoweth not God; for God is love." (1 John iv. 8)

Mystical experience is not inconsistent with symbol or creed but uses these as the foundation for its superstructure. A symbol is not only a sign but is also a channel of communication from the sign to the signified entity. It is a bridge from the seen to the unseen. It touches at one end the seen order of reality

and at the other end the unseen order of reality. The value of image-worship lies there. Nay, Man himself is an image of God or a symbol of Divinity. He gets frequent glimpses of " the imperial palace whence he came." The finite is but the vestibule of the infinite. It has been well said that " symbolism is justified by the fact that God is both knowable and unknowable." In the same way, what is contemptuously called " myth " has a spiritual significance and value. " Myth " is an externalised and symbolic presentation of an inner spiritual experience. It concretises the abstract and is a ladder leading from level to level of experience. In the same manner a creed is a mould through which can flow the melted gold of incandescent religious feeling. Revelation is the road to realisation.

It is thus clear that there is ample justification for the mystic's seeking the aid of symbols and speaking the language of symbolism. Symbolism is a powerful aid for the comprehension of abstract ideas by the process of concretisation. The admirers of the Cross and the Crescent have no right to laugh at the adorers of the Chakra (Discus) and the Trident. The admirers of the Father concept of God need not feel any superiority to the admirers of the Mother concept or the Bridegroom concept of God. Of course, a symbol should not be a prison but a corridor. It must enable the person adopting it to look at the white light of Truth

through the stained-glass window of symbolism.

One of the most brilliant of modern thinkers—Bertrand Russell—has discussed with all the resources of a penetrative mind the meaning of mysticism in the light of logic in his *Mysticism and Logic*. He points out that metaphysics, or the attempt to conceive the world as a whole by means of thought, has been developed by the union and conflict of the mystical impulse and the scientific impulse. Mysticism prefers insight or intuition to reason. Such insight begins "with the sense of a mystery unveiled." The *beliefs* of mystics are due to reflection on what they experience in moments of insight or intuition. Mr. Russell points out that other traits of mysticism are a belief in the unity of things, a denial of the reality of time, a belief that all evil is mere appearance, etc.

Prayer is the open door leading to mystical experience. It is the

Swinging wicket set between
The unseen and the seen.

Manu says that we can attain perfection through *japa* (uttering mystic syllables which contain concentrated divine power). *Yajñānām Japa Yajnosmi* (*Bhagavad Gita*). *Japyenaiva tu Samsidhyet* (Manu). A really prayerful man does not ask for boons but feels as the child of God, seeks only to be guided by God and leaves it to God to save and bless him as He wills. Prayer heightens our sense of the glory of God and of the wonder of His creation. It includes awe and affec-

tion and adoration. It is, in Barth's fine words, "incurable God-sickness." To the man of mystic and prayerful mood the inner life has a higher certitude than the outer life. Nay, it alone has perfect certitude. In modern life extraversion has outrun introversion, and we need the mystic mood more than ever before. Prayer begins with supplication but fulfils itself in supreme sweetness of soul. Its earlier mood is one of contrition but its fulfilment is in attunement to and co-operation and communion with the Divine Will. In the lovely words of the great mystic Ruysbroeck, it is a man's being "with his mind perpetually lifted up into God." Such a person will not only live and move and have his being in God but will also help others to do so. His mind will flow outwards in moods of inspiration and inwards in moods of intercession.

The crowning consummated experience of mysticism is thus communion and union. It is a mutual self-donation of God and Soul. It is the blissful experience of the Perfect Beauty, Perfect Love, Perfect Bliss. Its instrument is Intuition, which is superior to Intellect, just as Intellect is superior to Instinct. Intuition alone can lead us to Illumination. Its experience is unity in ecstasy and ecstasy in unity, which will be ours only as the result of self-sublimation. Plotinus says well :—

This consciousness of the One comes not by Knowledge but by an actual presence superior to any knowing. To

have it the soul must rise above Knowledge, above all its wandering from its unity.

It is out of such ecstasy that there comes a new creativeness—a power that visions and expresses the glory of things and also communicates such vision to others and

bestows ecstasy and creativeness on them in an abundant and increasing measure. It was thus that some of the greatest mystics of the world have also been some of the greatest artists as well as some of the greatest healers and saviours of the world.

K. S. RAMASWAMI SASTRI

HINDU LAW

The provisions in Hindu Law for the punishment of defamation are particularly noteworthy in these days of mutual recriminations, international and inter-communal. Shri A. S. Panchapakesa Ayyar, I. C. S., who writes in *The Madras Law Journal*, Golden Jubilee Number, 1941, on "The Contribution of Hindu Law to World Jurisprudence" declares that under old Hindu law

defamation of nations, castes, communities, assemblies, guilds and gods were all punished equally with defamation of individuals. It was laid down that the wound caused by an arrow would be cured, in course of time, but not the wound inflicted by an abusive and insulting expression.... "Truth" was no justification, unless "public benefit" too was proved.

"Public benefit" from any defamation, whether of individuals or of groups, could hardly be established to the satisfaction of an open-minded judge. The recourse which such a law would offer maligned racial, political and religious groups should have a very salutary effect and appreciably promote the realization of human brotherhood, but we fear that the courts would have scant time to deal with other cases if there were any serious attempt

to enforce such a law in our day!

Slandorous statements are the coward's weapon, arrows that fly by night. Slander and backbiting are looked upon indulgently by modern society. Too often they are regarded as a social pastime instead of being seen in their true light as crimes, not seldom as drastic in their consequences as murder itself. The laws against libel and slander are scarcely effective even against the vilification of individuals, and mutual rebukes and slurs are the common small coins of group intercourse. The fair name of a group is its treasure; to destroy that intangible but very real collective asset is to leave every member of the group poor indeed. The terrible cumulative consequences of a whispering campaign against a group are tragically illustrated in the fate of the Jews of Europe in our time.

To regard all human beings as fellow pupils in the school of life, as fellow travellers to the same goal, would put an efficacious check upon the self-appointed judges, who would find the energy saved by giving up the condemnation of others most valuable in setting their own houses in order.

NEW BOOKS AND OLD

CHRISTIANITY IN THE CRUCIBLE *

That the Christian nations of the West, out of sheer greed for wealth and power, are engaged in the devilish work of doing away with each other is sure proof that the Churches are impotent and need the vitalising fire of criticism.

J. Middleton Murry in *The Betrayal of Christ by the Churches* denounces institutional Christianity, which has not only failed to speak for its Master but is actively working against Him. As its practice belies its professions it resorts to deceit. It defends imperialism or the subjugation and exploitation of weaker peoples under the plea of civilizing them and, in the person of Lord Halifax, "the highest type of Christian mind responsibly engaged in the conduct of British policy at the present time," it pretends that the blame for the present war lies in the pagan ideals of Germany, against which it is necessary to fight to uphold all that Christianity stands for, conveniently forgetting that Nazi Germany is the direct result of the injustices perpetrated by Britain and her allies under the Treaty of Versailles, for which Lord Halifax was among those responsible. If the Christian statesman *par excellence* kindles the flame of hatred and uses Christian sentiment in order to perpetuate the war against Germany, Christian ecclesiastics do no better. They lend a helping hand by trying to remove any scruples a man may have against taking

part in the war. The God of Christ is universal, being the father of all; the Church's god is tribal and leads one nation to victory over the dead bodies of men, women and children of another nation.

How the Church has come thus to stray from its Master is tragic reading. The author shows that it happened gradually as the Church capitulated to secular power and wealth till finally, in the place of the suffering love by which Jesus hoped to draw all men to himself, it resorted to authoritarianism by which to rule the world. The gospel of love should have compelled a revolutionary industrial and social order in the interests of social justice and of peace. The Church, entrenched in wealth and in power, not only did nothing itself to right existing wrongs but actually opposed movements for brotherhood and for a juster distribution of wealth till such movements became perforce anti-religious and based themselves on class hatred and violence. Jesus came to seek and to save that which was lost. The Church has aided forces which make for poverty and oppression. The machine age has bound mankind together in an economic unit and by the abundance of its production has made possible the free distribution of wealth according to need. Here has been an opportunity, if ever, for the Christian Church to put its principle of brotherhood into effect.

* *The Betrayal of Christ by the Churches.* Ltd., London. 5s.)

Christianity—or Chaos? A Re-Statement of Religion. By ETHEL MANNIN. (Jarrolds Publishers, London, Ltd. 7s.6d.)

By J. MIDDLETON MURRY. (Andrew Dakers

But the Church has seen nothing, said nothing, done nothing.

These are some of the instances which our author cites wherein the Church has betrayed its Master. The only way for it to retrace its steps is to renounce its bondage to power and wealth and to recognise no master but the One who lived a life of renunciation and of service. It must again appear to men as it did in its earliest days, as a devoted brotherhood careless of the values of "this world." But is the Church prepared to renounce Mammon?

In despair our author exclaims that the only hope left lies in the formation of a new Christian movement which will ignore the Church and expect nothing of it, but provide a rallying point for all who truly believe in love and justice. This movement will express itself in a simple, back-to-the-land type of community life, where social relations are not depersonalised as to-day under an industrialised civilisation. Such communities will help to attune the natural man to the ideals of world peace and brotherhood which it is futile merely to preach in the abstract.

While Middleton Murry by scathing criticism of the Church calls people back to true Christianity, Ethel Mavin in *Christianity—or Chaos? A Re-Statement of Religion* goes farther afield and from a survey of religion from the earliest times comes to a similar conclusion as to what the religion of Jesus in essence demands. According to her, true religion is the pursuit of the Supreme Good. Its enemy is not this religion or that, but materialism, or the lust for power and wealth in all religions, Christianity included, which

breeds indifference to spiritual values and leads to chaos. With the Industrial Revolution the world is moving fast towards worship of Might and Money, involving, as never before, ruthless exploitation of the weak by the strong, social inequality, imperialism and inevitably war. The Church, being itself under the sway of this soul-killing materialism, is powerless, and has as a result often distorted and betrayed the teachings of its Founder. But fortunately there has been a succession of saints, whether canonised or not, whether professing Christianity or not, who have called humanity away from crass materialism to the things of the spirit. Instance after instance is given of those who through the centuries have lived and struggled in the service and for the liberation of mankind, though they may not have called themselves religious, and though they may have been banished by the Church as heretics, and it is to them, rather than to the Church, that our author looks for the redemption of mankind.

Having been brought up in the Christian tradition, however, she naturally turns to Jesus and the Sermon on the Mount as providing the inspiration and the plan for establishing the Kingdom of God amongst men—universal love, mutual aid, goods in common, in short, brotherhood, in the place of selfishness and hate. But she recognises as even more important than a mere economic arrangement of more or less equal distribution of wealth, the spiritual transformation of the human heart, for without such spiritual transformation mere economic change cannot last. Not only, then, is there need for the re-organisation of society, large enough a task as that is, but also for the regen-

eration of man; and nothing short of this is demanded by true religion or Christianity in its purity, as taught in the Sermon on the Mount.

It is indeed refreshing to turn away from the subtleties of doctrine and the self-righteous, superior attitude that usually characterise treatises which advocate Christianity, and to probe into the heart of the Gospel free from traditional prejudices, to see what this religion in its purity really demands of its followers. The process is as invigorating as it is inspiring, and one cannot help thinking that, damning as these books are in their attitude towards the self-complacent, comfortable, insipid Christianity of the Churches, they

throw out just the challenge that is sorely needed today for all who would follow Jesus in spirit and in truth to leave their lethargy and their cowardice, to oppose unto death the forces of oppression and of exploitation, heroically to put into effect in their own lives the ideal of brotherhood, renouncing, as they must, wealth, prestige and power, and thus, through simplicity of life, vicarious suffering and loving service, to help to establish peace, justice and good-will among men. Their voice is as the voice of one crying in the wilderness. But it is a voice in lineal descent from the prophets and cannot be suppressed.

BHARATAN KUMARAPPA

“ THE ONLY CURE FOR MATERIALISM ” *

The writer of this book is not a philosopher by profession. He is an engineer. But he thinks that those who hold materialistic views and base them on the supposed evidence of science, have no better claim to philosophy. They are scientists turned philosophers. The author is mainly concerned to examine their arguments to see whether their claim is justified.

The scientific argument against any non-material reality generally takes two forms. Firstly, it is argued that all biological facts or facts concerning Life can be understood in terms of physics and chemistry, or in terms of matter. Secondly, it is argued that what we know of matter justifies us in the view that matter unaided is quite capable of explaining the origin of living organisms.

The writer of the book refutes both these arguments. According to him, living substance is characterised by a most extreme complexity of structure and a most extreme degree of vulnerability. These characteristics could not be explained on the materialistic hypothesis. The criteria used by the biologist-philosopher to prove the truth of materialism, namely, dependence on environment, obedience to the laws of physics and of chemistry, and obedience to causality, are quite compatible with the reality of non-material influences or with vitalism. The true criterion, he says, is double determinateness, *i. e.*, determinateness by the laws of matter and determinateness by the requirements of organic life. In the organic world, things do not *shake down* under the influence of

* *Science versus Materialism*. By REGINALD O. KAPP. (Methuen and Co., Ltd., London. 10s. 6d.)

environment, but maintain themselves and their pattern as against environment. Organisms are *at least* like machines; and a machine, which is only made to a *specification*, is a complete refutation of materialism. In truth, an organism is more than a machine. It can heal its wounds and repair damage. No machine does that.

As against the second argument of the materialists, he says that there is no law of complexity in matter. Matter is not endowed with any mysterious organising power. An atom is not like an organism. In nature itself, the atom of the text-book is a rare accident, "since any conceivable alternative structure may occur as well." The formation of crystals does not indicate any selectiveness exercised by matter. Things in nature merely *fall* in accordance with lines of force. In general, he argues that there is no *principle of order* in matter and that the Cosmic Statute Book is a very meagre document if it is not entirely blank in reality. Physicists seek to explain things by reducing them progressively to a more and more fundamental law. Perhaps the only fundamental law or the *Kurma* law as he calls it, which the physicists now recognise is the "Principle of Least Action," or the Principle of greatest probability, as suggested by Eddington. Eddington infers that "the law of nature is that the actual state of the world is that which is statistically most probable." In other words, matter behaves *anyhow* and the only law is "that there shall be no laws." The law of nature is not the same thing as the principles of methodology adopted by the scientist.

It appears to us that the argument against materialism is very convincing. Matter as matter has no capacity for selection, discrimination and disposing according to a plan, and it is just these characters which we find in the organic world. But while materialism may be said to have been refuted on its own ground or the ground of science, the author has no positive suggestion to make as to the nature of the non-material reality operative in the organic world. He simply recognises a number of problems which he suggests to us for future solution. He himself makes no claims to any knowledge in this respect.

But materialism will not be refuted if we do not know what is to be put in its place. If the non-material reality has no location, it cannot be conceived as something outside matter and distinct from it. If it is not some kind of force like Bergson's *élan vital*, which can only be conceived by us on the analogy of a material force, it cannot be said to influence matter or to operate upon it. It appears to us that if we put the non-material reality outside matter and create an ultimate dualism of the two, as the author does, we shall fail to give any real meaning to it. Materialism will turn up in another form. The only cure for materialism is to resolve matter itself into a higher form of being and thereby prove the non-dualism of spirit. Anything that interacts with matter is in principle materialistic. From this point of view, both Life and Mind are materialistic. This interpretation is in fact put upon them by the Vedantic system of thought, which defines spirit not as a capacity

for discrimination but as pure intuition. Short of this, everything is unintelligent or *jada*. Materialism cannot be refuted completely on scientific grounds alone. We must rise from science to philosophy and be in a position to appreciate non-material reality as it evidences itself within the limits of our own experience taken as a whole.

Philosophy begins where science ends.

The book is written in simple and non-technical language. It can easily be followed by the layman. It is full of information and raises many interesting points which belong to the borderland of science and philosophy. It is undoubtedly a valuable contribution to the subject with which it deals.

G. R. MALKANI

THE UNITY OF GOD IN ISLAM

The nature of the Divine Being has ever been the subject of incessant study and deep thought among Muslim savants and mystics. The assertion that God is *one* was not enough. It was necessary also to speculate on what this proposition really connoted. During the first three centuries of Islam, no very highly developed philosophical theories appear, but soon after one obtains the reply that the doctrine of *tawhīd* (unity of God) means that God is one in number and simple (or unique, unanalysable) in substance. From this position again we have the further discussion, whether the Divine Being is immanent or transcendent; whether God is outside of the Universe or inside; whether the reasoning faculties of man conceive of two realities, the Creator and the created, or only one, namely that Real Being is only one. It is with reference to this controversy that Dr. Faruqi has written this monograph.

Ibnu'l-'Arabi—whose philosophy has recently been subjected to a very penetrating analysis by Dr. Affifi in his *Mystical Philosophy of Ibnu'l-'Arabi*—revered in Islam as the Great Shaykh, asserted that Being is only

ONE, and that therefore the Creator and the created are of the same essence. "Being is one. . . . This Being is Allah. Everything else is His manifestation." (p. 86)—The universe is an emanation (*tajallī*) of His attributes (*ṣifāt*). This doctrine, ably discussed by Dr. Faruqi (p. 86 sqq.), was gradually accepted by the generality of mystics all over the Islamic world, and is called *wahdat-i-wujūd*. The author calls it by the name of "unityism."

In Islam as in other religions, three distinct stages of speculative thought can be clearly distinguished, apart altogether from small offshoots sometimes of great interest: (A) the Founder lays down a certain dogma; (B) later generations, not satisfied with its simplicity, call for and obtain a philosophical, mystical or allegorical interpretation of the essential dogmas (For instance, in Islam, to take but two out of scores of movements, we have Sufism and Ismailism); and lastly, (C) there come the "purists," the zealots who advance militantly with the cry of 'Back to Muḥammad' on their lips. Following in the wake of the Prophet, we have Ibnu'l-'Arabi in the second phase, as the greatest exponent

of the Mystic attitude to God; and the reaction to his influence came from men like Ibn Taymiya and the Mujaddid. It is sometimes a great pity that these over-zealous purists do not realize that all these movements are but branches of the great tree of Islam, and, despite their great differences, bound up by one essential unity.

The Mujaddid (Shaykh Ahmad Sirhindī, 971-1034 A. H.) finding that "a pantheistic deity had been substituted for the monotheistic, personal, transcendent God of Islam (p. 12)," took up cudgels in this behalf, and on the basis of his own mystic experience showed that the God of Islam was transcendent and the Unity which Ibnu'l-'Arabī had perceived was only apparent (*wahdat-i-shuhūd*). The reality was, as the Prophet declared, that the Creator and the created were two, and "never the twain shall meet."

Dr. Faruqi first gives a biographical account of Shaykh Ahmad Sirhindī the Mujaddid; then he discusses unity as a world-principle; follows it up with the Mujaddid's dualistic conception of Being and distinguishes it from the monistic thought of Ibnu'l-'Arabī; and concludes showing how the Mujaddid's thought was received in India. In the last part, a valuable discussion demonstrates that Shah Wali'ul-lāh's reconciliation really misses the essential point.

Dr. Faruqi has written a brief but lucid monograph on an admittedly difficult subject. In his desire to avoid prolixity, he has erred in some instances on the side of undue brevity—an error if at all on the healthy side, to be easily corrected after greater experience. If this is a foretaste of what is to come from his pen, we would suggest his compiling a brief history of the concept of *tawhīd* in Islam, accompanied by a critically edited collection of texts, or at least adequate translations of those that have already been printed. Such a study would greatly help in the elucidation of the general problem of the concept of the Deity in Islam.

In conclusion, a few minor criticisms, not detracting from the true merit of the work, may be mentioned. Some words are indefensible: Why the ugly "Muslimman" (pp. 16, 17) for plain "Muslim"? Could we not have something less clumsy than "apparentism" and "unityism" for the two *wahdats*? The book is a great improvement on the usual Indian standard of transliteration. And yet a few mistakes should have been avoided: p. 5, Muḥyi'd-Dīn (not Muḥayyudin); p. 8, n., Faṭḥu'l-lāh (not Faṭḥ-Ullah); Qur'ān (not Qur-ān); p. 29, read *nubuwwat*; p. 91 sqq., read a 'yān (for Ā 'yān); p. 121, *maḥd* (not *maḥad*); p. 122, read *anbiyā'* (not *anbiyya'*); p. 127, read *ḥayy* (for *ḥayī*).

A. A. A. FYZEE

The Poetry of W. B. Yeats. By LOUIS MACNEICE. (Humphrey Milford, Oxford University Press. 8s. 6d.)

Any study of Yeats as poet or man inevitably turns upon the difference between his early and his later manner. A disciple of Pater, as so many in the 'nineties, he began writing poems which Mr. Macneice describes as "dreamy, languid, shot through with *Weltschmerz* and nostalgia," which had a haunting lyrical grace but also, through a conscious exclusion of intellect, an element of sentimentality. Among these poems there were some, of which the much anthologized "Inisfree" was the earliest, that were escapes from the æstheticism of literary London to the reality of his native Ireland. And it was in the blending in different ways of this reality, and the spontaneous impulse which it engendered in him, with the deliberate art which he had learnt to cultivate abroad that he achieved all that was most distinctive and compelling both as poet and dramatist. Mr. Macneice suggests that it was Synge who spurred him to break both with the *fin de siècle* and the Celtic twilight, and to awake to the reality of physical man. But he was far too intellectual a being to embrace the physical either for its own sake or, like D. H. Lawrence, as a channel for some mystical or pseudo-mystical release. His later poetry does not in fact reflect a reaction from excessive spiritual refinement to physical realism so much as a struggle, never wholly successful, to achieve the true tension between the eternal and the temporal. To say, therefore, as Mr. Macneice does, that a study of his development is a study in rejuvenation is to over-simplify, even though Yeats

himself wrote that as he grew older, his Muse grew younger. Nor was it merely an assertion of the masculine side of his nature over the feminine. The conscious over-stressing of the passionate as of the masculine note betrays generally a deficiency, and if the "autumn of the flesh" of which Yeats sang in his youth was in some ways artificial, so was the lusty virility which he displayed in old age. The poet who has not found a unity in himself from which he can spontaneously create is compelled in some degree to play a part. And Yeats made a virtue of this necessity, seeing no alternative between the acceptance of the conventional and being theatrical. Mr. Macneice admits that in many respects Yeats was a *poseur*, that he even at times faked his beliefs, as well as his passions, "because he so much *wanted to believe*." Yet judging a poet by the same standards as an actor, he asserts nevertheless that "Yeats, as a poet, is characterized by integrity." We have not space to discuss the extent to which this is true. It is clear that much of what is most memorable in Yeats's poetry was engendered by the unresolved conflict in his nature. But it is also true that this led him to exploit mysteries (including those of Theosophy) for poetical effects in a meretricious manner, while his tendency in recoil from the mechanical chaos of the present age, to bless the "bloody, arrogant power" of men of action, betrayed that his imagination lacked a sure centre. That he was and is, however, a poet of compelling interest and appeal is certain. And Mr. Macneice's study of him and of the periods through which he grew is a fine piece of sympathetic analysis.

HUGH I'A. FAUSSET

When Peacocks Called. By HILDA SELIGMAN. (John Lane, The Bodley Head, London. 7s. 6d.)

When Peacocks Called is a historical novel, covering a period of over one hundred years. It is a panoramic account of the reigns of Chandragupta Maurya, his son Bindusara and his grandson Asoka. Nearly two thousand five hundred years separate us from the time of Asoka the Great, and it is not easy to recapture the magnificence of those days; the stage is crowded with subsidiary figures like Kautilya, Alexander, Porus, Dionysios, Diamarchos, Devi and Mahendra, each of whom can easily monopolise the reader's attention; the central figures, Chandragupta and Asoka, are themselves somewhat of a study in contrast, and hence may create a certain duality of interest in the story; and, finally, in an account which is necessarily taken up with campaigns and conquests, the human interest runs the risk of being pushed into the background. These are very real difficulties that face the biographer of Chandragupta and Asoka, but Miss Seligman has fairly managed to surmount them. Her book has both integrity and unity; her seemingly naïve style does somehow recapture the spirit of Mauryan India; her art of telescoping events, both historical and legendary, transmits to her narrative the dynamics of heroic action, while her use of apposite quotations from Megasthenes, the Edicts of Asoka, the *Arthashastra* and similar authorities gives it the impress of verisimilitude. In result, we have here a book which blends history and biography with point and admirably recaptures the authentic glow of a long-past age, perhaps the golden-age of Indian history.

Miss Seligman's novel is divided into three Books. The first opens with the flight of the Mauryan Queen, Chandragupta's mother, on hearing of her husband's death; we then watch Chandra's vicissitudes, his fruitful partnership with Kautilya, his final renunciation. In Book II we meet Asoka; we eagerly observe the gradual unfolding of his character. His period of probation over, we find him installed as Emperor at the commencement of Book III. Asoka is young, brave and masterful; he is seemingly cast in the heroic mould of a warrior. But deep within him are strange stirrings: he is asking himself incessantly, "Is it really better to carry a beggar's bowl than to quaff human blood?" The Kalinga War opens his eyes at last, and "for the first time in history the idea of disarmament was forming in the mind of a conqueror." Asoka firmly decides to give up war as an instrument of national policy. No wonder the world has always admired Asoka, a monarch who, in Mr. H. G. Wells's phrase, shines almost alone, a star.

Miss Seligman permits us to follow minutely the evolution of the ideal of non-violence in the course of two or three generations. Kautilya, Chandragupta, Asoka, all three were responsible for the realization of Indian unity under Mauryan auspices. It was Kautilya's ruthlessness and cunning that made Chandragupta's early successes feasible; and it was Chandragupta's heritage that facilitated Asoka's own triumphs with the subtler weapon of non-violence. Great as were Asoka's achievements, they do not by themselves constitute a defence of non-violence in all circumstances. The appeal to force is a tragic concomitant of our

imperfect world : and hence, while the world reveres the memory of Asoka, it is obliged to follow in the footsteps

of the Chandraguptas and the Abraham Lincolns who abhorred war and yet could not abjure it altogether.

K. R. SRINIVASA IYENGAR

The Foundations of Empirical Knowledge. By A. J. AYER (Macmillan and Co., Ltd., London, 10s. 6d.)

The name of Mr. Ayer is not unknown in the philosophical circles, especially of the English-speaking countries. He is a follower of Wittgenstein and in the present work makes a constructive effort to present a consistently empirical view of the material world, a view which turns out to be pure phenomenalism. This phenomenalism is different from that, for example, of Kant, in that it admits of no objects or things-in-themselves which produce the sense-data. (p. 171) But one important point to note is that Mr. Ayer contends not that the rival views are wrong, but that they use a different language to express the same experiences. Of course, he would say that those languages are defective; otherwise, there would have been no occasion for the development of his own theory.

The view that different philosophical theories are different languages based upon convention, sounds new to the layman, but is significant. To call the object with which I write, a pen, and to think of it as producing sense-data in my mind is one language. It is a convention to call it a material thing possessing qualities. But Mr. Ayer follows another convention, the convention of the empirical school, and calls the pen a group of sense-data. The whole of what we call the material world is thus nothing but sense-data.

But now if the material things are the same as sense-data, does not subjectivism result? Mr. Ayer says, No. Sense-data are not mental states. (p. 76). Berkeley's principle, *esse est percipi* is true, provided we do not deny the existence of things not actually perceived. (p. 66) Sense-data should not be interpreted in terms of either the presupposed minds or the pre-supposed material things. On the other hand, both minds and material things should be interpreted in terms of sense-data.

If sense-data are the material world, how are we to distinguish between truth and falsity? Mr. Ayer maintains that all sense-data are real. (p. 123) Only, in certain perceptions some sense-data become dishonest representatives of the rest with which they form things. (p. 264) Why we regard certain sense-data as constituting things, is only a question of convention. What we call a material thing is, in the words of J. S. Mill, only a "permanent possibility of sensations." (p. 244) Thus is to be explained the identity of things. And this identity is known by us with the help of certain privileged sense-data (p. 267), which remain comparatively unchanged. The so-called causality between material things is really causality between sense-data. There is no contradiction in thinking that one sense-datum causes another.

Mr. Ayer's views give rise to many points of controversy, only one of which may be noted here. Is it a fact

that our common world is only conventional? Is not the distinction between truth and falsity to be based upon the distinction between existent and non-existent sense-data? And if the distinction between existence and non-existence is not to be found in sense-data, where else can it be found? What is the implication of the statement that a sense-datum is not an

"honest" representative of its group? Such questions are many, and the reader cannot but raise them. He is only puzzled, and does not get a satisfactory answer from Mr. Ayer.

But Mr. Ayer belongs to a young and virile school of thinkers whose thought is developing on many lines. His present work cannot fail to stimulate our thinking.

P. T. RAJU

Prolegomena to the Logic which Searches for Truth. By SIR ALMROTH E. WRIGHT. (William Heinemann, Ltd., London. 7s. 6d.)

From anti-typhoid inoculation and immunisation, drugs and vaccines to principles and postulates of logic is a far cry. But that is the surprising stride which Sir Almroth has successfully attempted in the sequence of his writings. A book on logic is hardly expected to make easy reading, much less so when new terms derived from Greek words are persistently employed. It is, however, refreshing to discover that resourceful minds are still tenaciously attempting to rethink the postulates and problems of such an apparently hackneyed and unprogressive subject as logic.

The reproach against traditional logic that it is concerned more with "rightly concluding" than with "right conclusions," more with consistency than with truth, may be justified or not, but it certainly confines itself to the consideration of the truth (or falsehood) of judgments only. What about the truth (or falsehood) of beliefs? The "alethetropic" logic (lit., logic which seeks after truth) attempts to widen the scope of logic by

including beliefs in addition to judgments in its subject-matter. Logicians have put absolute faith in the efficacy of ratiocination to lead us to truth and whatever goes beyond ratiocination is deemed fallacious. Our author challenges the correctness of this attitude and contends that correct logic can lead to wrong conclusions, and that the formal logician is not justified in identifying the logical with the true and the illogical with the false. The alethetropic logic hopes to render signal service to men of religion as they will no longer be faced with the painful disjunction of being *either* religious *or* logical as used to be their plight with formal logic, but may now safely accept the objects of their belief as true without being stigmatised as illogical.

The main position of the author can at least be partly supported by the consideration that even the traditional logic betrays a lapse from its ideal of ratiocination in its recognition of the process of hypothesis; for the formulation of a hypothesis is a mere acceptance, though temporary, of a belief as true. But the difficulty in building up a logic of beliefs is that beliefs are private and subjective and thus do not command objective and universal valid-

ity. How this difficulty will be overcome in practice will be seen in our author's larger work in which he prom-

ises to work out in detail the principles of alethetropic logic outlined in the present book.

D. G. LONDHE

Changing India : A Muslim Woman Speaks. By IQBALUNNISA HUSSAIN. (Hosali Press, Bangalore. Rs. 2/-)

Herself a symbol of the changing and progressive spirit of modern India Mrs. Hussain discusses here the many social, educational, economic and cultural problems of Muslim India. The unimpeachable sincerity of purpose with which she approaches the problems imparts to her treatment of them an added force of conviction. Her style is lucid and the book is not without mild intellectual shocks and surprises which sharpen the curiosity and heighten the interest of the readers.

The average non-Muslim thinks of the Muslim community in terms of Purdah and Polygamy. The book under review makes a vigorous attempt to show that the discrepancy between the lofty, generous, liberal and judicious teaching of the *Quran* and the bigoted and unprogressive attitude of the present-day followers is due in large measure to lack of proper understanding of the original teaching because the masses are illiterate. It will be a revelation to many to learn that in the *Quran* polygamy is permitted only as a concession in exceptional circumstances, for the protection of orphans and not for the unbridled enjoyment of the pleasures of the flesh.

And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them) then

marry only one--this is more proper that you may not deviate from the right course.

The *Quran* is thus clear about the conditional and exceptional nature of polygamy while monogamy is enjoined as a general and normal social custom.

Historically purdah probably came into vogue as a protection of all that is best and beautiful and valuable in womanhood and it can be justified on the consideration that no one unnecessarily exposes to the public gaze what he regards his most valued treasure. But purdah stands condemned as it is an impediment to the exercise of the natural and legitimate right of womanhood to enjoy God's good air and sunlight and healthy exercise. Purdah prevents women from asserting their equality of status with men in society. As a mark of inferiority the institution of purdah is inexcusable and intolerable.

Almost with the zeal of a religious reformer the authoress advocates the spread of education among Muslims, which will pave the way for the removal of many of the existing evils in the community. The book deserves to be read by all who are interested in the regeneration of India as a whole. It is high time that we realise that the problems of the Muslims are the problems of India as an indivisible and organic political unity. The progress and the prosperity of the Indian nation will remain an unrealisable dream if no efforts are made for the upliftment and the making efficient of its minority of ninety millions.

D. G. LONDHE

Sikh Ceremonies. By SIR JOGENDRA SINGH, Kt., with an Introduction by RAJA SIR DALJEET SINGH, K. B. E., C. S. I. (International Book House, Bombay. Rs. 2/8)

This interesting little book serves a double purpose. Not only does it give a brief account of the details of all important Sikh ceremonies, but also in the introduction of twenty pages Raja Sir Daljeet Singh gives a concise and illuminating account of the essential beliefs and tenets of Sikhism. Thus the book becomes not only a manual of Sikh ceremonies, but also a valuable addition to modern commentaries on Sikhism, especially as so few of these are available to the English-reading public.

Although the title of the book would suggest a long catalogue of ceremonial customs, this is not actually the case, for only a small portion of it is given over to description of ceremonies. By far the greater part is concerned with translations into English free verse renderings of a very large number of Sikh hymns, prayers and something

very similar to the Jewish psalm, with its combination of praise of God and instruction by Him. This we find in the *Japji* and *Jap Sahib*.

What emerges clearly from this book is that Sikhism is not just another sect of Hinduism, though it has much in common with Hindu thought. Nor is it a mere merging of what seems most reasonable in Hinduism and Islam, though it is also this to some extent. In the Introduction it is made clear that the Sikh is trying to harness the philosophical speculation of Hindu thought to some practical purpose, and at the same time to get rid of the superstitious and polytheistic elements in Hinduism. Also, in Sikhism *karma* is not a divine law existing by itself but simply the natural result of man's actions,—"As ye sow so shall ye reap." God alone is supreme and He is One God !

Thou art within all,
Thou art apart from all.
Thou art the one God.
Thou art all-pervading.

BANNING RICHARDSON

SHORT NOTICES

Lalubhai Samaldas. By S. NATARAJAN. (Yeshanand Publications, Ltd., Bombay. As. 8) The co-operative movement in India profited by the leadership of the late Sir Lalubhai Samaldas no less than the numerous industrial enterprises with which his name was associated. The outstanding characteristic, however, which the

Editor of *The Indian Social Reformer* brings out in this understanding appreciation is the great gift for friendship which Sir Lalubhai possessed. Through his friendships, disregarding the factitious barriers of community and of race, he made his own contribution to national unity.

PH. D.

Darwin : the Evil Genius of Science and His Nordic Religion. By H. REINHEIMER. (Grevett and Co., Ltd., London. 1s.) It is not claimed that Darwin preached a Nordic Religion

but that he has become the central figure of such a cult. The author repudiates vehemently the ruthlessness of evolution as preached by Darwin, with its struggle for existence. He charges

this teaching with having corrupted the moral feelings of the modern world and sees hope only in the substitution

for it of the idea of " Evolution by Symbiosis " or constructive co-operation.
E. M. H.

The Rights of Man. By HAROLD LASKI. (Macmillan War Pamphlet No. 8. 3d.) There is considerably more in this pamphlet of the wrongs of Nazism than of the rights of man upheld by

its opponents. Professor Laski does not spare the sable pigment in painting the essentially anti-social character of Nazi ideals and practice, but his recital is depressingly convincing.
C. D.

For Civilization. By C. E. M. JOAD. (Macmillan War Pamphlet No. 7. 3d.) Seeing Nazism, with its perverted ideology, as an implacable menace to freedom, and freedom as indispensable to the development of the excellences

peculiar to man—reason, morals and the sense of beauty—Dr. Joad, a pacifist of many years' standing, argues earnestly in this pamphlet that " if civilization is to survive, the Nazis must be beaten. "
PH. D.

Ancient Races and Myths. By CHANDRA CHAKRABERTHY. (Vijaya Krishna Brothers, Calcutta. Re. 1/-) Good reference books are always in demand by the student-searcher who needs reliable and authenticated facts carefully indexed and systematically presented for ready reference. This volume, however, with its loosely classified and

sparsely indexed references to the multifarious subjects falling within (and without) its purview, lacks these qualifications. Facts are there; speculation and opinion abound. To the curious dabbler in the bizzare, to whom documentation and bibliography are of no value, the book may offer some interest.
D. C. T.

The Primitives. By O. C. GANGOLY. (Sree Saraswathy Press Ltd., Calcutta.)

A collection of reproductions of Primitive Art, from different epochs and countries, with a short essay on the value and influence of the Primitives down the centuries. In our age of materialism, of superficiality and sophistication it is refreshing to turn to the Primitives, to absorb something of their simplicity and sincerity and, through their intuitive vision, to catch a glimpse of the reality of things. Shri Gangoly remarks that

with the growth of intellect, with the development of our reasoning faculties, with the accumulation of informations and knowledge, we become less and less capable of feeling things directly and our power of

escaping to the world of ecstasy decays, and Art and religion begin to sink to lower levels.

What then is the solution? Is a retrogression to the primitive state preferable? Is it even possible for the sophisticated man of today to regain the child-state he has lost? Shri Gangoly believes that our natural faculties are not lost but merely inhibited by education, covered over by the crust of civilization and that, if we aim at refining and spiritualizing our primeval instincts, instead of displacing and destroying them, we may yet regain our intuitive powers and be able to look at things with the keen and spontaneous vision of the Primitives.

M. L.

CORRESPONDENCE

A NEW THREAT FROM CASTE

Caste works in countless ways and many subtle facts which come to the notice of the professional student of society are missed by the reformer and the man in the street. But it is essential that the results of the former's study should be made available to the public when those results concern the health of society. It is this which prompts me to state, as briefly as possible, the results of my own study.

Any social habit or custom (institution, in academic parlance) that is prevalent for centuries must leave its mark on the people adopting it. And caste has left an indelible impression on Hindu society. I shall here consider one of its many effects. By "caste" as I shall use it here I mean that very small sub-subdivision of one of the five major castes which functions as an endogamous unit. I request that I may not be misunderstood, when I designate caste as higher and lower, as acquiescing in such a distinction. I use these terms only for convenience.

The hierarchy of caste has succeeded in breeding in the lower castes a sense of inferiority. This sense of inferiority is very deep-seated, and is the source of many evils which are eating into the vitals of our society. The most obvious way in which the lower castes acknowledge this sense of inferiority is by aping the higher castes.

This aping takes two forms, and in neither form, certainly, is it anything to be encouraged. In its first form it is used by some caste, or by a section of some caste, as a means to raise

itself above its neighbours, or above the parent caste. This form is very common. All that a caste has to do to claim superiority to its neighbours is to change its name (preferably into some high-sounding Sanskrit name ending with Brahman), to give up meat and toddy, to invent a list of *gotras*, to wear the sacred thread, to burn its dead instead of burying them, and finally, to observe some kind of *Shraddha* for the dead. I am here writing only about what many castes have actually done. A section of the Kumbaras (Kannada potters) called themselves *Sajjana* (literally, good people) Kumbaras, did as I have written and are now regarded as superior to the stock from which they broke off, and with whom they now neither dine nor marry. When one caste thus tries to rise above the rest, a number of others follow suit (just as in a crowd) and, to say the least, there is great tumult and shouting.

The Census, again, strengthens caste feeling. Groups which were formerly banded together under one head, suddenly demand to be classed separately. They change names. For instance, the Bedas (a low caste of Kannada hunters) decided to style themselves Valmiki Brahmanas (from the legend that the author of the *Ramayana* was once a hunter). The Panchalas (artisan castes) now call themselves Viswakarma Brahmanas.

I shall now consider the second form in which the tendency to ape manifests itself. And I believe this form to be

very dangerous, and of immediate concern to the social reformer.

There is a great difference between the social habits of the Brahman (or, rather, the high) castes and the low castes, though the early students of Hindu society, in their reforming zeal, confused the Brahman institutions with those of all Hindu society. The Brahman, or the Samskritic, institutions are the product of a highly patriarchal society. In fact, marriage, the prohibition of widow remarriage, shaving the heads of widows, the tabu on divorce, and a rigorous insistence on virginity in brides and on chastity in wives are features of the Brahman culture. Whereas the Non-Brahmans (*compared with whom the Brahmins are numerically insignificant*) marry late, allow divorce, permit widows to remarry, and do not practise the revolting habit of shaving the heads of widows. And—this is founded on personal investigation—their rules about sex are much more humane than those of the Brahman. They accept human nature for what it is, and hence their institutions are certainly kinder than those of the Brahman to a caste member who has slipped from the straight and narrow path.

As long as these harmful institutions are confined to the higher castes the evil is localised. This does not mean that I am underestimating the harm they are doing to the intellectual section of society. But, what is worse, any habit or practice of the Brahmins is bound to affect the whole of society. The lower castes, obsessed with the desire to ape Brahman habits, do not even think of inquiring into the rightness or wrongness of the customs they so eagerly emulate. All that they

desire is to appear great in the eyes of their neighbours—a very common human folly—and they think that they will be able to do so if they copy Brahman social institutions. It is very common to come across rich members of the lower castes burning their dead and observing *Shraddhas* while the poor bury the dead, and do not observe *Shraddhas* in the way the rich do. The rich want to climb, and so they adopt Brahman practices. I repeat that this process, in the long run, is going to spell great danger to Hindu society as a whole. The Brahman social institutions being notoriously unhealthy, their adoption by the entire society would be little less than collective suicide. It is very urgent, therefore, that the sense of inferiority of the lower castes should be removed if we want our society to hold together. This can be achieved only by the entire destruction of the caste mentality, a mentality that has been existing for over a thousand years.

In recent years the desire of the lower castes to climb has been accentuated very greatly. The atmosphere is noisy with the clamour of a million voices of people who want to climb to the topmost social heights. Brahman institutions are copied quickly owing to the efficiency of the various caste leaders and the increase in caste-consciousness in recent years. The problem is urgent, demanding our immediate attention. We must attend to it soon, before the entire society has adopted the harmful practices of the Brahman.

It is sad to note that far from attending to the problem, we are ignoring its existence. Meanwhile caste-consciousness and the desire to climb are intensifying every hour. The sociologist takes refuge from his helplessness in cynicism while our cheerful reformers continue to march on blindly. Will not our political leaders soon take the matter in hand, and thus save our society?

M. N. SRINIVAS

Dadar, Bombay.

ENDS AND SAYINGS

"..... *ends of verse*
And sayings of philosophers."

HUDIBRAS

Never has there been so much talk of reconstruction and of new social orders. Every one attempts to draw up plans for the division of lands, the forms of government, new international laws, new standards of living, etc. Some of these plans are good. Most of the originators are sincere in their wish to help the world situation. But too few dig deep to the roots to determine what is really needed and how it should be brought about. The great word *Democracy* is on every one's lips. The cry is for freedom and individualism. It is true that in present totalitarian states, individual freedom has been killed. Still, can we honestly say that real freedom reigns in the other states? How real is the freedom enjoyed by those who live in democratic states? And what is the quality of freedom experienced and expressed? No ruler, no king of old or parliament of today, ever has or ever will free men from the bondage of political slavery; but citizens themselves can by their thoughtful action broaden the base of life to live as men should live, breathing the air of liberty with responsibility. Can we affirm that there is liberty when we see citizens slaves to conventionality; slaves to bigotry, either scientific or religious; slaves to tradition and custom; slaves to their own petty desires and strong passions; slaves to prejudice of race? Will any change of government or social law free men from these fetters,

more insidious and harmful because less visible? It is no use pouring new wine into old bottles. Politicians have been attempting it for too long and now they themselves can judge of the disastrous effects. It will be only by transforming man himself and his own rules of conduct that social and economic conditions will change. This transformation will come only through education. Mr. Stephen Duggan in the March issue of the *News Bulletin* of the Institute of International Education, says: "The most important problem is the problem of education," and he states that "now is the time to attempt at least to secure a working agreement on some concrete form of international government based upon principle and practicality."

We agree with him that "mankind will unquestionably insist that the world be governed by law not force", but should all be left to politicians?

The statesmen who will construct the peace must consider in the light of lessons of experience and from the standpoint of reason and common sense what is practicable politically, economically and psychologically.

In organizing an "international government" education of the young should be given almost the first place. Without world citizens, a world state can never be. Neither one nor a group of religious organizations, neither one powerful nation nor a group of them should be permitted to exploit the young of other faiths or the masses of

other lands. What should be the aim ? To create " free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*, strong in will, loving their neighbours and having the feeling of mutual interdependence and brotherhood, carrying with fortitude the burden of life." To achieve this, textbooks of morals as of history are needed. Moral laws, like chemical laws, are the same all over the world and true facts of history would reveal that every nation and every people have had and have their saints and sinners, their glories and ignominies.

And what about the adult ? If any action is taken towards better education, there will be, as Mr. Cecil Roberts pointed out in an interview published in *The New York Times Book Review* (March 30th 1941), " a great resurgence of individuality. "

We have let ourselves be packed into little boxes connected by telephone wires when we might have lived in homes. We have lived publicly in great crowds, with standardized pleasures, the duties of robots. We see in Europe the end of that kind of life, the faceless masses. And when the war is over we'll turn as far from that way of living as we can. The survivors will hunger for their individuality as men never have before.

Man's true individuality is made of finer stuff than the personalities modern psychologists and educators have been making man express. It is made of all that is good and charitable; of noble instincts and spiritual thoughts; the divine spark enriched by the incense of experience. How different things would be if man were really convinced that he is divine and not a miserable sinner, ruined and corrupt, or a wretched lump of clay ! Then, indeed,

there would come regeneration. Literature and art would follow the new light. As Mr. Roberts says, " the school of violence in writing, the shockers for morons, the literature that makes its appeal only to the glands " would all pass. " The new movement will be toward quiet and the appreciation of what, if our eyes are opened, is available to us all, " if our hearts and minds are opened and turned toward the spiritual sun as is the sunflower toward the physical orb.

The Indian Social Reformer for 24th May comments pertinently on the five points outlined for the post-war world in a broadcast address earlier in the week by the U. S. Secretary of State, all of which related to economics, commerce and finance. The Editor notes Mr. Cordell Hull's omission of a more crucial point, one of supreme importance to the coloured races but with a direct and decisive bearing on the welfare of all mankind. Is there to be in the post-war world discrimination against the coloured races as at present ?

What is the good of abolishing discrimination in respect of goods while enforcing it in regard to the men who make them ? *The human factor is the all-important factor.* (Italic ours) The new order, if it leaves it out as the old did, will have no better fate than the latter.

India, he declares—and the statement should hold true for every far-seeing nation—cannot accept as satisfactory any new world order which admits discrimination on the ground of race, colour or creed in respect either of immigration or the acquisition of citizenship. The contention that these matters should be left to the decision of

individual nations cannot be sustained or even accepted as offered in good faith unless Mr. Hull's pronouncement against discriminatory tariff barriers and special concessions in respect of access to raw materials be also thrown out of court.

In its preceding issue *The Indian Social Reformer* wrote words which have their message not only for the Americans and the Europeans, but for Asiatics also. What are the people of India going to do about it ?

If the Dominions and America intend to stick to their colour and race bars, there is no common ground on which they and Indians can co-operate in building it up. The supreme question for us is not the re-establishment of democracy in Europe but the removal of the race and colour bars which constitute a perpetual source of irritation and humiliation to Asiatics and to Indians as an important class of Asiatics. The dire calamities which are afflicting Europe, are the direct nemesis for the calamities which Europe has inflicted on weak and helpless races in the course of their exploitation and, not until Europe repents and resolves to make atonement, will she be able to save herself from continued miseries. The moment Europe realises this and turns over a new leaf, that moment her relief will come and the way be shown to her to a new and happy world order.

Gandhiji met squarely the issue raised at the end of May by the recrudescence of the terrible riots in Ahmedabad, in Bombay, and elsewhere in India by urging that the people be told

in the clearest possible terms that running away in fear is cowardice.

Non-violent resistance, resistance with the steadfast power within, which is meek yet irresistible, is a more potent

weapon against the forces of evil than the meeting of violence with violence—and is the only one acceptable to members of the National Congress—but it is far better for the people to resist wanton aggression with action than not at all, as Gandhiji makes plain.

Running away may save one's skin, but the coward forfeits that which should be more precious to him—his honour and his self-respect. Cowardice or fear is in every case the result of ignorance, of the lack of a sense of proportion. The man who sees his present existence as one tiny segment of a beginningless and endless circle, who recognizes himself as a Soul, for whom birth and death are but incidents in an endless life, that man will not succumb to fear. Fear "kills the will and stays all action." Its effect is either to provoke flight or to freeze its victim to the spot, to render him impotent at the very moment when all the dictates of his duty call for action. Gandhiji once declared, "Even if you so desire you cannot treasure up this body. Like money, it has to be spent in noble acts." Falling back without a struggle before the threat of violence is to affront human dignity. No one doubts that the law-abiding elements in our cities incomparably outnumber the rowdy elements; the former quaking before the *goondas* resemble nothing so much as an elephant thrown into a panic by the presence of a mouse.

Peace is a great desideratum, but sometimes the price of peace is too high.

One of the pressing needs in the political life of India today is the acquirement of sufficient knowledge of the problems facing the country.

Political guidance depends upon the knowledge, and not only the belief, of those who guide and lead; but intelligent following also depends upon adequate knowledge. Among the Congress leaders of the pre-Gandhian era there were men who knew their particular subjects well, who were able to direct political discussion into right channels. But political work throughout the fifty-two weeks of the year was not their *métier*. Gopal Krishna Gokhale was the first who saw the necessity of work joined to study—teaching the people to learn from books. With the rise of Gandhiji in the political sphere, week-to-week work came into prominence; but the gain in propaganda work produced a loss on the plane of study and in the acquisition of knowledge on the part of numerous leaders and almost all followers. Today Gandhiji's own ideas are not studied by his own followers with calm impartiality so that their proper assimilation may result. Blind belief is a weakening force and is bound to cause havoc in the political as in the religious sphere. Therefore we greatly welcome the move made in Bangalore, where a political study group has been inaugurated under the auspices of the Gokhale Institute of Public Affairs. One of the objects of this Institute, founded by Shri D. V. Gundappa, is "to serve as a centre for the study of all questions relating to the welfare of the people, from the point of view of nation-wide patriotism and in the systematic, open-minded and realistic method of science." Sir Mirza Ismail, the Dewan of Mysore, (who has since laid down the reins of his great office after splendidly serving the State for fifteen years) wrote a letter to Shri Gundappa commending his

enthusiasm and initiative in attempting to bring into being an institution which could be of great use in stimulating independent and honest discussion and thought in regard to questions affecting the public weal in Mysore. At a time when representatives of the people will be called upon to shoulder increasing public responsibilities, the need for a non-party organisation, such as you are planning to establish, which feels free to examine public questions strictly on their merits, is indeed great. I am sure, therefore, that your idea will be generally welcomed and that the response to your appeal will be both large and hearty.

We hope that the example of Bangalore will be followed in other places.

One of the most serious dangers of such a time of horror as the present is that sensitive souls, "frightened at the sight of the hot tears of pain" and "deafened by the cries of distress" shall withdraw "like the shy turtle within the carapace of SELFHOOD." Just as the olfactory nerve becomes inured to a smell of gas or smoke and ceases to give its warning, so the reiterated reports of the agony and the anguish of millions leave many men progressively less moved. The hardening of the heart is a far more serious malady than the hardening of the arteries.

Shrimati Rameshwari Nehru, in her Convocation Address delivered in mid-March at the Lahore College for Women and published in the May *Bulletin of the National Council of Women in India*, recommends social service in all schools and colleges. She even suggests that six months' whole-time honorary social service should be required before degree certificates are given—not because the need is obviously so great but because of the benefits which such service offers to the character of those who render it,

arousing human sympathy, poise and understanding and the spirit of selfless devotion. Shrimati Rameshwari Nehru recognizes frankly that

in spite of our having advanced on many fronts of knowledge, efficiency and self-confidence, we have gone back in one very important respect, and that is the spirit of unselfishness. Modern educated women have decidedly become more self-centred and more selfish than their predecessors, which is a very serious loss. Everything should be done to counteract this growing evil.

Organised social work, however, as far as its objects are concerned, is a poultice applied to the surface eruption of a deep-seated malady. Under present conditions, the spirit of brotherhood would die in the world without good works, but we should not forget that emotional charity does much harm as well as good, and that only a wise and just ordering of society will overcome the disease itself. Were there no poor, a state of the highest culture and civilisation would be attained, of which we cannot now form the faintest conception.

Sir Mohammad Zafrullah Khan, Law Member to the Government of India, laid down in his broadcast talk on the 26th of May six principles for the foundation of a new order for the post-war world. Briefly summarized, the six points call for the abolition of interest-bearing loans, for the discouragement of capital hoarding, for abrogating all laws of primogeniture and hereditary privilege, for the recognition of human equality, for governmental acceptance of responsibility for providing the bare necessities of life to all and for the encouragement of barter. Underlying them all are a wholesome intolerance of exploitation, whether of individuals

or of nations, and a sturdy insistence on the rights and the dignity of man *qua* man.

More important, however, than Sir Zafrullah's prescriptions, some of which seem to be of debatable practicality, is his clear recognition that merely material changes will not make possible the new world of men's dreams, a world "of peace, quiet and plenty on a universal scale." The essential thing, he urges, is not a reform of laws and constitutions, but a reform and change of men's minds. For, truly, how can it be hoped that lasting practical reforms can be achieved with the same selfish men at the head of affairs as of old? On the other hand, iniquitous laws and abuses of power will disappear like mists before the sun if only men can be brought to recognize their interdependence and their responsibility for their fellows, and especially for those weaker than themselves.

For the urge to subjugate and to exploit other peoples and other countries, Sir Zafrullah declares, there is no cure but a change of heart and a reform of national morality. Unless the principle is accepted that nations must be guided by moral principles, just as individuals are expected to be, the evil drama may be put off the boards by force but is sure to be staged again, with perhaps a recasting of aggressors and victims.

It is a golden principle indeed for international relations that Sir Zafrullah cites from the *Qur'ān*, that

the true object of all international covenants should be to bind nations closer together and to help and support the weaker nations rather than to exploit them and make them weaker still.

MODERN IRELAND

BELIEFS AND TENDENCIES

[R. M. Fox has written several books about Ireland, notably *Rebel Irish-women* and *Green Banners : The Story of the Irish Struggle*. In this article he presents his country to us as he sees it, and points to what its future may be.—ED.]

National independence has brought many changes to Ireland. And the chief significance of these changes is that they represent an entirely new outlook. In the old days Cathleen ni Houlihan seemed fated to go through the world with her head turned back over her shoulder, brooding over the glories of the past. Now she turns her face resolutely to the future.

Bitterness and revolt were the natural heritage of a high-spirited people who had no opportunities for self-government and consequently no scope for development or expression in the national sense. For generations Ireland was a backward country, undeveloped industrially. Everywhere were evidences of ruin and desolation.

At Galway, in the West, was a great empty granite harbour, beside which stood immense mouldering warehouses, speaking eloquently of the days when there was a thriving Irish commerce with Europe. To and fro under the crumbling Spanish arches passed graceful women draped in shawls, their dark hair and flashing eyes giving them an Eastern appearance. But all the charm of the city was of the past. So too, in Dublin, the great Georgian mansions

which had been grand houses in the eighteenth century were now dilapidated tenement dwellings, their stone steps festooned with ragged children, fanlights broken, doors swinging open on rusty hinges, revealing broken stairways and blackened walls. Is it to be wondered at that these conditions made for shiftlessness and despair ?

Suddenly the Irish people achieved control over their own destinies. They were faced at once with the task of readjusting Ireland to the modern world. This task was tremendous. The industrial revolution of the nineteenth century had passed Ireland by. Her industries had been crippled. Ireland had now to take a leap forward or to remain stagnant. As soon as the period of internal turmoil was ended, the task of industrial reconstruction was begun.

The first and greatest of the economic achievements was the launching of the gigantic Shannon power electricity scheme with the object of supplying heat, light and industrial energy to the whole nation. This took several years to construct and cost something like £ 6,000,000. Engineers broke through hills and rocks, utilising the water-power of the River Shannon and the reserve

capacity of several great lakes. For a country deficient in coal, iron and power resources, this new powerhouse stood as a declaration of economic independence. This declaration—writ in water—was more potent than any affair of parchment and seals.

Parallel with the canalisation of water-power there was a similar movement in the realm of ideas. Energy and thought were withdrawn from purely political, arid and declamatory ends and turned into practical, productive channels of nation building, particularly on the economic side. The Shannon scheme reached out over the country and a network of industrial activities sprang to life. After various extensions of the Shannon scheme it has been found necessary to supplement this by a similar scheme which harnesses the Liffey.

About a thousand new factories and over 200 new industries have been established in Ireland since the industrial drive began in earnest in 1932. The industrial census of 1936 tells us that some 40,000 more workers were being employed in industry in that year than in 1926. For a country with a total population of 3,000,000 this is a considerable number. At the same time agricultural workers have declined by about the same number. Ireland, which had been a purely rural and farming country, has now acquired an industrial outlook.

Should industrialism be allowed to run riot as in the *laissez-faire* days

of the British industrial revolution ? This question demanded an immediate answer. The Irish Government decided that they must have a determining voice in the new industrial design that was to decorate that hitherto blank page of the national life. The pattern chosen was that of decentralisation. By means of licences, tariffs, bounties, the allocation of a definite share of the home market to certain firms in return for their co-operation, the Government succeeded in ensuring that every one of the twenty-six counties received its share of the new industries. But, although by pressure, encouragement and paternal control, the Government imposed a measure of decentralisation, better transport and other facilities have led to about one-third of the new industries being established in the Dublin area. A marked drift of the population from the rural areas and the small country towns has been a feature of recent years. Perhaps during the war years—with the need to concentrate upon food production—a counter tendency will assert itself.

Beet-sugar factories have been established at Carlow, Thurles, Mallow and Tuam. These factories can now supply sugar for the whole nation and—what is equally important—they provide a market for the Irish farmer who grows beets, returning this year 58,000 tons of beet molasses for use as cattle food. Here we find industry and agriculture linked—a method ideally suited to Irish conditions. Big cement factor-

ies have been set up at Limerick and Drogheda, capable of supplying all the cement the country needs. The idea behind the industrial policy has often been described as that of industrial self-sufficiency. But it could more properly be called the building of a balanced economy. Ireland used to hop along on one leg—that of farming. Now it walks more securely on two—those of agriculture and industry.

In the production of ordinary necessities such as clothing and footwear, rapid advances have been made. A second line of industrial progress has been the manufacture of all kinds of subsidiary goods—thread, cotton, buttons, braid, leather. Several new tanneries have been established since the industrial revival. Tariff adjustments have retained the market for the home producer.

What is the effect of this new industrialism upon the National outlook? To begin with, factory legislation was needed. In some respects the new industrial code is a model for industry elsewhere. The principle of a week's holiday with pay has been laid down, not only for factory workers but also for shop assistants, office workers and domestic servants. Hours of labour, payment for overtime, the prohibition of night-work for women, have all been the subject of legislation. Provision has been made for the registration of trade agreements which will then have the force of law and will be binding on the whole trade for a given area. In this

respect the Government has moved very definitely away from *laissez-faire* conceptions of industry. The system of technical education has been modernised and applied in such a way that it is bound to leave its mark on the younger generation.

If industry bulks large in the new Ireland it is because this development was for so long obstructed. So the change has been rapid and wide-spread. The practical spirit of the new industrialism jostles sharply with the old romantic Celtic Twilight, the Ireland of poetic yearning and of the mist on the bog. Irish writers and dramatists of the Shannon Power era struck an unaccustomed realistic and critical note.

Typical of this was Denis Johnston's play *The Moon in the Yellow River*, produced at the Abbey Theatre during the post-Revolution years. The play is written round the theme of the incurable romantic rebel—in love with the moon in the yellow river—and the soldier who has no patience with yearnings unrelated to any realistic end. The soldier is guarding the new constructive Ireland and is ready to shoot any one who obstructs the work. The introduction of an engineer who is busy constructing a dam over a river connects the play directly with the problems of the new Ireland.

A variation on this same theme of the workaday world versus the romantic revolutionary is contained in *The Old Lady Says No!* by the same author. In this play Denis Johnston introduces Robert Emmet

as the traditional Irish rebel. We are shown him wandering through the streets of Dublin appealing to an indifferent people who remain deaf to his exhortations. Here the rebel is presented sympathetically. But both plays deal with a conflict which is rooted in the Irish character and temperament.

Throughout the generations a revolutionary impulse has stirred the blood of the Irish people, leading to successive armed revolts. With the winning of self-government and the coming of this new era of construction, the old impulse has been submerged, to some extent it has been sublimated, in these new tasks. So we see that the Irish temperament with its strong devotional bent, its love of tradition and authority, is inclined to conservatism in social matters. Consequently, unless the industrial changes bring wider conflicts in their train, we cannot look to Ireland for social revolutionary ideas or movements.

Rural conservatism is strong in Ireland. Peasant or farming people are the last to be affected by international ideas. They want to lead their own lives in their own way. Their interests are centred in the village or the country town where they were born. This sense of insularity, of detachment or of provincialism does not make for violent social change. But it certainly does intensify that feeling of neutrality as regards conflicts in the outside world. It was that deep desire to be left alone which made the small

farmers the backbone of the National movement in Ireland in the days when it was demanding independence.

Modern mechanised industry has made the greatest breach in the ways of tradition. On the one hand we have an emphasis on the value of the old country crafts, peasant industries such as weaving and knitting, carried out in remote cabins in various parts of the Gaeltacht (Gaelic-speaking areas). But the modern factories with up-to-date machinery compete with these survivals of an earlier time. Exhibitions of the wares produced by these crafts are held in Dublin. But sometimes it appears as if the machine products are destined to supersede the peasant crafts, except, perhaps, for a small demand. Census figures show that the " small man " is giving way before the combine or the larger concern. Can both forms of production exist side by side ? This question is not yet answered.

A strong movement is working for the building up of a healthy and vigorous rural life, through parish councils, guilds and similar bodies. This movement has taken shape in *Muintir Na Tire* which, rooted in Catholic social principles, has linked up some eighty parishes and maintains an organisation which holds conferences and carries on propaganda and teaching. To some extent this works counter to the movement for industrialisation, though it is prepared to make adjustments.

Tradition also has a strong hold in

the language movement. In the old days of National struggle the Gaelic League was a powerful stimulating force. Everyone tried to learn a little of the language even if it was only a few words of salutation. The Irish language became a battle-cry in the fight for national regeneration. The Government is now backing the language movement and has made it compulsory in the schools but, inevitably, some of the old pioneering, crusading fervour has departed.

Primary-school children are taught every subject through the medium of Irish at first, although in most cases their home language is English. The Government attitude, as stated by Mr. de Valera, is that the language is even more important than self-government. But educational authorities are keenly divided as to the wisdom of teaching children subjects through an unfamiliar tongue. Here, it is obvious, the conflict between tradition and utility is being voiced.

"What use is Irish in the modern world of industry and affairs?" ask the critics. The advocates answer that it unlocks the door to a national culture and keeps the national spirit

alive. Caught as Ireland is in the rush of a belated industrial development, all the old ways and standards are now subject to criticism. Yet out of these conflicts is arising a new Ireland which, while maintaining its love of tradition and that deep religious devotion which found expression in the Constitution of Eire, is rapidly readjusting itself to the modern world of industry.

Today there is little tendency to accept any academic theory of government. The tendency is to meet each difficulty as it arises with machinery devised to overcome it. One hopeful feature of the Irish outlook is its emphasis on the individual. It has never lost sight of the value of the human soul. Ireland has always been a land of vivid and marked individuality. Its resurgent spirit has fought against the submergence of the individual. Irish literature is a rich and sometimes riotous testimony to this truth. So long as this sense of individuality remains—rooted in spiritual belief—Ireland may yet be able to make a valuable contribution to the thought of the world.

R. M. Fox

THE COMPLAINT AGAINST PHILOSOPHY

[Prof. P. T. Raju of the Andhra University has prepared a new book to be published soon, entitled *Idealistic Thought of India*, from which this is a condensed chapter.—ED.]

Of late in India there has been a lot of talk about the uselessness of philosophy. As if men could live without ideas ! It is said that the Indian mind has become passive because of too much philosophy. But one cannot say that the German nation is passive; yet it has produced some of the greatest philosophers and has a very large output of philosophical literature. Of late some of the most revolutionary ideas have originated with the Germans. Whether we accept them or not, we have to give the Germans the credit due for the kind of work they have done. German philosophers like Hegel and Nietzsche were blamed for the last war. The ideas they disseminated became motive forces and stirred the German nation into feverish activity. If philosophy is at the root of action in Germany, why should it be the cause of passivity in India ?

It is not philosophy or metaphysics as such that is to blame but the kind of philosophy or metaphysics. The differentiation between a philosophy that preaches action and another that preaches inaction is discussed at length in the *Bhagavad-Gita*. Many contemporary philosophers of India have seen the difference and have emphasized the need for a change of tone. Phi-

losophy may supply more, but it must not give us less than a plan for action, a superstructure reared on a plan of life thought out in a certain age according to its own requirements. Philosophy gives stability to that plan by connecting it with the nature of reality and thereby infuses confidence in the individual who wants to adopt it.

If this conception of philosophy is true, then Mahatma Gandhi is one of the greatest philosophers of India. The stir of political life and the ferment of ideas are really his work. One has only to glance through the issues of *Young India* to see how many pages have been devoted to the discussion of philosophical and religious questions. Tilak, who is much more a man of action than Gandhi, is a philosopher in his own way. Devoid of their philosophy their teachings would have appealed to very few. Without philosophy, the present political movement could hardly have spread beyond a few directly connected with the political mechanism of the country. It may be demanded that universities should not teach in future those philosophies that tend to create a spirit of inaction. But to ask for the prohibition of all philosophy is to preach cultural and intellectual suicide.

Really there can be no conscious

life without ideas. Sometimes ideas follow life; at other times they lead it. Now and then life may succumb under the burden of false ideas. When thought becomes weak it cannot carry its ideas and gets confused. As thought is the search-light of life, life is then misguided and destroyed. The strength of thought lies in the vigour of life. Where life does not lose its adventurousness, thought advances with it; the conflict of ideas is solved and inactivity ended. Life apart from thought is blind movement and thought apart from life is a light that reveals nothing. The successes of unplanned life are lost as easily as they come. Such successes are not life's achievements but its wind-falls.

Rational living is impossible without philosophy. It is within the power of very few to formulate their own philosophy. A ready-made philosophy guides the majority. Ideas, therefore, that suit the time and that help life have to be spread. These must be connected in a system. When that system is made rigorous it becomes philosophy. No age or country can be without a philosophy of its own.

But the question now is, which philosophy suits our country at this time? A suggestion has been made that the Vaiseshika system be popularised, because it is more materialistic than the Vedantic systems. But no ancient philosophy as such will suit our present needs. Philosophy like everything else that

belongs to life is a growth. Just as the garments of childhood do not suit a youth, so the Vaiseshika or any other ancient system as such will hardly do for us. Elements may be borrowed from many, but they have to be assimilated and our life has to arrange them according to its own needs. In fact our contemporary thinkers, sensible of the shortcomings of our ancient philosophy, have begun this task.

Materialism is not necessary to combat inaction. Some of our contemporary thinkers are successfully reconciling with idealism the necessity of the conquest of matter without escape from it. Idealism has come to stay as the highest achievement of the world's thought; any change in our ideas must be a change within that frame. Concerning this, most of the contemporary philosophers in India are adopting the right attitude. None can better glorify desire than Iqbal. And the conquest of matter preached by him and by Aurobindo Ghose will surprise those who hold the notion that Indian philosophers preach other-worldliness and escape from material values. And yet both are idealists.

The few who can guide philosophical thinking are those in constant touch with the innermost depths of life, who intuitively feel what is wanting in the ideas that have been so long directing men's actions. They are the real leaders of men, not the academical philosophers to whose systems Hegel's saying applies, that

philosophy, like Minerva's owl, starts on its flight when the shades of twilight have begun to fall. It is the duty of the latter to evaluate and to systematise the ideas disseminated by the true leaders, ideas which are not limited to the solution of the problem of the relation between God and man but cover the whole of life as experienced at the time.

A philosophy of this type is an eternal need. Times change and with them the relative importance of life's problems shifts. Philosophy therefore must be continually moving, both guiding life and being guided by it. The highest philosophical principle conceived at any time must be reflected in all the aspects of life so that no phase of life will be left out as accidental. Philosophy then acts as a potent force that spurs men on to accomplish things which they could not do without the confidence which it creates.

Indian thought has to be reconstructed so as to be applicable to the problems of life. The systems and their ideas have to be so arranged that the principles that run through them shall be easily available for application to those problems of life to which they were not applied by our ancient philosophers. We shall then have comprehensive philosophical syntheses and developments of science in all spheres of social life. Philosophy would then be performing its proper social func-

tion and the complaint that it is useless would be unjustifiable.

But, dealing with all aspects of our experience, philosophy covers other phases beyond the social. Religion, for instance, is not merely a social phenomenon, though so far as it is institutionalised, it has social importance. But institutionalised religion is only its external aspect. In its deeper aspect religion is a phase of individual experience, often incommunicable, having little or nothing to do with prophets or saviours. The institutions left by them or founded by their disciples are the non-essentials of religion. Thus the philosophy of religion studies both aspects. Our ancient philosophers devoted themselves more to the study of the individual side of religion than to that of the social.

Not only in religion but also in all other branches of experience, moral, political and economic, this distinction between the individual and the social aspects is to be found. Our ancient philosophers said little or nothing on politics or economics, and their morality is individualistic because they laid their main emphasis on the deeper aspect of religion and treated morality as its handmaid. The tone and the temper of their teaching may not be much liked by contemporary men whose interest is more in the social, political and economic uplift of the country. But by discouraging philosophy one would be encouraging thoughtlessness. We may demand of philosophy

what it has so far not supplied us. But to dismiss it altogether would be to lead a blind life. We should ask rather that philosophy should flood the whole of our experience with its light. Society cannot do without philosophy but it will encourage only such philosophy as

bears directly on its life and will discourage that which is detrimental or indifferent to it. If philosophy wants the encouragement of society, it should give attention to the social problems and prove its usefulness in their solution.

P. T. RAJU

THE BUSINESS OF THE SCHOOL

There is a growing and a wholesome tendency to recognize that the imparting of information is not the only or even the chief function of the schools, whose primary business is rather to lay the foundation of a true attitude to life. The late G. K. Chesterton once declared that there was "no such thing as Secular Education" though there might be something like secular instruction. "That which is not spiritual is not educational." Sir Cyril Norwood, President of St. John's College, Oxford, who wrote in *The Fortnightly* in February on "Some Aspects of Educational Reconstruction" holds the same view of the paramount im-

portance in academic instruction of inculcating ethical, intellectual and æsthetic standards.

The business of the school is to teach that goodness, truth and beauty are absolute values, and every course of study in the school should be so taught as to illustrate these lessons: the life of the school should be designed and lived as something governed by these standards.

This does not mean making the schools propaganda agencies for any organized religion, but it does call for teaching the eternal verities common to all faiths and the presentation, year in and year out, by precept but also by example, of worthy ideals for emulation.

LIFE AND THE UNIVERSE

[Editor, writer, musician, Merton S. Yewdale has set down in the following paragraphs his conception of life, man, the cosmos and certain ethical truths which the world would do well to follow.—ED.]

I.

It has been commonly believed that throughout the ages there have been many different religions. But there never has been but one religion—that inner religion in which all men believe and which is the flowering of the instinctive feeling, deep in the human heart, that there exists in the universe a Spiritual Power which is eternal and all-pervading, and which symbolizes to every man his own individual conception of the highest good. The religions on the surface of history are therefore but different manifestations of that innate feeling. There are no such things as dead religions: merely the worn-out and discarded garments of the one and only religion which never dies—the religion in the heart of man.

2.

Man has two minds. From the point of view of Earth, they are the intuitive and the rational minds. From the point of view of Heaven, they are the celestial and the terrestrial minds. Both minds emanate from the Divine Consciousness—the celestial mind from the Divine Heart, the terrestrial mind from the Divine Mind. The celestial mind is in the human heart; and it is by the celestial mind that man feels himself to be a part of the Divine Conscious-

ness. The terrestrial mind is in the human brain; and it is by the terrestrial mind that man feels himself to be a part of the universe.

With these two minds, man comes into the world—his celestial mind revealing to him the spiritual laws of Heaven whereby he may live in peace and harmony with his fellow-men and have compassion for all living things; his terrestrial mind revealing to him the natural laws of the universe whereby he may develop the riches of the earth which are placed before him for his sustenance and delight.

So long as men obey these laws, they continue upon earth. But when they ignore them and instead undertake to impose their will upon other men and upon Nature, their life is proceeding to its end. The once great nations which are now no more in the land perished not only because they persecuted and enslaved others, but also because they employed their knowledge of the natural laws to exploit the resources of Nature for their selfish ends. Only those survive who love and honour all men, and who use wisely and unselfishly the bountiful riches of the earth.

3.

He who possesses material wealth gets no spiritual joy of it until he

has given some of it away.

4.

If a man has to part with something he cherishes, and he sells it or accepts something in exchange, he loses both the physical and the spiritual ownership of it. But if he gives it away, he retains the spiritual ownership of it forever.

5.

We own nothing in this world. The things we may possess are merely entrusted to us as custodians ; and the measure of our stewardship is the helpful and unselfish use we have made of them.

6.

True gratitude is the heart's ever remembering.

7.

Many people believe that there can be no harmony without identity and unanimity. This is harmony in its most elemental conception. The higher form of harmony is spiritual agreement amid earthly differences.

8.

He has true spiritual greatness who does not delight in triumphs, great or small, over other men.

9.

Patience is of two kinds—Terrestrial and Celestial. Terrestrial patience results when man, by the conscious exercise of his own will-power, imposes upon himself an arbitrary restraint, either to curb his impetuosity in a difficult situation, or to make it easier for him to continue in his daily course while he is awaiting the solution of a difficult

problem, which Time alone can effect. Terrestrial patience is the Way of Man, and the earthly method by which man, relying on his own inner powers, undertakes to face the outcome of his problems, present and future.

Celestial patience comes when man is in complete harmony with God : when his heart is one with the Eternal Heart and his mind is one with the Eternal Mind. It is from the Eternal Heart that he receives the power and the courage to go forward ; and it is from the Eternal Mind that he receives the command to move and the Light to point the way. Celestial patience is the Way of Heaven and the only unfailing guide in man's journey through life.

10.

We are all born with a spiritual and a corporeal vision. When we employ our spiritual vision to view the things of the universe—the sky with its myriad heavenly bodies, and the earth with its fields, mountains, oceans, rivers, trees, flowers, birds and animals—we see them in all their primordial beauty as they form a part of the pictorial scene which is ever spread out before us. When we employ our corporeal vision, we not only see them as individual parts of the mighty structure of the universe and acting in accordance with its physical laws, but we study them, classify them, and give names to them.

It is the spiritual vision which yields us emotional delight and stimulation ; it is the corporeal vision

which gives us increased understanding and knowledge. Sometimes the excessive use of one vision weakens the other. He is rich, indeed, who has retained his twofold vision unimpaired. For the spiritual vision gives a poetic flavor to the corporeal ; and the corporeal infuses a scientific understanding into the spiritual. The spiritual eyes of man look out from the heart ; the corporeal eyes look out from the mind.

II.

There are two kinds of tolerance—passive and active.

Passive tolerance is a charitable view of the acts and opinions of others, but from the point of view of ourselves and according to our standards as the basis of judgment. This kind of tolerance is usually exercised from an assumed position of superiority and too often ends in becoming merely a form of suffering. Also, it is frequently only intolerance disguised under restraint and unaggressiveness.

Active tolerance is that sympathetic feeling and thought we have for others, which inspires us to go out of ourselves to meet them on the common ground of spiritual equality, in order that we may understand their acts and thoughts solely in relation to their own lives. This kind of tolerance is above all considerations of race, colour, caste ; above religious, philosophic and political doctrine and above all other human distinctions. Active tolerance brings

about that harmony which results when men meet heart to heart and mind to mind. Active tolerance is the true tolerance.

12.

The farther we get from the accidents and the vicissitudes of Earth life, and the closer we come to the universe with its regular movements of the tides, the days and nights, the seasons and the heavenly bodies, the more clearly we see that it is a work of perfect unity, in which all its essential elements operate in obedience to the laws of an eternal order. It is the Eternal Mind which gives this Grand Unity to the cosmos ; and it is within this unity that all of the forces and movements of life are comprehended.

13.

Among the countless numbers of souls which come to Earth, there are certain ones that are predestined. Some of them are the greatest souls, who in their earthly life perform the works which profoundly affect the civilization of the world. The others are these of whom we say that they are born to their work : He is a born physician—She is a born poet—He is a born orator—She is a born actress. In their early years, they show unmistakable signs of power to do the work which they will later undertake and for which they are predestined.¹

Not only is the special work of these souls foreordained long before they come upon the Earth, but even

¹ Law being uniform, how can there be predestination for "certain" souls alone? And what power but his own past can foreordain any man's future?—ED.

while the individual soul is still in the invisible world, the design of its spiritual and its physical body is conceived and executed. In the physical world, Nature also helps to prepare the way by bringing forth successive generations, until there appears the inevitable one whose spiritual and physical design reflects that of the coming soul and thus becomes the appointed medium through which the predestined soul appears upon Earth and takes on its foreordained phenomenal form.

Predestined souls are ever the servants of their work.

14

We get no clear understanding of the Divine Consciousness when we speak of it or when we remain silent concerning it, or when we neither speak of it nor refrain from speaking of it. Only when we neither think of it nor refrain from thinking of it, do we attain that state of the dynamic Absolute in which we both feel and understand the Divine Consciousness.

15

All through the ages, men have prayed for victory in war. But the higher and more spiritual form of prayer in time of war is for peace without thought of victory—peace as the spiritual path of life, and peace that the lives of human beings may be preserved from the violence which grows out of greed and hatred.

16

Religion brings to man a knowledge of the spiritual laws of the

invisible world ; Science brings to man a knowledge of the natural laws of the visible world. When man possesses this twofold knowledge, his soul and body live in perfect harmony.

17

When we observe the heavenly bodies shining in all their majestic stillness ; when we gaze upon a lofty mountain in the moonlight ; when we stand on the shore of a great ocean and feel the incessant rhythm of the waves ; when we walk in a deep forest and listen to the voices of the animals and the birds and the winds ; when we look up and see the clouds continually changing their shapes in the eternal drama of the skies—it is then that we are absorbed into Nature and feel the power of the Universal Spirit.

It is the great works of art which record these wonders of Nature, so that men may always have them through which to feel the power of the Universal Spirit. For just as the forms of Nature are the phenomena of the Eternal Ideas, so are the works of genius the representations of the phenomena of the Eternal Ideas.

18

Some rationalists believe that religion is but an illusory refuge for the weak, the fearful, the superstitious, and also for those who are deficient in reasoning power. But, though religion may be a refuge, it is a real, not an illusory, one ; and it is also the sole means of releasing the spiritual powers of man, by which he not

only gains a vision and a knowledge of the Divine Spirit, but also receives its illumination to light his path in Earth life. Religion is an ever-living force which supplies man with hope

and vision and strength. But most of all, it gives sight to his spiritual eyes and enables him to feel and to understand that he is forever an inseparable part of his Maker.

MERTON S. YEWDALE

MAORI RELIGION

The Maori's religion, before the Christians came to New Zealand with their opposing faith, was so much an integral part of his daily life that he hardly knew he had one, writes Mr. Johannes Andersen of Wellington, New Zealand, in the reprint "Maori Religion" from *The Journal of the Polynesian Society* which we have recently received. What he understood to be the wishes of his gods was embodied in an elaborate system of law. So firm was the faith that punishment for breach of that law was inevitable that

the offender's conscience was accuser, judge and executioner in one, and he knew no mercy. The conscience-guilty Maori literally dreaded himself to death.

An interesting facet of the Maori faith was the distinction between the soul and the spirit, as to what happens after death, of which the Maori had no fear. The soul, the *wairua*, which may be seen by those with second sight (the *matakite*) leaves the body at death and may wander for a time.

But it dies a second death, shedding from it what of the earthly still remains. After that shedding it can no longer be seen, even by the *matakite*; it is now the *awe*, which, whilst it cannot be seen, may be felt. The *awe* is the "spirit."

The Maori had many ceremonies and believed in many personified

nature powers but the latter seem to have been the pantheon of the religion of the common people. More interesting is the evidence that, as in every other religion worthy of the name, there was also a higher philosophy, esoteric except for the few. It taught of a supreme deity above all the ordinary pantheon :

a spirit permeating all things but confined to none, a spirit creating all things but himself uncreated—Io the parent, Io the parentless, Io of the Hidden Face. The name might not be uttered except in the open air, under the purity of the skies; and there are fragments known of invocations addressed to him, fragments of cosmogonic myths that reveal a philosophy and a concept of life and deity as lofty as any evolved by the most advanced peoples.

The higher priests, it is explained, taught that the universe came into being at the desire or by the will-power of that Supreme Being, from whom the life principle emanates.

Speculations as to how a "primitive" people could have evolved concepts so lofty are beside the point. Savage tribes are often decadent remnants of once great races and these higher teachings inherited by the modern Maoris are obviously echoes of the once universally diffused Wisdom Religion of antiquity.

THE EVOLUTION OF INDIAN MYSTICISM

III.—MYSTICISM AND SCIENCE

[Dewan Bahadur K. S. Ramaswami Sastri, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the third instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—Ed.]

It is wrong to think that Science has in any way been really antagonistic to Mysticism. Its methods are observation and experimentation, it is confined to the world of the senses and it aims at verifiable, accurate and co-ordinated knowledge. It was once arrogant but is humble now. The laws of nature are only a compendious description of similarities and coincidences in Nature by means of general formulæ. Further, it deals only with fractions and cross-sections of experience. Today it speaks of emergent and creative evolution and thus concedes new and explosive and unforeseeable factors. It has attenuated Matter so far that it is a violent use of language to say that Matter has vanished into thin air because it has become far thinner than thin air. Electrons and protons are as absolutely invisible as Deity. In short, as Balfour wittily said, Matter has not only been explained but has been explained away.

Further, the experts in scientific analysis are prone to leave out the analyst Mind in their intricate calculations. Mind is even more elusive and invisible than Matter and enters

into any theory of Matter. May it not be that the so-called Matter like ourselves has a physical side and a psychical side? May not Matter—in the shape of the thing analysed or of the analyst—present, like the moon, the bright side of Matter, while having behind an invisible psychic side? May it not be that the interfused invisible Something escapes through the sieve of Science? We abstract Matter and we abstract Mind, and then like the conjurer or the magician we say: "See! There is nothing at all." Further, Science has explained life but not the origin of life or the goal of life. Why attribute the origin of life to a meteorite or to mere fermentation? Nor has Science explained the emergence of Mind. Mind cannot have been a product of Matter. It must have been involved in Matter and have emerged into activity. A neuron is as basic as an electron or a proton.

Religion, on the other hand—as distinguished from theology—deals with a higher order of Reality than that which is known to Science. It affirms Communion with God and Vision of God. Even after Science

has fully conquered Nature, the quest for Nature's God will continue. The beauty and wonder of the universe have a constant and irresistible call for the human soul. Religion is a surge of personal emotion while Science is cold and abstract and emotionless. Also not only Intuition but also Reason tells us that there is something behind the electrons and protons which are said to be the warp and the woof of the universe. Science sees only the light that always shines on sea and land. But Religion sees "the light that never was on sea or land." Though theology may affirm a primary and primitive and single act of creation, Religion says that creation is an eternal Divine Idea blossoming in continuous creative emergent evolution.

Why should we stand bewildered before the two seemingly eternal irreducibles—the two sphinxes smiling sardonically at us—Matter and Mind? May it not be that behind them stands the ultimate irreducible Spirit which blows the bubbles Matter and Mind into being? Shakti is the stem on which blossom the white flower of Mind and the red flower of Matter. Matter, or rather Electricity, or rather Energy, is a Proteus. Mind is another Proteus. But they are but modes of the subtlest Proteus of all—Shakti. The fact of conservation of energy is true; the fact of conservation of mind is true as well. But both of them in the infinite conservation of infinite and eternal spirit. All energy on earth is but a mode

of solar power. But mental energy is of a higher order because it comprehends and measures and evaluates even atomic energy. But both are modes of an ultimate Power or Shakti. This Universe is a Cosmos ruled by Spirit (which is Supermind and Super-matter) and is not a mere fortuitous concourse of atoms.

We cannot keep Science and Religion like two deadly animal enemies in cages in a zoo. We cannot have Science for the weekdays and Religion for Sundays. If any dogma of Religion is exploded by Science, we must give it up, regret or no regret. If Religion gave us bad geography and worse history—and it had no business to meddle with them—and spoke about "seas of treacle and of honey," we must put those speculations aside and leave them severely alone. Science must stop with the seen. Religion must relate the seen to the unseen. It has been well said: "Science seeks for the lowest common denominator; Religion for the greatest common measure." Science must recognize in Religion an elder brother and each must fraternise with the other. Science must no longer antagonise Religion. J. Arthur Thompson asks well:—

Can any one tell what the limits of religious integration are? Can any one be sure that there is not open to man a new emergence—the emancipation of the soul? Dare Science bar these doors—perhaps the doors to life eternal?

But the highest blossomings of Religion are not in the mere relation

of the seen to the unseen but in the realm of the unseen. Religion has no doubt an emotional side and a social side but it sublimates emotion into devotion and the individual, the communal and the national into the universal. It brings about mystic union and communion between Soul and Oversoul so that the outflow of emotion meets the inflow of grace. J. S. Haldane, the eminent scientist, says well : " It is the perception that in us as conscious personalities a Reality manifests itself which entirely transcends our individual personalities that constitutes our knowledge of God. " J. Arthur Thompson says:—

It is not by science that we can pass from Nature up to Nature's God. The pathway is that of religious experience, just as the pathway to the vision of beauty is that of æsthetic discipline.

The certitudes of the inner life are even more sure than the certitudes of the outer life. The facts of consciousness have their inner heraldry and carry with them their own patents of nobility. The testimony of consciousness is at least as sure and valid as the testimony of the errant and erring senses. Indeed, the external world must stand at the bar of consciousness and urge its claims to reality. The search for the Inner Light is instinctive and natural and is the deepest thing in us. It is like the babe's search in the darkness for the breast of its loving mother. Science is the re-

sponse to the call of the senses ; ethics is the response to the call of the heart ; philosophy is the response to the call of the mind ; and mysticism is the response to the call of the spirit. Mysticism is not mystery. It is not imagination or symbol or allegory. It is direct and immediate comprehension of God, communion with God and union with God. It beholds with the inner vision the realities of the spiritual world. Its instrument is the inner eye, the third eye of Siva, the *Divya Chakshus* (divine eye) bestowed by Sri Krishna on Arjuna and by Vyāsa on Sanjāya.

One great proof of the truth and the validity of Mysticism is the harmony and congruence of the mystic realizations and of the expressions of the mystics of all ages and climes. Sirdar Iqbal Ali Shah says in his *Islamic Sufism*:—

The 'world requires a 'spiritual common denominator, a great human path, a way, which shall embrace all the creeds, a spiritual clearing-house and forum in which its sectarian differences will, little by little, become cancelled out until only the great essentials remain.

Mystical experience furnishes such a clearing-house. In it the discords of theologies are lost in the music of love. The wrangles of controversy are reintegrated into the unitive golden declaration of Devotion.

K. S. RAMASWAMI SASTRI

SWEDISH IDEALISM AND RELIGIOSITY

II.—THE POETS AND THE POPULAR MOVEMENTS

[Alf Ahlberg wrote in our last issue on the philosophers of Sweden, in whose ranks he himself belongs. Here he discusses the idealism of the Swedish poets and the vagaries of some of the popular religious movements in Sweden.—ED.]

It is in poetry rather than in the abstract forms of philosophy that Swedish Idealism has found its truest expression. Everywhere in our literature there is a trace of Platonic longing for Eternity, a wistful yearning to be free from the world of the senses, the beauty of which is only a passing reflection of the Eternal—our real home. In this spirit the Swedish Romanticism of the beginning of the nineteenth century has its being. For the authors of this period Nature has an inner meaning; a spiritual life moves and reveals itself in the outward forms. Everything has a symbolic content, everything is irradiated through and by a living spirit. It is the same conception of Nature which is so well known to English readers from the odes of Shelley and of Keats. And like Nature, history is understood to be an outflow of a struggling spiritual life, in which the eternal ideas take ever clearer shape.

Tegnér (died 1847), our greatest poet of bygone days, is completely inspired by this way of looking at things. The artist is to him "a minister of Eternity," a revealer in concrete symbols of the eternal ideas, poets are "a winged genera-

tion in azure-blue mantles and with morning stars in their hair." In the young, gifted Stangnelius who died in 1823 at the early age of thirty, Platonic motives, obscure Gnostic wisdom, Oriental emotions and Northern melancholy combined in a strange symphony full of sorrow and yearning. Atterbom (died 1855), the real arch-romanticist of our literature, has most in common with German metaphysics, with Böhme, Schelling and Novalis, while the versatile Almqvist (died 1855) sometimes goes widely astray in Swedenborg's world of spirits, and sometimes tries to sound the depth of our national character in deliberately naïve, pious folk-songs.

During the latter half of the eighteenth century idealistic poetry is chiefly represented by the learned humanist Viktor Rydberg (1828-1895). His general point of view comes nearest to Boström's, although he tries to introduce a richer, more concrete reality into the latter's idealism. A liberal in politics, he pleaded in his poetry the cause of the oppressed classes of society and hurled a flaming denunciation against the exploitation of the working-class by industrial capitalism. But

at the same time he strongly opposed the material point of view on which Marxism is based. His deeply religious philosophy of life might be considered an attempt to unite Christianity and Platonism. In *The Doctrine of the Bible Concerning Christ* and in other writings he fights against religious orthodoxy (whose doctrines he interprets as Oriental superstition) and pleads for a liberal Christianity. In *On the Pre-existence of Human Beings* he adopts the Platonic doctrine of Pre-existence as well as Boström's idea of Perfection and Immortality, and at the same time attacks sharply the dualistic doctrine of Hell and the Devil. To Rydberg, Evil is only something negative, a lower degree of perfection doomed to vanish as the world develops towards Perfection.

The greatest Swedish author of later times, August Strindberg (1847-1912) was during his early period strongly influenced by materialistic currents. At the end of the nineteenth century, after a Nietzschean period which ended in scepticism, spiritual bankruptcy and deepest despair, he went through a profound religious crisis. This led him to Swedenborgian mysticism and thence through Catholicism, Theosophy and Buddhistic speculations to a liberal Protestant Christianity. His writings on his religious crisis, such as *Inferno* and *Legends*, are among the most soul-stirring and serious confessions in the literature of the world. Strindberg con-

siders himself pursued and punished by the "Powers," those mystic "punishing spirits" which play a game with him to force him forward to the Cross. Sometimes raising his head in defiance like the smitten Job, he accuses the Eternal and sometimes he kneels down as a humble penitent. Doctrines of reincarnation continually recur in his strange dramatic works of this period. Crime is in itself a punishment for previous crime. Life on earth is a wandering through an Inferno where, as in Dante's Inferno, men are condemned to be each other's hangmen and tormentors, but the meaning of suffering is to call forth a longing for things above. "That this is life," says the Captain in the Swedenborgian drama *The Dance of Death*, "that is something I really never believed. It is death or something still worse." We find in Strindberg the same strange combination of profound and clear-sighted realism and glowing religious mysticism as in his kindred spirit Dostoievsky. He himself characterises his final point of view as Protestant Christianity without dogmas and sees in the Bible, which he interprets in the spirit of Swedenborg, a revelation of Divine truth. All the same he remained throughout his life a seeker and a doubter, who was never at peace and who experimented with the most opposing points of view.

A religious thinker of the type of Strindberg, although more easily touched and more humble, was our

most eminent lyric poet Gustaf Fröding (1860-1911). Gay humour and the blackest melancholy, passionate acceptance and denial of life, profundity of thought and passion, defiant individualism and humble compassion for everything living mark his writings, which, alas, not even the very best translation could adequately interpret. Even as a child Fröding felt a stranger in this world, and as the years went by this feeling grew stronger within him. The more he meditated on the problems of life, the more sharpened were eye and ear to the strange sights and voices from distant worlds. In poems such as *Dreams in Hades* he descended into the world of the Dead and in a ghastly flickering light caught glimpses of the bygone generations waiting for the redemption of the world. This dream of the Salvation of the World is the central motive in his poetry, which originally took shape in those of his poems which dealt with the mediæval legends of the Holy Grail, the cup of the Wine of Life, which was to bring harmony into the discords of life, to heal the wounds and to turn evil into good. Hidden from the eyes of mortals, the Holy Grail is searched for "high through the shining Halls of Heaven, low through the dusky grey valley of Death." Every living being carries within him a spark from it, but the life-bringing draught itself can be found only by the chosen hero, by him who is to come—the Messiah.

Swedish poetry during and after

the War of 1914-1918, faltering and uncertain as it is, seeking and experimenting with new forms and styles, yet possesses a marked religious character. Among the pioneers of the young generation such as Pär Lagerkvist (1892-) we meet with a belief in a God, fighting, suffering and bound up in the development of the world, which to a certain degree may remind English readers of Mr. Wells's "God, the Invisible King."

In the Sweden of earlier times, the religious life of the masses was characterized by a markedly ecclesiastical Protestant orthodoxy. A survival of this vigorous and rather unwieldy spirituality is nowadays to be found in a movement called Schartauism which is prevalent on the west coast of Sweden. The name of this movement is derived from the famous preacher and author Henrik Schartau (1757-1825). The movement originating with him bears a strong resemblance to the severest form of Puritanism. Thus it emphasizes sharply the sense of sin and remorse, original sin, fallen human nature and divine grace. In its conception of the problem of evil, it acknowledges the primitive doctrines of the seventeenth century concerning the devil and hell. Ascetic and heavy as it is, this form of religion often attains a certain imposing moral elevation. At the same time, however, it suffers from a too literal clinging to the letter, a zeal for doctrinal purity and conformity of belief, an inimical attitude towards life and culture as well as a complete

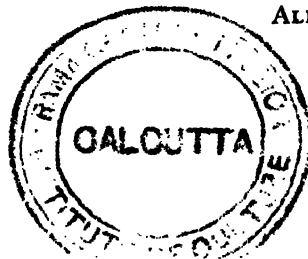
lack of understanding of and of sympathy for the social movements of the day. It remains now as a sort of relic of former times, interesting merely as an object of curiosity.

As a protest against the shallow rationalism which dominated the earlier part of the last century and as a challenge to orthodox churchianity, a revival movement made its appearance which has given rise to various sects, partly bearing the imprint of English and American influence. It can scarcely be considered an exaggeration to claim that the sects and the "free churches" play a far more important rôle in the religious life of the masses in Sweden than does the official State Church, which seems to be a declining institution. To enumerate here all these sectarian movements, part pietistic sentimentality, part apocalyptic ecstasy, with their mental healing and their "speaking with tongues," would carry us too far afield. The "Whit-suntide Movement" (Pingströrelsen), however, an Anabaptist sect in modern disguise, which, originating in Los Angeles at the beginning of this century, spread over the world and reached Sweden at the time of the 1914-War, has undoubtedly exerted the strongest influence in Sweden, not so much by its numbers as by its intensity. In *The Whit-*

suntide Movement in Sweden, Professor Linderholm calculates the number of those "under its direct influence" as about 100,000. Today, the number must be greater. Among those who have contributed to the growth of this movement in Sweden, Sven Lidman (1882-), the talented and eccentric writer, holds a leading position.

While this and similar movements have, on the whole, been limited to the lower classes of society, Theosophical schools and movements of a similar kind have gained ground during the last few decades among the more intellectual. Especially has Rudolph Steiner's Anthroposophy won a rather wide-spread and very devoted circle of adherents. Disassociating themselves from the Theosophical Society, some of its former members founded in 1913 the Anthroposophical Fellowship in Stockholm with branches in several places in the country. In 1922 the Swedish Walddorf Association was established to conduct propaganda for Anthroposophical educational art. Whether these movements are at present growing or declining it is hard to ascertain. In any case, the part they play in the collective cultural life of Sweden is, so far, rather insignificant.

ALF AHLBERG



THE IMPORTANCE OF THE PRESENT

[From the stand-point of metaphysics, " the present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. " But just as, in one sense, the present is the child of the past, so the future is the begotten of the present. Miss Elizabeth Cross in this article makes an eminently sound and practical appeal for *living* each moment as it comes. To do that steadily, in the fullest and deepest sense, would be to live in the Eternal Now, in which past, present and future are one.—ED.]

Today we are afraid of the future and hampered by the past. Traditions and conventions which may have been useful when they first originated are now, too often, tiresome and meaningless bonds which prevent clear thinking and right acting. It is rare to meet any adult who is capable of appreciating, to the full, each day as it comes. A glorious summer day that might be filled with pleasant work or healthful recreation is ruined because we are worried about what may happen tomorrow or regretting what was over and done with yesterday.

Many will argue that owing to the appalling condition of the world today, what with wars and rumours of wars, the distress of helpless peoples and the threat to our own children, it is impossible for any one of imagination or intelligence to be happy even if the present moment is, for them, peaceful and comfortable. This is a specious argument, for to the intelligent and sensitive citizen of the world all ages and all times have been almost equally appalling and filled with human distress. Long before the present European War which is filling our minds now, there

were the onslaught on China and the trials of Abyssinia and, reaching back into countless ages, there has been the persecution of helpless and innocent peoples. Merely because these troubles are nearer to our own door-step is no reason why we should lose our philosophy. It has been counted wisdom to enjoy what you have while you have it. This is not heartless advice, for the happy man or woman is the most likely to offer practical help to the less fortunate and also to bear his or her own troubles better when they appear.

If, by worry or a general attitude of gloom, we could mitigate the evils of the world then it would be admirable to stay sunk in despair. However, our concentration on future and past ills merely dissipates the energies we should be applying to present problems. So let us attend to the actual moment and make use of the past just so far as it throws light on our difficulties; let us concentrate on the future only when planning what will result from our present work.

These general remarks may be applied in particular to the teaching and the upbringing of children and

adolescents. The young child lives, very perfectly, each moment as it comes. At present, instead of encouraging this habit and helping the child to conserve such a priceless attitude, we do our best to worry him about the past and to waste his time in preparation for a future that may be completely unsuited to his capacities and tastes. There are schools (generally considered "queer" by the majority) where education is rightly considered as an unfolding of the child's potentialities and an introduction to the wonders of the world. In the majority of cases, however, "education" consists of preparation for earning one's living in this peculiarly mad civilization where competition and money are the only incentives to activity. "Education" consists in distracting the child's attention from his own gradually growing capabilities, in forcing him to sit still and to listen to lists of facts and in stopping him from all kinds of experimentation.

Parents have the best chance of fostering the child's pure appreciation of the present, for only those teachers who have considerable courage will risk the disapproval of authority and stop "instructing" and try "educating" instead. Parents can throw the weight of their approval on their children's side and encourage them to spend as many hours as they please in watching birds, animals and insects, in helping them keep pets, make gardens, construct their own playthings, act in home-made plays and do the

hundred and one things that all normal children enjoy before they are caught up in the whirl of artificial civilization. Parents and all who have to do with children must try to refrain from giving too much information. This temptation to "instruct" from a too full mind is cramping and is making the child a mere receptacle for second-hand ideas. If a child is interested in any subject, from birds to motor-cars, try to help him find out for himself, preferably from direct observation, which will exercise his own powers of ingenuity.

The whole aim of this encouragement of direct observation which all true educationists have stressed throughout the ages, is to help the child to keep and to increase his capacity for *living fully and acutely in the present*. By narrowing down the field of consciousness so that attention is absolutely focussed, the whole personality is brought into complete activity. The small child stares at a new object, then he tries to grasp it, to stroke, feel, punch and lick it and to explore its every possibility. That is how, in a more intellectual manner, we should aim at living. How few of us, beyond the poets and the artists, ever get a complete view of the shape and the significance of such daily objects as trees or shadows, or even the food we eat! How few of us are stimulated enough to wonder "Who wove the garment I am putting on?" "What kind of life did they lead?" or "Who sowed the grain for this

piece of bread ? ", " What adventures came to the miller ? ", " Is the baker working under decent conditions or is he choked with a cough due to bad surroundings in some dusty bakehouse ? " This complete attention widens the sympathies, and will help to bring our children into better social adjustment although it begins with a narrowing of attention.

With older children and adolescents all intellectual work should be approached from the stand-point of the present. This is perfectly possible, even though the usual treatment of such subjects as History makes this " looking backwards " appear strange at first. History is, truly, only of importance, interest and value because the past is influencing the present and because past events may help us to control the future. The present moment is the vital point. The child playing in the field owes something to those Victorian reformers who fought against child labour in the factories and so may be legitimately interested in the period. Nothing should be taught that has not some logical and psychological link with the actual daily

life of the pupil. The intelligent teacher will be able to find such links but must beware of stressing relationships that are clear to the adult but not to the child mind.

If we can encourage an acute " awareness ", an appreciation of sights, sounds and colours, we shall engender a sympathy that will be of real value. Many philosophers of the past have stressed the value of present experience and it is in this connection, doubtless, that Jesus Christ said " Take no thought for the morrow....Sufficient unto the day...etc." Meaning that a fixation of attention on past or future caused a lack of concentration and so a failure to make the best of the present.

Let us "become as little children" and savour, to the full, each moment, whether it be filled with joy or with suffering, for only so can we live completely. Let us help our children to keep or to recapture their capacity for pure attention and so to make the most of this world and be ready to apprehend all others.

ELIZABETH CROSS

NEW BOOKS AND OLD

LOKAHITAWADI*

Lokhahitwadi (1823-1892) was a celebrated figure in the public life of Maharashtra from the fifth to the ninth decades of the last century. Born in a Sardar family and to a father in close personal contact with the last Peshwa of Poona, Bajirao II, Lokahitawadi had a singular opportunity to study the social, political and cultural conditions towards the end of the Peshwa régime and the contrast that they presented to the cultural background of the British régime which replaced it in 1818. He took advantage of such educational facilities as were then provided by the East India Company's Government, passing his tests with great distinction, and finally qualified himself also for Government Judicial Service, in which he rose to be a high officer. Both during his active service and after his retirement, he was perpetually busy with his social work—literary and philanthropic—writing thought-provoking epistles to his countrymen, histories, historical notes and jottings, pamphlets, research and informative essays, expositions, translations, anecdotes etc., and sponsoring, starting or managing schools or other social or religious institutions, magazines and newspapers, libraries, etc., etc. In fact there was no important aspect of the public life of Maharashtra with which Lokahitawadi was not in one way or the other vitally connected as a front-rank promoter or an inspirer. He was

one of the direct precursors of the great line of progressive thinkers and patriots of modern Maharashtra—M. G. Ranade, G. G. Agarkar, G. K. Gokhale and others.

A full bibliography of Lokahitawadi's writings remains a great desideratum. Meanwhile Mr. S. R. Tikekar of Bombay has earned the gratitude of Marathi readers by bringing out a good (fortunately unabridged) edition of the earliest and probably the most important of Lokahitawadi's writings, *Shatapatre*n (A Century of Epistles) (1848-1850). This work originally was written by the twenty-five-year-old Lokahitawadi as weekly letters to a Bombay paper, *Prabhakar*. They were published by the author in book form some thirty years later, with little or no modification. Most of the positions which he took in that work have been vindicated by the subsequent development of thought in Maharashtra. This invests Lokahitawadi with the qualities of a great social seer, who took a long and deep view and thought and wrote considerably ahead of his times about the truth as he saw it.

But for considerations of space, a dip into the contents of the *Shatapatre*n would be most appropriate. Suffice it for our present purposes that Lokahitawadi shows himself to be of that type of our Indian patriots, who, with all their regard for their own country

**Lokahitawadinchi Shatapatre*n. By Rao Bahadur Gopal Hari Deshmukh (" Lokahitawadi "). Edited by S. R. Tikekar. (V. S. Satawaleker. Usha Prakashan, Aundh, District Satara. Rs. 3/-)

and its culture, have felt convinced that our national woes were due more to our own deficiencies, incompetence and idleness, than to any unavoidable destiny or to the exploitation of the foreign aggressor. He viewed the British advent in India as affording our only chance of national salvation. His diatribes against his own countrymen, and especially against the Brahmins, were a most virulent indictment which later roused the ire of the great Chip-lunkar, who in his famous journal, the *Nibandhamala*, from month to month for a whole year (1879-80) bombarded the literary creations of Lokahitawadi in an elaborate review from the point of view of a sympathetic and self-respecting nationalism. The main contentions of both patriots were probably well-founded; the progressive-nationalist spirit of contemporary Maharashtra represents the synthesis of the two—a spirit enriched by the consciousness of an invaluable heritage from our nation's past and a yearning for the realization of the fresh values absorbed from the West and conducive to the vigorous life of the free nation that we aspire to be.

It would be impossible in a short descriptive article like this to do justice to the contents of the *Shatapaten*, which, in spite of repetitions and redundancies, are rich and varied.

Lokahitawadi's principal criticisms of his countrymen are directed against the bad leadership of the Brahmins and their shortcomings—moral, intellectual and religious. He indicts also the ancient Sanskrit lore of the Brahmin pandits and bitterly complains about its lack of scientific purpose and procedure in the modern sense.

Lokahitawadi condemns volubly also

the many harmful social and religious institutions, customs and conventions which impede progress. He criticises also our narrow social outlook and selfish parochialism, our unprogressive conservatism and fissiparous sectarianism, our misdirected religious philanthropy spelling starvation of the needy poor and the unprofitable fattening of priestly parasites, the unproductive locking up of wealth, obscenities posing as religion, the corruption of officials, the incompetence and exhibitionism of our nobility, etc.

The *Shatapaten*, though mainly polemical, has its more positive aspect. Lokahitawadi shows himself in it an almost out-and-out admirer of the British qualities and he advocates—so soon, let it be remembered, after the advent of the British régime—the introduction in this country of an autonomous and indigenous liberal democracy and parliamentary institutions with all they mean, including the right to rebel. He had a full positive programme of social and religious reform with a view to complete national reconstruction. He stood for a social organisation on the basis of class or *varna* to replace the old basis of *caste* or *jati*. This naturally led him to think of an equitable distribution of wealth and of opportunities. He was a strong advocate of the spread of modern scientific knowledge—especially of arts and crafts, and of the development of indigenous industries calculated to realise economic autonomy and self-sufficiency for the country. He was a fervent social reformer, who would emancipate women by educating them and giving them equal rights with men, including the right to remarry. (Curiously enough, he does not men-

tion the woman's right to economic freedom and independence and her right to divorce if necessary.) In our life in general, individual or social, he would like to develop the qualities of competence and efficiency, honesty and integrity, tolerance and benevolence.

In short, Lokahitawadi stood for all-round individual and social well-being and, with this end in view, for the ordering of our life on a rational and scientific basis. Even religion he would accept only as revealed by the light of reason and as consistent with and conducive to morals. Nor were morals for him mere authoritarian or dogmatic maxims but the principles of conduct, individual or social, conducive to all-round human well-being as formulated by the leaders of a community, and as such revisable from time to time in accordance with new conditions and circumstances and the best scientific knowledge of the time.

Such is the message which the great Lokahitawadi has addressed to his countrymen in the *Shatapathren*, in a

language and style simple and direct, straight and trenchant. This work figures among the classics of modern Marathi literature. And yet it had been out of print for many years. The editor and publisher therefore are to be gratefully congratulated on having put such an excellent edition of this classic on the market at a moderate price. Mr. Tikekar's general introduction is a good brief résumé of the available relevant information about the author and his times; but no less important are his brief introductory notes to the different groups under which he had classified the epistles. His page-headings would make interesting reading by themselves. A copious index would have enhanced still more the value of the edition. We wish that Mr. Tikekar would further oblige Marathi readers with a detailed bibliography of and on Lokahitawadi, and also with a substantial monograph on "Lokahitawadi: His Life and Work."

D. D. VADEKAR

CHRISTIANITY DECLINES*

When a Professor of Anatomy writes on religion or its decline claiming that "no levelled malice infects a comma in the course I hold" and feeling that he must say what he honestly thinks "without allowing a regard for the opinion of others to sway or influence" him, his verdict on the modern Decline of Religion and the remedies he suggests to arrest that decline must receive the serious consideration of all interested in the theory and practice

of Religion. Dr. Martin's book makes a vigorous and powerful plea for the resuscitation of rational Christianity. I would invite the attention of readers to three chapters, those on "Pain and Evil" and on "The Bible" and the author's "Conclusion."

Nothing succeeds like success, and in the modern war-ridden world, the sweeping success secured by scientifically standardized weapons is bound to relegate religion to the background.

**The Decline of Religion.* By CECIL P. MARTIN. (George Allen and Unwin, Ltd., London. 10s. 6d.)

Mere condemnation of Science does not enhance either the reputation or the spiritual vitality of Religion. It is surely no reasoned solution, grammar apart, to suggest that "the temporary existence of pain and evil are in no way incompatible with the existence of an All-Wise and Good God."

"Turn away sternly, relentlessly, from the path of modern scientific materialism, and follow the path of Christ"—that would be the quintessence of Dr. Martin's message. He sums up the issue as "Christ or materialism." I am afraid the alternatives cannot be reduced to such a simple disjunction! If an All-Wise God is not able to foresee the conduct of His children, or if, having foreseen, He nevertheless kept passive, without moving His little finger to prevent wars and bloodshed, international holocausts and Nature's destructions, such a God cannot command the loyalty, worship and devotion of the section of rational mankind which glories in the results of laboratory verification, precise qualitatively and quantitatively.

Science has come to stay. Religion is a heritage as old as humanity itself. I do not believe that Dr. Martin's disjunctive alternatives would silence all controversy, satisfy all Doubting Thomases, and usher in the millennium. I take it that Dr. Martin must be catholic enough to recognise the elements of permanent value in other Religions. Thus, a student of the Vedanta or of Buddhism may reformulate the issue—Vedanta or materialism, Buddhism or materialism. Professor Martin writes with enthusiasm *con amore* in many contexts, which is generally associated with a particular

type of propaganda. I do not object to that at all, if Dr. Martin concedes the same right to Vedantists and Buddhists.

Dr. Martin, however, not only makes no reference to other Religions; he quite emphatically declares that if the world would get back to the "personal leadership of Christ," many of the "pressing problems would be solved." What is as a matter of fact found is inordinate multiplication of the problems. From that the inference would follow that there has been a fall from *spiritual leadership* in general.

The Decline of Religion of which Dr. Martin complains is by no means restricted to Christianity and the gospel of Christ. If today the Christian enjoying the benefits of modern civilization and civilized life is *less Christian* in the matter of spiritual outlook and conduct, a Vedantin also is today undoubtedly *less Vedantic* in inner spiritual outlook and overt conduct in relation to his fellow-men. Readers of Oswald Spengler's *Decline of the West* would readily recognise that the Decline of Religion is *universal*—a solid, stubborn fact; it cannot be written off or explained away.

Things in the world do not move in as clear-cut a groove as the disjunction formulated by Dr. Martin. Those who listened in to President Roosevelt's broadcast must have felt that. The great American Democracy is convinced that Hitler must be defeated. Yet, why is the Congress not persuaded to declare war? If the Lord wills the War, He is sure to will Peace when He thinks the time has come. This is mere metaphysical eye-wash of a profound Truth. I congratulate Dr. Martin on his powerful vindication of Christ and Christianity, but if the contemporary universal Decline of Religion is to be arrested, a radical transvaluation of all values must occur with the help of psychically and spiritually purified Mind (Buddhi-Manas).

R. NAGA RAJA SARMA

Boethius : Some Aspects of His Times and Work. By HELEN M. BARRETT. (Cambridge University Press. 7s. 6d.)

Miss Helen Barrett's scholarly and interestingly written monograph on the life and message of the great statesman-philosopher of the Middle Ages, Boethius, is a timely publication not without its message to our distracted world. Boethius is justly famous for his great work, *The Consolation of Philosophy*, composed when he was in prison awaiting execution at the end of his captivity. Theodoric the Ostrogoth, for certain supposed acts of disloyalty and treachery, had dismissed Boethius from office and cast him into prison. Boethius' life in prison and his monumental work following a vision are strongly reminiscent of Socrates' last days.

The Consolation of Philosophy sets out to establish, through the process of reasoning, the existence of the moral government of this universe and to explain the problem of evil.

To solace his loneliness and spiritual vagrancy Boethius first took to poetry. The verse in which he gave expression to his intense grief, however, made it the more acute, instead of giving him the relief expected. After this futile attempt to escape from the hideous realities of life through verse, he had the vision of a majestic lady, Philosophy by name. It was under her inspiration that he composed his book.

The Consolation of Philosophy is divided into five books, in each of which prose sections alternate with verse. The philosophy of consolation

deals with three fundamental questions: (a) What is man's true nature ? (b) By what means is the world governed ? (c) What is the end towards which the whole universe moves ? The answer to these questions is very much after the manner of the Indian Idealists and the Neo-Platonists.

The Neo-Platonists derived the mystical element in their philosophy from the East. The Consolation that philosophy gives is the most abiding one. It is the peace that is at the heart of the universe. The Indian mind has conceived it as the final destruction of all the ills of existence (*ātyantika dukkha nivāraṇam*). Boethius exhorts men to examine the different ends set before them ; values like Fortune, Health, Wealth etc., are said to be impermanent. Hence Boethius asks us to have a discriminative sense of the things of the world (*nityānitya vastu viveka*).

In our futile search for these external things we forget the *very thing* which is responsible for the existence of all these. In the language of Boethius, "we separate what in its very nature is one and indivisible." The existence of evil is defended on the ground of its value as a challenging force for men to act in a moral way. The freedom of the human will is upheld. Philosophy says to Boethius " In your own hand it rests to make your fortune. " The book provides stimulating reading and will be a great corrective to men who think in terms of the infallibility of denominational religions.

P. NAGARAJA RAO

Just Flesh. By D. F. KARAKA.
(Thacker and Co., Ltd., Bombay.
Rs. 4/12)

Mr. Karaka is among the most facile of Indo-Anglian writers and his first novel, *Just Flesh*, fulfils one's expectations. It is racy, witty, occasionally satirical, rarely boisterous and flippant; all told, it is an irresistible yarn. In so far as it is a novel of English life set in the England of the uncertain thirties, it is almost a *tour de force*. Mr. Karaka's intimacy with English life has stood him here in good stead. Oxford, London,—Mr. Karaka knows these well enough; like his Geoffrey Durrant, Mr. Karaka has himself been President of the Oxford Union; he has sufficient familiarity with country houses, art studios, theatres and the physiognomy of London and its environs. Easily and naturally, therefore, Mr. Karaka has been able to evoke the atmosphere of English life and to reproduce its darkling currents.

While the background is thus adequate and credible, the characters themselves are not as convincing. As a human story, *Just Flesh* suffers on account of its author's excessive preoccupation with ideas. The axes he wishes to grind are palpable and they distract our attention from the human

drama. The ideological clash between two generations is an intriguingly human theme and it has been successfully exploited by, among others, Turgeniev in his *Fathers and Sons*, Edmund Gosse in his autobiographical *Father and Son*, and Samuel Butler in his satirical *Way of All Flesh*. But in *Just Flesh* the issue between Ronald Sommerville, the capitalist, and his son, John, seems to be unreal and occasionally even farcical. After all, the Conservative Prime Minister, Stanley Baldwin, had a son who turned Socialist and entered the Commons; and father and son have remained on the friendliest terms. As a class the Ronalds are not tyrants and the Johns are not idealists: they are just English. There is, no doubt, an unbridgeable distance between father and son even under the best circumstances—as is suggested, for instance, in Mr. C. E. Montague's *Rough Justice*. In *Just Flesh*, however, father and son merely strike melodramatic or heroic poses which they cannot sustain; their speeches are often hysterical; and they at last dwindle into formulas.

Notwithstanding all this, *Just Flesh* remains an astonishing feat, one that makes us feel enthusiastic about the future of Indo-Anglian fiction.

K. R. SRINIVASA IYENGAR

Musings of Basava : A Free Rendering. By S. S. BASAWANAL and K. R. SRINIVASA IYENGAR. (Published by the Authors, Basel Mission Press, Mangalore. Re. 1/-)

By the publication of this "free rendering" of the *Musings of Basava* the authors have done a great service to those not conversant with Kannada. An understanding of the spiritual

endeavours and final realization of this great mystic is bound to enlighten and to inspire all aspirants after Light. Though his outer life was spent in the turmoil of courts and camps Basava endured a long inner travail in the search after unity and peace. In his vachanas or sayings, we find, as in a mirror, the varying moods of a Pilgrim—indignation and pity, hesitation, doubt

and despair, confidence, conviction and joy. The eighty vachanas translated here form a fair sample of the utterances wrung from the great soul by these moods. Unfortunately, no rendering, however "free," can bring over, in full, the sincerity of the original. In this case, the translators have frankly "expanded" and "amplified" and used "poetically effective expressions from English poets" in order to bring out the true spirit of Basava. The process has, on the whole, not been unsuccessful, but in some cases a certain patent pedantry stifles the simplicity of the original vachanas. Where "the fair" would be quite apt, the translation has "the multifoliate crowd"; "the road to heaven" has become "dizzy heaven's approaches." Again, in order that the rendering might not become "mere prose" words have often been artificially transposed, giving rather cheap effects. Like "his earth-crust falls not, falls not him." Or—

Even as a mirror the elephant holds
in miniature,
My mind holds you.

The Introduction gives a rapid survey of the life and the teachings of

Basava and of the universal traits of mystic experiences. The authors have shown that Basava's faith and courage were responsible for a great social revolution, an elaboration of the Virasaiva code of conduct and an insistence on personal purity and social justice. But they are less than just to the formative influences of Virasaivism when they say "Its exponents *seem* to derive *somewhat* from ancient Saivism and Tamil Saiva Siddhanta." This is an obvious understatement, considering that a large part of Virasaiva hagiology and mythology and some of its basic doctrines can be traced to Tamil sources.

It was a happy thought to include in this book six vachanas of Sister Mahadevi, a gem of the purest ray serene among the mystics of all time. The authors say that the few details of her life they have given are from a poetical work by Harihara but it is a cause of some surprise that the very important detail of the visit of Sister Mahadevi "to the court of Basava" is not mentioned in that work! The source of this tradition must, in all probability, be a later one.

N. KASTURI

Indian Adult Education Handbook.
Edited by ERNEST CHAMPNESS and
H. B. RICHARDSON. With a Foreword
by SIR S. RADHAKRISHNAN. (The
National Adult School Union of Great
Britain and the Indian Adult Education
Conference Committee. Re. 1/-)

With all our universities, our schools and centres of culture, it seems incredible that from one-half to two-thirds of the inhabitants of the globe are still unable to read and write. Two-thirds of these are in Asia. Africa has about

90% illiteracy and South America 75%. India is 92% illiterate.

When we study India's past and recall that at a time when Europe was still groping in darkness and ignorance, India's people were attaining great heights of culture—when all, even women, were at least literate—we feel amazed and distressed at this tremendous set-back. It is not for us to peer into the causes of this decline, to lay the blame on this or that, but it is up to every single cultured Indian to

respond to the call of those who are striving to raise the literacy level of the Indian masses.

The National Adult School Union of Great Britain and the Indian Adult Education Conference Committee have jointly published an *Indian Adult Education Handbook*, which will certainly prove to be a source of inspiration and instruction to all who have the welfare of India at heart. If this handbook is well received by the public at large, others will follow. In this one, we have already a wide range of important information, not only of what has been and is being done in India but also in a number of other countries. Short biographies of great people in this field and in the field of social service are certain to fire others with their enthusiasm and determination.

The only question that arises in the mind of the reader is why so little progress has been made in India. We have before us the examples of such countries as China, the Philippines and, more striking still, that of Russia. In ten years, through an organized

system, the literacy rose from 33% to 90%. Among the children, after 15 years' effort 98% are educated. And let not the rural condition of India be brought forth as a quasi-unsurmountable obstacle, for although the population of India is higher than that of Russia they both contain 600,000 villages. There is still much to be done but if this *Handbook* marks the beginning of an intensive campaign, we welcome it with sincere gratitude. Nevertheless, may we be permitted one criticism? It seems a great pity that a book on Education should not measure up to the highest standard in printing and publishing. A little careful proof-reading would have eliminated the numerous typographical errors which shock the eyes and the mind. This *Handbook* should have been a model, not only by its contents but also by its form, for all future works published in India on Education, and for all text-books as well. We hope the next *Handbook* will be as rich in material and perfect in form.

M. C.

The Life and Teaching of Sri Krishna.
By M. R. SAMPATKUMARAN, M. A. (G. A. Natesan and Co., Madras. As. 12)

In this brief sketch the author draws a composite picture of Sri Krishna as the Holy Child, the mischievous boy, the shepherd, the warrior, the wise counsellor and the great Spiritual Teacher. He presents an outline of the chief events in Krishna's life, based upon the numberless legends that through the centuries have grown round his figure.

The author admits that most of these legends are but the result of poetic fancy, only a few are truly

symbolical, with a deep mystical meaning attached to them, yet he devotes the larger part of the book to their consideration. Twelve chapters have been dedicated to the personality of the great Avatar and only one to His teachings!

A summary of Sri Krishna's teachings is given in the form of extracts from Lectures on the *Bhagavad-Gita* by Professor M. Rangacharya. Though these extracts give a fair account of Sri Krishna's teaching, a few original statements from the great Teacher's message would have been desirable.

M. L.

CORRESPONDENCE

I.—THE WEST ASKS SOME QUESTIONS

The interesting review in *THE ARYAN PATH* for November 1940, of a book of mine upon Reincarnation has aroused in myself and in others various questions, which a review of this type, authoritative and free-minded, alone can answer. They are questions, incidentally, which have come to the writer after some thirty years of study of Eastern religions, as also of Theosophy and Spiritualism. So far as he knows, they have never been answered categorically or satisfactorily.

The first of these questions is as to the cause of the difficulty of thought-communication between East and West. They seem to speak different idioms. (Indeed, I am assured that this is one of the fundamental difficulties of *all* human intercourse.)

For example, the reviewer assumed that I believed in "a personal God." How could this assumption come? It is not implied anywhere in my writings. An anthropomorphic God is so foreign to all advanced concept, that it might be automatically ruled out when discussing any advanced writer. Yet this assumption is often made by Eastern writers about their Western *confères*.

Some of us Occidentals believe that Christianity is a definite advance upon the Buddhist revelation. We believe it because we believe in personality as the greatest thing which God has created. We feel, rightly or wrongly, that there is a steady trend in Asiatic thought to subordinate or to nullify the

idea of the "person," and this runs the gamut from indifference to something not far removed from "annihilation."

Although thinkers like myself believe that the "I" changes from moment to moment, interpenetrated as it is by the thoughts of all created souls, drenched by the "atomic showers," and blending with the Universal Thought—we also believe that, through it all, it retains its individuality or personality. (We need not quarrel about terms, although we Western reincarnationists regard the individuality as the temporary and transient "form" of the single incarnation, "personality" being that of the "Greater Self," fractional portions of which are projected from time to time into matter for the purpose of experience by spirit. At least this is my personal view at the moment.)

Arising out of that, what is it then that is "reborn" if it be not the "person" or "individual"? Mr. Law in *THE ARYAN PATH*, in a deeply interesting article upon orthodox Buddhism, deals with this, but, as we "Occidentals" think we find invariably in the case of the Buddhist, does not answer the question. The very word "rebirth" becomes ridiculous if it be not the rebirth of the ego or individual. As for the usual symbol of the "lamps," a row of which is lighted when the first is lighted, but all being separate "entities," that does not, I think, get us any farther.

These are but a few of the questions which the Occidental, who is also part Oriental in thought, is asking and has in my long experience always asked. Is there any satisfactory answer?

As regards "Spiritualism," persistently we find amongst the Oriental school complete misunderstanding of the implications of the modern experiments in psychical research, varying from "physics" to "psychics."

Either we do speak with these dead friends of ours or we do not. The evidence is identical with that of the living, so-called, speaking with the living—those living who so often are dead in heart though not in brain—dead in the academic finesse of the scholars.

The greater spirits do give us magnificent evidence of their reality and *bona fides*. They give us valuable information of high spiritual and intellectual content, as we discover upon checking. And if the work of such great spirit guides as the Lady Nona, now astounding the Egyptologists by her sending over thousands of Egyptian phrases in the idiom of the Eighteenth Dynasty, does not prove reincarnation—her avowed object—then what does it prove?

Before any man or woman dare criticise sane Spiritualist investigation, he or she must give many years of apprenticeship in the psychic laboratory. Our experience is that the East knows little about modern investigation, and that its conclusions are in direct opposition to the facts which we have observed. This, despite the many pitfalls, the constant fraud, and the stupidity of the fanatic "believer." It must also be remembered that many of us are perfectly familiar with the "explanations" and theories of the

Oriental schools—the truth, it seems to us, being that they, like ourselves, still know very little! One other difficulty for us in the West.

Why is "personal experience" always quietly derided by certain schools of Oriental thought? What other experience have we? The very critic only criticises presumably out of his or her own "personal" experience.

My own belief, given with all diffidence, is that the time has come for an exchange of "missionaries" between West and East, and that light no longer "comes from the East" alone. I, who am a follower of *yoga*, believe that in some respects the Eastern schools have come as far away from what Gautama taught as have the Western Christians from the teachings of Jesus.

Will not some of our Eastern friends help us of the West to greater understanding in such matters, if they can do so?

Finally, rightly or wrongly, we have reached the conclusion, and that perhaps not for the first time in these our present incarnations, that the *yoga* schools persistently confuse "mental" ecstasy with spiritual enlightenment, and that, although the development of the mind is *part* of the spirit, which is the *whole*, it may, at certain stages, be remote from and even antagonistic to that "spirit." That is why we are very careful about the "ecstasies" of asceticism—as we are about those of the flesh!—and why we feel that each incarnation and every side of life in our world must be lived to the full and "to the glory of God." "In the world but not of it!"

I believe, personally, that I have already passed through the seven

paths of yoga in other incarnations and that there is something "on the other side" to which we are now inexorably moving. Even the unhappy unhuman excursions of a Krishnamurti, with their destruction of all hope and all tradition, are some blind effort toward this "Other Side"—the attempt to escape all "isms," all "osophies" and all "form."

Our reason for giving Jesus pride of place in the chain of Teachers is that he placed *heart* first—and the intellect second. After him will come the great Teachers of the "Middle Path," that is, of a path neither of the East nor the West but sunwards.

One other little animadversion.

It has come to many of us in the West that those we contact who claim themselves to have contacted the *aqua pura* of academic Buddhism and of the modern *yogin*, do not give us confi-

dence. They are often profound intellectuals. They are often "good" people. But we find them not only remote from the world but remote from the "Other" world. (That is why the intellects of a Shaw or a Wells remain cold to the call of the East—not because they are only "baby" souls.)

If the Eastern schools have a message for the West, why is it that they have not been sending their missionaries across the oceans of the world all these centuries—and how is it that in India herself, they have so obviously failed to bring to her hungry waiting millions the truths of their "Greater Selves"?

These are some of the questions we are asking.

Is there an answer?

SHAW DESMOND

II.—THE EAST ANSWERS THEM

[When Mr. Desmond sent us this letter for publication he mentioned a Review by E. M. H. (p. 580, Nov. 1940) as presenting a different point of view from that of the reviewer of his book, but an interesting one. We have, therefore, requested E. M. H. to answer Mr. Desmond's letter and we publish the Eastern view-point in the subsequent paragraphs.—Ed.]

Mr. Shaw Desmond's letter raises some interesting points, which we have been asked to take up. Before attempting to state the reply to his questions from the point of view of the ancient East, we should make our own position clear. We disclaim all pretension to authority, preferring to exclaim, with Lucretia Mott, "Truth for authority and not authority for truth!"

Recognizing, however, that there have been, as there must be today, minds and hearts which immeasurably transcend our own in grasp and in insight, we see in the accumulated

record of their observations a more reliable guide than random experiences reported by living sensitives or by disintegrating shells of the séance room. The adherents of this or that modern "Oriental school" may, as Mr. Desmond says, "know very little"—even as little, perhaps, as the Western psychologist—but the answer of the ancient Eastern Record is neither speculative nor hesitant. Our answers to the questions Mr. Desmond asks are based upon our understanding of Madame Blavatsky's partial restatement, under the name of Theosophy, of that great body of

philosophy, science and ethics which has been handed down from time immemorial and which has upon it the seal not only of that antiquity but also of research, of reasonableness and of wisdom. "Perfect familiarity," however, with the profound implications of even that partial statement we certainly cannot claim.

We heartily concur with Mr. Desmond on the reality of the language difficulty in the interchange of thought. Our intellects are finite and our language far more limited and conditioned even than our minds. But if we agree upon terms, or understand the sense in which others are using them, we can avoid the traps which words spread. The term "God" is a case in point. Mr. Desmond objects to the frequent assumption by Eastern writers that their Western *confrères* believe in a personal God, but does not even the common use by the latter of the masculine pronoun for the Deity imply the concept of a Being in the image of man rather than the absolute and unnamable Deific Principle of Eastern philosophy? Mr. Desmond specifically repudiates for himself such a belief, but in his next paragraph he refers to personality as "the greatest thing which God has created." The Easterner, used to greater terminological exactitude, would seem to us excusable in reading even into this phrase an ascription of personality to That which in his view, and ours, is the impersonal, attributeless, Divine Essence which is no "Being," but the root of all being.

We too have no wish to quarrel over terms; if Western reincarnationists prefer to reverse the meanings of individuality and personality as used by us, that is their privilege, though

the Latin derivation of the two words would seem to uphold the Eastern usage. Individuality, coming from *individuus*, in (not), and *dividuus* (divisible), and personality from *persona* (a player's mask), seem to designate admirably the reincarnating entity, immortal throughout the Manvantara, and his temporary vestment. Terms aside, however, we agree with Mr. Desmond that the reincarnating entity, when perfected, is the crown of evolution. Higher than Perfected Man there is nothing.

It is quite true that in the East personal ambition, personal feelings and desires, are not encouraged from childhood to grow so rampant as in the West, but this implies no derogation to the concept of Man. It means only that the need of subordinating the lower nature to the Inner Ruler is more clearly and more generally recognized among us. *Vairagya* is encouraged in the East, to be sure, but *vairagya* is not mere indifference. True *vairagya* is detachment coupled with a just appreciation of relative values. And if by "something not far removed from 'annihilation'" Mr. Desmond refers to Nirvana, we fear that he has been led astray by the very Orientalists whom he criticises, who have completely perverted the Eastern concept of blissful absolute existence and absolute consciousness. The Buddhism of Gautama and the genuine Raja-Yoga system and teachings are the poles apart from what Mr. Desmond euphemistically calls "the *aqua pura* of academic Buddhism and of the modern *yogin*."

The practice of true Yoga, we may point out in passing, involves far more than theoretical study; it has nothing

to do with physical practices, breathing, postures etc., but calls for self-abnegation and for the greatest purity of life. Indian Yoga is a true science, endorsed and confirmed by thousands of experimental proofs as "scientific" as the modern researcher could desire.

The Buddha, questioned as to the existence of the Ego, did maintain silence. That silence, however, did not imply denial either of the impermanence of the personal temporary Ego or of the permanence of the true Ego, the spiritual "I" of man, but only the withholding of difficult metaphysical subtleties which would have confused the questioner. This comes out plainly in Gautama's explanation to Ananda, recorded in the *Samyuttaka Nikaya*. The fire passes indeed from lamp to lamp or, if preferred, from faggot to faggot, but the flame is distinct from the faggot which serves it temporarily as fuel; for the latter there is no immortality except as its gross substance is transmuted into flame.

We cannot agree with Mr. Desmond that the evidence for communication with the departed "is identical with that of the living, so-called, speaking with the living." The record of experiences during life is in the discarded astral shell and can be given out when the presence of a medium galvanises that shell into factitious life, but the messages it gives no more involve the participation of the departed self-conscious soul than would the playing of a gramophone record of a speech he had made during life.

It is possible, however rare, for a disembodied soul to appear to the living for a very short time—a few days—after death, but even that appearance would be without the consciousness of

the departed soul. It is always possible, when necessary for the good of the race, for a high disembodied Entity to communicate with the living, but such are not among the visitors to the ordinary psychic or to the fetid atmosphere of the séance-room!

Leaving aside the vast preponderance in Spiritualistic communications of platitudinous drivel, even such a phenomenon as that referred to by Mr. Desmond, the transmission of ancient Egyptian idioms by an alleged "spirit guide", can be accounted for on quite another hypothesis than that of a disembodied entity. The ancient Eastern teaching of the existence of a super-sensuous plastic medium which preserves permanently every impression furnishes the clue. A medium or a psychic coming into *rapport* with a certain current might give out idioms of the Eighteenth Dynasty in Egypt or of any other time and place without the participation of any disembodied entity being involved.

Mr. Desmond does well to recognize the distinction between what he calls "mental" ecstasy" and "spiritual enlightenment." Psychic transports, like mediumistic trance states, give at best fitful flashes of illumination, different indeed from the solemn and steady light of spiritual intuition by which the truths enshrined in the teachings of the ancient East have been perceived, tested and verified. That age-tested record cannot be in opposition to *facts* observed, however much they may differ from the deductions which Western investigators draw from those facts and from the theories which modern psychics spin. According to that record there are not "seven paths of yoga" but one Path,

which is the Middle Way preached by all the great Teachers. That true Raja-Yoga is indeed neither Eastern nor Western but universal, though at present it is better known and practised in the Orient.

We cannot agree with Mr. Desmond that many years of apprenticeship in the psychic laboratory are necessary before one may dare to criticise Spiritualist investigation. Such apprenticeship, in the present state of ignorance in the West of the dangers involved, is only too likely to unfit the researcher for sound evaluation of the very facts observed.

The time has *not* come—it never will—for the true Eastern Yogi to sit at the feet of the Western psychologist. This is not said in the spirit of the bigot who claims that he is right and everybody else is wrong, but we are convinced by the evidence that the Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, that has come down the ages in an unbroken stream. The idea that Western psychic science may furnish valuable hints to the Eastern

Occultist is absurd to any one who has the faintest conception of the range and depth of the ancient record to which the latter has access.

The East has a message for the West, it has been put forward repeatedly, but the willingness to receive must equal the readiness to instruct. There have arisen from time to time in the West rare men whose own spiritual development has brought them into touch with the true Eastern sages : H. P. Blavatsky was one of them.

As already implied, the hungry millions of India are not destitute of the spiritual truth of the existence of their " Greater Selves. " All of their great Teachers have affirmed it. In India also, however, spirituality has been largely overlaid by psychism. The great truths are periodically restated. But, freedom of thought being a *sine qua non* of growth and unfoldment, Mr. Desmond surely would not approve of forcible interference with sincere beliefs, however erroneous ?

To Mr. Desmond's closing challenge, we reply: There is an answer. We have tried to give it.

E. M. H.

PHILOSOPHICAL TERMINOLOGY

I have the honour to write this to you on behalf of the Indian Philosophical Terminology Committee appointed by a private meeting of the teachers of Philosophy who met at Madras at the time of the last session (December 1940) of the Indian Philosophical Congress.

My Committee is interested, with a view to help towards the preservation of the cultural unity of India, in furthering by undertaking and helping the work of devising a common, inter-provincial, Indian Terminology for the teaching and exposition of Western Philosophy and Philosophical Sciences in our Colleges and Universities. But before any definite scheme or programme of work in that connection is formulated and undertaken, my committee desires to collect relevant infor-

mation regarding the work which might have already been undertaken by individual scholars or academic bodies with a view to evolve such a terminology. May I request, through your esteemed journal, such of your readers as are interested in this kind of work, kindly to supply to the undersigned such information as they possess regarding any work of the nature indicated that within their knowledge may be in progress, whether by any private individual scholar or corporate body. My Committee will be so grateful for any help rendered to it in the collection of information relevant to its object, so as to enable it to get into touch with kindred work with a view to seek and offer co-operation.

D. D. VADEKAR

Sangli,

ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

“To be nothing but a politician somehow turns a man stale or sour.” This should be a truism. Unfortunately, in spite of Professor Gilbert Murray’s statements—made in his Peter Le Neve Foster Lecture before the Royal Society of Arts in London on March 19th—we must admit that few are the politicians today who carry with them “the greatest thoughts of poets, saints and philosophers”. However much the English public may prefer that they should, they have not often been gratified.

Professor Murray calls this ideal, Greek. True. Pericles put it into practice; Plato expounded it. But is it only Greek? Is it not rather universal? Brahmanical as well as Chinese scriptures taught men to govern only when they had attained nobility of thought and deed, through reading and meditation; when they could consider the good of their people before they thought of themselves. Ever before the rulers rose the example of the ancient Rishis, who governed because they were sages and loved the children of men. Other instances may be found in history: Asoka, in India; Marcus Aurelius in Rome. And is not our own statesman, here in India today, a devout reader of the *Bhagavad-Gita*, fount of eternal wisdom, about which Burnouf wrote “no greater book has ever come from the hands of man”?

It would indeed be well if we could

teach *all* our children to know that there are “other considerations more permanent, considerations of wisdom or honour or magnanimity or maybe of eternal right and wrong.” And if we want to take example from Greece let us then really follow their humanitarianism. As Professor Gilbert said:

They honoured the soldier, but certainly they hated war. They loved beauty and freedom and human learning and the eternal effort to build ‘a good life for man’; and war was the negation of all these things.... Another crucial test of the essential humanity or moral sensitiveness in Hellenic civilization was its attitude to the gladiatorial games, the chief delight of the Roman mob. If one looked for the cause of this humanity it was worth observing that the Greeks themselves connected it with the freedom of their institutions. Cruel punishments, beheadings, mutilations, tortures were things that belonged to the barbarian countries.

Third-degree, capital punishment, lynchings, bull-fights and boxing matches are still part of our civilization. The ancients would call us “white barbarians”. And so we are, despite our electric appliances and modern conveniences.

Mr. Van Wyck Brooks, one of America’s best known literary critics, has just published in book form an address delivered by him—*On Literature Today*. He analyses the psychological causes of modern American literature. The complete shattering of life after the World War turned boys, too soon

grown up, into clever but immature and thwarted cynics. Authors portrayed life as "a dark little pocket" and it was so to them. The reaction is a well known one and though Mr. Brooks does not mention it, it is perceived more or less obviously after each great cataclysm. After the Napoleonic Wars, death and spleen, *le mal du siècle* and Byron were in vogue. After 1870 in France, came realism headed by Zola, to whom might be applied the very words Mr. Brooks used to describe the after-war writers :

The ugly things in life became an obsession. A similar reaction took place in the sphere of language. The obscenity and profanity of many of our writers seem to me as childish as the prudery of Howells . . . And the writers of whom I am speaking were obsessed with ugly memories, ugly as to material things and mostly as to spiritual.

Mr. Brooks feels, however, that this reaction was merely exterior. Deep within, American writers did not deny ideals, and their very despair proved their defeated expectation. They became "inverted idealists". He sees young writers of today turning once more towards "gentleness, courage and honour". They are uplifting their readers ; no longer degrading. They have realized their duty as writers. Mr. Brooks ends on a note of hope :

I see on all sides a hunger for affirmations, for a world without confusion, waste or groping, a world that is full of order and purpose, and for ourselves, in America, a chance to build it.

Although we are glad to note such hopes we cannot help thinking that Mr. Brooks's opening remarks are truer in their scope :

We live in a very unhappy world at present, a time of great confusion, and the public has a right to expect from its poets and thinkers some light on the causes of our

problems and the way to a better future. Few writers, I think, at present, are living up to these expectations.

And indeed, they cannot do so until they have gained a true basis for their life and work. Then only will they build a better world. It is not enough that they have "faith" and that they "cultivate their roots" in their natural soil. They will not yield worth while flowers and fruits until they have been watered with the waters of Wisdom; else, like others before them, when the hurricanes rise, when contrary winds blow, they will droop and fall into the same abyss of melancholia and defeatism.

"Democracy," declared Lord Stamp, whose article "Ceteris Paribus—The Danger of the Increment" appeared in *Philosophy* for April "is passing from the stage where a few reasoning leaders govern the masses through their emotions, to the next perilous stage in which every man's thoughts matter." The thoughts of every man have always mattered but today, when democracy itself seems to be trembling in the balance, it is well to be reminded that its ultimate survival depends upon its right decisions outweighing its wrong ones in number and in value. And right decisions, as Lord Stamp made plain, "depend upon access to relevant facts and doing the right thinking about them." Under an autocracy, thought can be insidiously controlled by regulating the supply of facts.

But in a democracy, where facts are all born free (and much too equal), it is the thinking about them that really matters. It is putting it mildly to say that a democracy can be led just as far astray by itself as ever it can be by a dictator. From which it is a short step to say that current *modes* of thinking matter fatally.

Lord Stamp warns especially against the common tendency to base generalizations and conclusions upon a false assumption of parity between circumstances or situations, a danger which he claims enters every field of thought. The fact is that other things do not remain equal. Interdependence being a reality, a change in any particular inevitably effects changes in other directions. "The rest of the world is never quite the same after such change."

The ethical corollary is obvious—though the late British economist refrains from pointing the moral of the essential unity of mankind. Since nothing can affect one nation or one man without affecting sooner or later all nations and all men, it is obvious that the uplifting or the debasing of humanity in however slight a measure is within the power of every individual.

We have scant patience with the holier-than-thou attitude. The same "unco guid" point of view expressed so ingenuously some months ago when the cook on the *Doric Star* remarked of the German captain of the *Graf Spee*, "The fellow looks so decent he might almost be British," appears in "A Sense of Despair" in which E. Muller-Sturmheim reviews in *The Fortnightly* for April, Sir Robert Vansittart's *Black Record*, a pamphlet indicting Germany for periodically disturbing the world's peace, recently published by Hamish Hamilton. The writer of that article shakes a reproving head at the German people, whose guilt is "great, very great," while extending a condescending hand to lift up the fallen.

Despite all our anger over the misdeeds of the Nazis we must not forget the one great

goal, which consists in liberating the German people from their criminal leaders and preparing them spiritually and morally for a new and better future in the world.

It is nearly two thousand years since Jesus checked the zeal of the self-appointed executioners of an adulteress by suggesting that he who was without sin among them should cast the first stone, but canting Christendom has yet to take the hint. Granting the superiority of the British aims in the present war, the fact remains that no Imperialist nation is morally or spiritually fit to assume the rôle of preceptor to the erring enemy. How teach a child to write without giving him a model fit to copy? Sir Cyril Norwood did well to remind us a few months ago in *The Fortnightly* that the last war had been "fertile in fine phrases which were never implemented" and to recommend that we resolve in this war "that we will be more sparing of our rhetoric and more generous in our performance."

The worst effect of the *de haut en bas* attitude is that it blinds the one who holds it to the need for self-reform. Waldo Frank urged in *The Nation* nearly a year ago that we "be humble before the dark we have created." We must fight, he declared, not thinking ourselves a whit better than the Germans...but in detached awareness of the ignobility of our civilization, of the filth under our own slick culture, of our guilt in creating what we fight, and of our greatness because of the God that is in us.... We can fight the totalitarian war against man only with a total war for man.

Katharine F. Lenroot has aptly reviewed the requirements and advance of Social Justice within and among nations in the Report of the Commission to study the Organization of Peace—

(Carnegie Endowment for International Peace, New York). By Social Justice she means "the limitation and resolution of conflicts between social values, such as personal freedom and social collaboration." But it is impossible to consider Social Justice unless we consider "the ends of living and the values attached to these ends." The main ends seem to be "instinct of freedom and desire for social collaboration."

Ideas of human freedom are to be found, says Miss Lenroot, in Greek philosophy, Hebrew and Christian religious doctrines and, we add, in all philosophies and true religions. Was it not Manu who said "Self-dependence is happiness; other dependence is unhappiness"? It is part of a man's rights and his duty to attain complete liberty of body, mind and soul within the laws of nature. Individual cases have been recorded, but it is the elevation of all peoples and nations that is necessary; the recognition "of the dignity and worth of man." This can only come about by international co-operation and individual efforts.

World organizations for peace, unless founded on conquest, must be developed on the basis of values held in common. Such peace cannot be safeguarded through international action alone. It requires the sincere commitment of nations as well to the advancement of the principles which are found to be essential.

All must welcome the recent formation in Calcutta of a committee, headed by Lord Sinha, to serve the sightless throughout India. Of all the afflictions which can befall physical man, one of the saddest is blindness, compelling its victim to grope

his way through life in darkness, blind to the changeful play of light and shade, blind to the beauty of woods and hills and stars.

These lacks no "Lighthouse for the Blind" can supply, but education can mitigate at least the *ennui* which blindness so often imposes. We have it on the authority of Helen Keller, herself a triumphant demonstration of how education can stimulate the human will to rise above obstacles that seem almost insurmountable—that the heaviest burden of the blind is not sightlessness but idleness. It is particularly gratifying, therefore, that the "Lighthouse for the Blind" proposes not only to print books in Braille in English and the Indian languages but also to train and to educate blind adults and to attempt the education of these most unfortunate sightless ones who, like Miss Keller, are deaf as well—of whom over a thousand were reported in the last census of India.

The proposed initial cost is modestly set at Rs. 25,000, which will, we fear, not go very far, but we hope that the worthiness of the cause will ensure a generous public response to the appeal for contributions to the Lighthouse for the Blind Fund at the Central Bank of India, Calcutta.

Few will take issue with the Agricultural Marketing Adviser to the Government of India when he points out in his *Report on the Marketing of Milk in India and Burma*, published on June 11th, that for a vegetarian nation, with a diet admittedly deficient in first-class proteins, the value of a sufficient quantity of milk can hardly be overemphasized. Per capita milk consumption in poverty-stricken India

is dangerously low, only 6.6 ounces a day, or less than a fifth of that in more prosperous countries—*pace* Mr. Amery who recently called India *prosperous*! and was brought to book with page and verse citations by the justly incensed veteran Sir Ibrahim Rahimtoolah. In Assam the average consumption is only 1.2 ounces, though North-west India, with its better showing in physique, reports 19.7 ounces per head in the Punjab and 22 ounces in Sind.

The Agricultural Marketing Adviser has some excellent suggestions for increasing production by proper feeding and management of cattle and by cheapening the product for city-dwellers by improved transportation facilities and lowered carrying charges. But when he goes on to recommend the organization of "Drink More Milk" campaigns on a national basis to increase consumption, we fear that he commits the mistake, rather surprising in an economist, of confusing demand with effective demand. The present wide-spread poverty in our once rich country puts the Agricultural Marketing Adviser's recommendation almost in the same class as the putative query of Queen Marie Antoinette as to why, since the starving Paris mob had no bread, they did not eat cake.

Education in nutritional requirements is badly needed—no doubt of that—but something more is required than spreading appreciation of the food value of milk, namely the wherewithal to purchase it—an economic system that will put within the reach of the undernourished masses a diet that will make for disease resistance and healthy efficiency.

Mr. Ray Knight, former Judicial

Commissioner in Sind, who contrasts in *The Hibbert Journal* for April the European horror of death with the "Contempt for Death Among the Uncivilised," declares that "there is no explanation at all but only an excuse for salving Western *amour propre*." Many who have no fear of death "are no more primitive than we are." Christianity is not behind other religions in professing belief that death is not the end. That death is the "freeing of the essential soul from the non-essential body" is "surely the creed if not the conviction of enlightened Christendom." But is not the crux of the difference in attitude the fact that for the average Christian that is only the creed?

He brings proofs from all over the world not only of this general indifference to death outside of Christendom but also of the relatively high morality prevailing among so-called primitive peoples. There is point in Mr. Knight's last paragraph:—

Nothing is so fatal to progress as false opinion of progress, said Heraclitus. Is it not time that Greenland and Africa should send their missionaries to miserable Europe?

"What's in a name?" There is very much in a name and we submit that the Anglo-Indian press sometimes injures gravely the cause of national unity by its unfortunate choice of terms, as in describing the recent deplorable riots. In these riots, goondas, calling themselves Hindus and Muslims but deserving of neither honourable appellation, ran amuck in several cities. The conviction is wide-spread among both communities that these riots were not communal in character at all but mere revolting expressions of rowdyism, whether

spontaneous or inspired by unnamed interested parties. And yet, in their laconic reports of outrages committed, the Anglo-Indian press, rightly restrained from arousing feeling by naming the community claimed by a perpetrator, refers to his victim as attacked "by a member of the rival community." The expression is very ill-chosen. If one child in a family strikes another, is the aggressor "the rival child"? And if he were so described in the hearing of both children would the harmony of the family be promoted thereby? Let Indians laugh at those who describe us as "rivals" and get on with our great common task.

J. E. R. McDonagh has written a thought-provoking letter to *Time and Tide* (April 5th,) on "Waste". He suggests that all waste, including sewage and garbage, could be most effectively used. If placed in brick-lined trenches and allowed to mature, it will form a most effective fertilizer, supplying most, if not all the organic material needed by the soil. Furnished free of cost to the farmer, it would bring about a tremendous change in the health and vitality of man.

It would appear that the most important assimilation effected in plants is of the activity or energy of the soil's principal ingredients (hence the importance of their physical state) by the protein in the sap. The same applies to the digestion of vegetable and animal matter in animals and man. This passage of activity affords support for the practice of Homœopathy, which is steadily gaining ground. The protein in the sap of plants and in the blood of animals and man fashions the activity obtained from the food and conveys it to the tissues and organs in the state required by the latter to execute their normal functions. Be the activity derived from the food faulty, first the protein in the sap and blood is affected and then the

tissues and organs. The resistance of the plant, animal and man is lowered, as the first line of defence lies in this protein, a manifestation of disease arises and the victim becomes a prey to bacteria, fungi and protozoa, and more evolved organisms.

If by making use of this waste matter we could bring about a marked improvement in the general health of humanity we would indeed approach life through health instead of through disease. Although we have the greatest respect for certain aspects of the medical science, we must admit that, in many cases, they can only state the advance of disease, divert it, diminish it, but they cannot remove it for they cannot get at its inner core.

It seems hardly worth while to repeat the well-known fact that primitive man was much healthier than his pampered, gadget-submerged, civilized brother. As Mr. McDonagh says, we have let regress get the upper hand over progress.

If this were only true in one aspect of our life, there might still be hope, but we see it in every sphere. That garbage and sewer waste be not returned to the soil where it belongs and will do good, is bad. But how much worse to see a country assailed from all sides by a bitter and ruthless war make an appeal for binoculars and have but a poor response because its citizens still want theirs to see horse-races with greater comfort.

And how about the waste of time and energy, the utter waste of entire lives by whole strata of society graphically described in the following words :

All Mrs. Richmond's friends live in detached houses, with gardens, servants and incomes which their menfolk earn by "commuting" to town. They have no children, or maybe one, who is cute. The men serve them passionately but purely ; wait

on them without ceasing... They play bridge, they visit beauty parlours, they drink a little, they gossip; and what else they do I cannot discover—for they never read, are apparently wholly illiterate and unmusical and never, never in any circumstances do any work at all. Brass-finished idlers whose grandmothers would have spanked them warm and sent them to the kitchen.

Here indeed we see progress giving way to regress and if it isn't checked soon in all walks of life, the effect will be devastating and the civilization of which man is so proud will crumble about him, carrying him down in its wake.

Writing in *The New Review* for April on "Indian Concepts of the Eternal" Dr. Betty Heimann refers to the " manifold attributes of the Absolute " in Indian thought, which is rank philosophical heresy. The slip would be less serious if she did not write that " all philosophical systems of India have essentially the same basic concepts ", for otherwise it might be assumed that she referred to some offshoot from the main tradition that underlies all the Six Darsanas. There is at least one sect in India which anthropomorphises even Parabrahman!

But the very names for the Absolute which she gives—*A-diti* (the Boundless), *An-adi* and *An-anla* (without beginning and without end) preclude attributes, for only that which is itself finite and conditioned can have any relation to anything else. The Absolute of the common Indian tradition is the immutable Divine Principle which is the Causeless Cause and the Rootless Root of all that is—the Eternal and the Unchanging, out of which arise, in which move and into which are reabsorbed all the actors in the period-

ic drama of differentiated existence.

But Dr. Heimann is right in viewing Space rather than Time as " the primary aspect under which everything is conceived " by Indian thought. Abstract Space is indeed that which always IS, which cannot be imagined as not being, whether the universe be in manifestation or not. Time as we know it, divided into Past, Present and Future, has no real existence for the philosopher but is a part of the Maya of phenomenal existence. There is, however, a temporal aspect of the Absolute which is inseparable from the concept of abstract Space and that is Duration, beginningless and endless, the Absolute IS.

Is it a waste of time to dwell in thought upon such metaphysical abstractions? Many who call themselves practical would maintain that it is. But we are not of their number. It is our conviction that adjustment to the environment, so indispensable to the most effective playing of one's individual rôle, involves more than adaptability to the concrete *milieu*; it calls for determining one's position in reference to the whole scheme of things, not only by a reconnaissance of the external circumstances but also by taking intellectual and spiritual soundings. The string of thought can never gauge the Fathomless but that very conviction born of the effort gives man, paradoxically, the solid ground of Reality to stand on. And there is no better way to clear the consciousness of pettiness and of trivial preoccupations than dwelling on these very abstractions—Absolute Space and Absolute Duration—though they must ever elude the grasp of finite minds.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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No. 9

INDIA AND THE AMERICAS IN THE FUTURE

People bemoan that this terrible war will mean the end of civilization in Europe. And as Europe has been the centre of civilization for centuries, they therefore conclude that it is the end of civilization as a whole. The lesson which the long history of the human race teaches is quite different. Culture has ever graced the human race—one country or more in every cycle. Never has there been a period of total barrenness in every continent simultaneously. Asia was enlightened when Europe was steeped in the darkness of ignorance. India supplied her fabrics to Egypt and Rome when Lancashire was not on the map. And so on. From the dawn of humanity, mankind has never been without its light, though that light did not always shine the world over at one and the same time.

So European civilization is bound to perish—if not now, then a few decades or centuries hence. But civilization as such will never die. Its centre will be transferred to the

Americas—from Canada to Argentine. This transfer of civilization did not begin with the last war of 1914-1918. It began earlier, when groups of Europeans sailed Westward to settle in the newly found lands. British and French, Portuguese and Spaniards and others who colonized those continents and settled thereon were the first germs who carried European thought and tradition to those new lands. These were old, old lands on which civilizations, grander and mightier than that of Europe had flourished, decayed and died in the distant past. The Red Indians, the Aztecs, the Incas were not young savages; they were the final remnants of human family races very highly cultured as their architecture and religious traditions well show. Early European settlers in their ignorance did not realize that these native tribes were not bands of savages, sprung from and one remove from the ape kingdom, but that they were the last survivors of races who had built civilizations not only as good

as the European one, but even far superior. The treatment meted out to these heirs of ancient cultures, then in their downward cycle, was unfortunate, to say the least. Cruel wrongs have the European settlers and their progeny perpetrated on the sons and daughters of the soil, and whatever the Karma which brought this suffering upon them, there is no doubt that cruelty perpetrated and injury done must be paid for by the modern Americans and their heirs. The mighty Spanish Empire perished and its South American colonies became instrumental in dealing it a death-blow, thus working out part of the Nemesis.

The Law of Justice rules the invisible sphere of morality as its material counterpart of cause and effect infallibly governs the visible. The decay of any civilization and its ultimate death does not come from outside; the seeds of death are within that civilization itself. Europe is destroying herself today as she has been doing for some years past, and the process will continue for a long time to come. This war will destroy one phase, and an important one, of European civilization. Very definite signs are there to point to the fact that the Americas will provide the guiding forces of civilization in the future. The world will look not to Europe, but to the Americas—the centre of civilization will not be in Paris, London, and Berlin, but in Washington, New York, Los Angeles and Chicago.

We in India ought to know that the rise and fall of empires and civilizations matter little; for we have the knowledge of yugas or cycles, of the days and nights of Brahmā. What are we taught? That all forms of matter disintegrate, and only the spiritual Soul survives; that that immortal Soul ever builds new forms, new bodies. Not only is this true for men, but also for molecules; and as equally true of kingdoms which men build, as of the myriad forms of minerals and vegetables and animals which Nature builds. That which is born is bound to die; that which is uncreate, birthless and deathless, never perishes. And so, the British Empire will go as others have gone—Rome and Greece, Egypt and Iran; and on old soils new transformations will take place when time has worked its healing and cleansing tasks.

No, the regret of Europe should not be that its civilization is waning; but that in its strength, in its palmy days it did not build itself on selfless spiritual lines. That as an elder and leader it taught and exemplified incorrect ways of life and labour. That it rejected Pythagoras and Plato and the Neo-Platonists and adopted the lore of the Aristotolians. That it rejected Jesus and Paul and accepted the Popes and the Bishops. That it rejected its idealists and followed the plans of rank materialists. In their dealing with the natives of Africa, America, Asia, Europeans played the rôle of the exploiter instead of that of the

trustee. They looted the poor instead of helping them to live out their destiny and serve the world in their company.

Like Europe in the past, North and then South America will rise to eminence and power; but what will they do with their eminence and their power? Inheriting European tendencies, will they fall prey to the darkness now threatening the old continents? Or will the Americas rejecting selfishness, avarice, the right of might and adopting the ways of Jesus and Pythagoras and Their Illustrious Predecessors live in might of right, labour in the strength of righteousness? That is the question which the citizens of the Americas will have to answer in the coming centuries.

But what about India? For thousands of years this vast country has been called the Land of the Nobles. It was able to maintain that position because its people—rulers and ruled alike—followed the Religion of Duty and Law enshrined in the single word Dharma. When selfishness, ambition and sensuality gathered force and nobility waned, they attracted ambitious Alexanders and others—selfish and sensual and arrogant. Her poverty and degradation do not seem to have sufficiently impressed the sons and daughters of India for the last thousand years and more, and so India's poverty continues to grow grim, her helplessness to become worse. Unlike the Americas we of India are not called upon

to build a brand new civilization on a soil that is new to us; we are called upon to transform our social polity, uprooting what has been foreign to Dharma—the Religion of Duty and Law, of Order and Beauty. Indian culture and Indian civilization have never been overpowered by creedalism; whenever creedalism raised its ugly head, India produced from within her ranks a Buddha, an Asoka. When creedalism—religious, social or political—became powerful, foreign invasions began, but even these have not overthrown the tolerance of thought and the deep-hearted spiritual perception native to the Soul of Āryāvarta. That Soul, with its capacity to assimilate the true, the good, the beautiful, has absorbed what the Greeks brought, what the Muslims and the Moghuls brought, what the Europeans brought.

The future of the world will be very greatly fashioned by the U. S. A.—the newest family of the Occident—and by our India—the spiritual mother of humanity. Old Asiatic countries like China and Iran, old European lands like those of the Vikings and others, will no doubt give their contributions, but history points to a New Civilization arising out of the proper blending of American and Indian cultures. If the task of the Americas is to free themselves from the weaknesses inherited from Europe, that of India is to wipe out whatever false distinctions there remain rooted in creedalism, in sectarianism, in religiosity. The true in Buddhism, Christianity, Jainism.

Judaism, Islam, Sikhism, Vedic-ism and Zoroastrianism is the same ; the good built in our polity by Rama, Asoka, Akbar is a common heritage ; the beautiful created at Ujjain, Ajanta, Agra inspires us all. That spirit of unity must enter our minds

and reveal that India is one, indivisible and immortal in her Soul and that differences of areas and eras confirm that truth. Such a realization in our own home will unfold in us the strength to serve our fellow-men abroad.

RABINDRANATH TAGORE

“NOW HE BELONGS TO THE AGES

The world has paid its tribute of adoration since the 7th of August when the great poet of India passing through the portal of Death became an immortal. In our issue of last May we greeted him on the completion of the eightieth year of his body ; and now we must salute him for the day of his birth in the world of the gods. While on earth he was a citizen of the world, for neither was his poetry parochial, nor his patriotism provincial, and his very ardency of attachment to India, the Great Mother, was rooted in his love for humanity.

Rabindranath Tagore will be remembered by his friends as one who knew how to spread sweetness and light, yet when occasion called could make the world hear the thunder of his words. He was a man of power who protected the poor, the oppressed, the down-trodden, but who also stunned the proud, the arrogant, the exploiter. What strength was there and what graciousness in his noble act of returning to the Government in 1917 the medal of honour which had conferred on him the title of Sir Knight because he found it unjust. By that one act

he proved himself a real knight such as are only very rarely to be met among those who wear the medal on their breasts.

Patriot, poet, philosopher, he was neither an ascetic nor a hedonist, but one who recognized that his sensorium was his temple, that his mind was his priest, and that himself, the spiritual Soul, shedding his grace and light on the priest, would radiate beneficence through the temple for the world of humankind. He sensed the Presence of Deity and gave expression to his experience in many ways, as for example in *Gitanjali*:—

Where thine infinite sky spreadeth
for the soul to take her flight, a stain-
less white radiance reigneth ; wherein
is neither day nor night, nor form nor
colour, nor ever any word.

Through the form of his message, through the colour of his mission, through the power of his words, all mortals can sense, if they will, the Great Presence. What more can a man do than make this possible for his fellow-men ? And Rabindranath Tagore has left this legacy for all who come after him.

ACHARYA RAY

[Sir Prafulla Chandra Ray's eightieth birth anniversary was celebrated last month. An eminent scientist, Sir P. C. Ray's contributions on Nitrates have been of immense value and brought him the Fellowship of the Chemical Society of London. Of wide interests, he is also a lover of literature and an admirer of Emerson, Dickens and Shakespeare from whose works he claims to have derived constant inspiration. His own books, *Makers of Modern Chemistry* and *Life and Experiences of a Bengali Chemist*, are both scientific and literary. Sir P. C. Ray has done much to further Indian Culture. We are glad to have one of his own pupils write the following appreciation of his life and work.—ED.]

I deem it a privilege as a humble pupil of Sir P. C. Ray, who has just completed his 80th year, to be asked to contribute a few lines in appreciation of his life and work. The Rigveda takes the normal span of a well-regulated life to be 100 years. Let us hope that Sir P. C. Ray will also attain that standard of longevity which is the fruit of a life of asceticism, the Vedic ideal of plain living and high thinking, of which he is such a unique example in this materialistic age.

Sir P. C. Ray was born of a middle class family in an out-of-the-way village in the district of Khulna. He received his primary education in the village school. For his secondary education his father brought him to Calcutta where he was admitted into the Albert School from which he matriculated in 1878. He then joined the famous Metropolitan Institution, the first private college established in the Presidency of Bengal, founded by Iswar Chandra Vidyasagar, of hallowed memory. He passed his F. A. or Intermediate

Examination in 1880. Before graduating he was able to win the much coveted Gilchrist Scholarship which helped him to proceed to England for higher studies. But he remained an Indian to the core of his being. There are very few Indians today who are more Indian than Sir P. C. Ray, in ways of life, in habits and manners. He himself says the stamp of India's thought was first impressed upon him by two great personalities: Keshab Chandra Sen and Surendra Nath Banerjee. The former imparted to his character its spiritual bent, while the latter was an inspiration to him in nationalism and patriotism.

With Sir P. C. Ray, there is no divorce between politics and spirituality. His spirituality finds constant expression in a life dedicated to social service and to the good of his country, in his Quest of the Ideal, in his strenuous, disinterested, scientific pursuit of truth for its own sake. Thus, in the personality of Sir P. C. Ray, the ascetic, the nationalist, the patriot, the

scientist, and the industrialist are rolled into one. Each of these capacities is rare by itself. Their combination is still rarer to find.

Prafulla Chandra Ray elected to join the Edinburgh University and specialised in Chemistry under the inspiring direction of Professors Tait and Brown. He took the B. Sc. Degree and D. Sc. of the Edinburgh University in 1885 and 1887, winning the Hope Prize which enabled him to carry on advanced research at that famous seat of learning.

While engaged in scientific studies at Edinburgh, he occasionally gave vent to his earlier taste for Indian History and Culture and, on the occasion of a competition, he submitted a thesis on the Economic History of British-India. It was called *India Before and After the Mulin*. Principal Sir William Muir characterised the work as "bearing marks of rare ability". The prize was not, however, awarded to him but a British publisher appreciated the value of his work and published it. That little known historical thesis ranks as a most important contribution to the literature of Indian Nationalism. It should be rescued from oblivion and given its due publicity.

The career of Sir P. C. Ray in Government Educational Service at the Presidency College, Calutta, does not reflect much credit upon the policy of the Government. He joined the Service in 1889 as Professor of Chemistry and served till 1916,

remaining throughout in the P. E. S. In 1897, I joined the College and had the privilege of becoming his pupil. His years of service at the Presidency College were the years in which P. C. Ray built himself up a scientist, the first of India's chemists. The results of his strenuous research at the Chemical Laboratory in the Presidency College were published in scores of articles in the Scientific Journals of the world and soon marked him out as a chemist of international reputation. He became an example of India's capacity for work in modern science, in addition to her traditional capacity in the domain of metaphysics, religion and philosophy. The East and the West were combined in his personality. The simple life of an ascetic went hand in hand with the strict and strenuous regimentation of an experimentalist in a positive science.

A remarkable feature of Sir P. C. Ray's scientific achievements is that he is not merely an individual chemist but is the father of a school of chemists. Sir W. G. Pope, then President of the Chemical Society, while congratulating him on his Knighthood pointed out "his unique work in connection with the development of Chemical research in India." Shakespeare defines the man of genius as one who is not merely a wit in himself but is the cause of wit in others. Sir P. C. Ray's laboratory at the Presidency College became the nursery of the chemists of New India, many of whom have them-

selves achieved international reputation.

But Sir P. C. Ray figures not merely as a scientist in the field of theory. He is also a pioneer in the practical field of the application of science to industry. Early in his career he realized the primary importance to India of chemical industries. His nationalism made him stake all that he had in starting a chemical enterprise which he called The Bengal Chemical and Pharmaceutical Works Ltd. Like all things great, it had the smallest beginning. The trifling sum of Rs. 800/- contributed by Sir P. C. Ray was its original capital. Now he has the satisfaction of seeing its development as the largest concern of its kind in India, with a paid-up capital of over twenty-five lacs.

The practicality of Sir P. C. Ray's scientific genius has led him to different fields of social service. He has proved himself to be a past master in the work of organising measures of relief at the time of famines or floods. He will always be remembered for what he did for the Khulna

famine in 1921 and the devastating floods of North-Bengal in 1922. For the flood-relief he set up a stupendous organisation which collected in a short time over seven lacs of rupees.

As an example of his remarkable scientific achievements, one must remember his monumental *History of Hindu Chemistry* in two volumes. In it he assumes the double rôle of a Scientist and an Indologist and Sanskritist. The work is the fruit of more than fifteen years of strenuous research in an untrodden field.

It has been stated that one crowded hour of glorious life is worth an age without a name. Sir P. C. Ray has had one crowded life of eight decades. For more than 60 years, he has been working in his laboratory regularly from 9 A. M. to 4 P. M. with only an hour's interval for eating and resting. The volume, variety and value of his achievements in so many spheres of national life, in the realm of thought as in the realm of action, can hardly be over-estimated.

RADHAKUMUD MOOKERJI

WHAT RELEVANCE HAS GREEK THOUGHT FOR THE PROBLEMS OF OUR OWN TIME?

[D. L. Murray feels that we can learn a great deal from the experiences of past civilizations. From Greece we can learn what it means to exercise freely the highest human faculties ; we can learn that politics are and must be founded on ethics. But the greatest gift the Greeks bequeathed us was their religious inspiration.—ED.]

The Greek philosophers are still so deeply studied by modern metaphysicians, and the political thought and the history of ancient Greece continue to play such a large part in the curriculum of higher English education, that it is natural the enquiry should be made: Have the Greeks of classical times really anything of value to teach the modern world?

At a first glance the relevance of Greek ideas to the problems of our own day might well seem doubtful. The scale of the Greek world and of our own seems too disproportionate. United Greece to-day is reckoned one of the small countries of Europe ; then it was split into a host of tiny city-states, whose politics, diplomacy and wars would seem, if we judged things by size, parochial squabbles. Among these little states 300 men was reckoned a respectable expeditionary force, and they had no need to elect parliaments since the whole body of citizens easily assembled in a single amphitheatre for debate. Those campaigns which Thucydides has rendered immortal might be loosely compared in magnitude to a strife between Oxford and Reading—

to compare them to a civil war between two states of the American Union would be to magnify them unduly. When we think of the world scale of modern affairs we may wonder what lessons statesmen or administrators can draw today in governing great nations or great empires from the municipal models of Athens, Sparta or Corinth.

An even more significant difference than that of size between the world of the Greeks and our own is the absence of machinery, technology and interest in physical science from the former. Certainly the Greek intellect was able to cope with the ideas of science ; the early Ionian philosophers with their bold guesses anticipated some of the fundamental principles of physical atomism and evolution, and Aristotle is a profound scientific mind as well as a metaphysician. But it remains true that science did not regulate Greek life, that physical experiment was alien from Greek habits of thought, and mechanical invention no aim of Greek ambition. The explanation of this, of course, is the existence of a great slave population employed to minister to the needs of the small

body of qualified citizens who really composed the state. Since all manual labour was performed by the slaves, it was held unworthy of a free citizen to busy himself with the work of the hands, except the bearing of weapons, and consequently there was no stimulus to improve the physical conditions of life by mechanical ingenuity and inventiveness. Even to the artist a slavish tinge attached, since he had to wield the brush or the carving tool. But what counsel, it may be asked, can our world of aviation, radio, mass-production of goods and cheap printing draw from a civilization in which a small body of free citizens, an absolute aristocracy, lived lives of discussion, war and artistic contemplation without any serious interest in the physical basis of existence, or any desire to exploit its secrets to enlarge their wealth or multiply their power?

The answer must be that it is precisely the detachment of the Greeks from the bewildering problems of world organization and the revolutions in daily living wrought by science that qualifies them to instruct us on the essentials of human life. More than any race that has ever lived they believed and practised the doctrine that:—

The proper study of mankind is Man. In their little Mediterranean world, enclosed by the coast of Asia Minor at one end and the Pillars of Hercules (Gibraltar) at the other, they knew of the existence of the mighty Persian Empire because they had had to fight it, but felt only contempt

for a despotism that made spiritual slaves of all its subjects. They had heard from travellers' tales of the uncouth barbarians of the North and the Western Isles, and rated them as but a little higher than the brutes. Within their own boundaries they knew no problem of man *versus* the machine, no swamping of taste and individuality by mass-made factory goods and objects of "art", no corruption of native intelligence by cheap newsprint and mass propaganda. Doubtless they committed a grave treason against humanity in degrading so large a portion of it to the infra-human status of slavery, but the civilization they based upon this injustice was a civilization of free men freely exercising the highest human faculties.

Nothing expresses more nobly the humanism of the Greeks than their religion. They had known and rejected the formless entities of Oriental mysticism, the nihilism and materialism that some of their own thinkers had adopted on the Asiatic fringe of Ionia, the dark, half-animal deities of Egyptian cults. Their gods wore human form and symbolized the higher human qualities; and though this did not totally eradicate the human weaknesses of superstition and intolerance, it made continuously for a religion of sweetness and light oppressed by no cosmic tyrannies claiming in their omnipotence to be superior to the demands of human kindness, compassion and reason. Whatever the defects of Greek polytheism its service in keeping contin-

uously before the eyes of its adepts the gracious forms of Athene (Minerva), Apollo, Aphrodite (Venus), and Dionysus (Bacchus), all expressions of human wisdom, strength, love and creative energy, was inestimable. There was no place for fatalism, for despair, for base materialism in the world where these images at once fired human energy and (in the minds of the better thinkers) imposed the reins of reason and moderation upon excess.

Secondly, however paradoxical it may sound, the Greeks, for all their limited field of practice, were the greatest masters of political thought the world has known. They were this because they knew that political forms and types of government are reflections of men's souls, and that when the men who make them are understood, political institutions are also made intelligible. The problems of the little Greek city-states are seen, the moment we pierce beneath appearances, to be our own problems of today. They knew and practised democracy, and were alive to its weaknesses as to its virtues. Dictatorships and the rule of plutocracies were phenomena they had experienced and analysed; throughout the development of Greek civilization the more enlightened minds that guided it had before their eyes in the very heart of Greece the threat and warning of totalitarianism in Sparta, the Nazi power of the Greek world, (so oddly admired by that great English critic Walter Pater) with its militarist

ideal, its cruel Gestapo, and its worship of the purely physical and fighting virtues, Sparta which when it finally achieved hegemony ruined the true Greek culture, and prepared the way by its unintelligent "new order" for the subjugation of the Greek race by barbarous Macedon. To read the analysis of the various types of government and the type of man who makes them in the last Books of Plato's "Republic" is almost to be reading the news of today. In the margin the student can pencil the names of the modern dictators, democratic politicians, aspiring generals and quislings (similar creatures were suborned in each democratic state by Sparta, in every Greek state by the Persian Monarch) whom Plato describes with piercing photographic accuracy. Nothing could make more truly topical reading for today than this record of the conversations of Socrates with the philosophers and young men of Athens centuries before the Christian era.

The strength of Greek political speculation lies in its recognition that politics are and must be founded on ethics. Out of the soul of man proceed his states and empires, his national and personal ambitions, and if his soul and mind are corrupt, the political world he creates will be worthless too. The very opening of the "Republic" shows Socrates destroying with blows of formidable logic the crazy doctrine that "justice is the interest of the stronger," put forward by a famous

Athenian sophist, who anticipates the whole philosophy of totalitarian unscrupulousness and is forced to admit that his principles would be the ruin of human society. What just dealing really is, and what ideals it implies in the soul of man, are drawn out in the subsequent parts of the great discussion, with a penetration, a subtlety and a delicacy of moral observation that provide a magnificent tonic for those who today are discouraged by the apparent renunciation of all principle or care for truth and fair dealing over a great part of the earth's tormented surface.

Nevertheless to the present writer the golden gift of Greek thought to our own age remains its religious inspiration. Mention has already been made of the humane quality of Greek paganism, but the educated Greeks were just as alive as the philosophers of our own time to the fact that myths and legends and tales of marvel handed down from the cradle of the race, can have only a symbolic value for the clear thinker however precious that symbolism may be. The basis of religion must be more firmly built than that, and it is the highest glory of Greek thought to have laid for all time the foundations of that idealistic interpretation of the universe which played a central rôle in the formation of Christian theology; was afterwards taken up anew by Kant and the German metaphysicians; and remains the only firm ground upon which religion can

resist the criticisms of the materialist and the sceptic. It was a work accomplished by Plato and his successors through sheer, determined mental labour, without reliance on legendary tradition or alleged "supernatural" communications. They demonstrated in perpetuity that the so-called "external" world in which man lives and acts, and which materialistic science would bid him consider the only certainty and only reality, is itself unintelligible and unreal except as the expression of spiritual and mental principles which bind it together and give it its shape and character. If Plato's doctrine of the Eternal Ideas which underlie our ordinary experience and give it its meaning and consistency is today only studied and comprehended by philosophic students, the heart of it is known to all the Christian West through the long chapter of theology that opens with the Fourth Gospel. Dr. Inge has remarked that "A history of Greek philosophy, instead of ending with the Stoics, or even with Aristotle, ought to include St. Paul and St. John, Plotinus and Proclus, and the Alexandrian and Cappadocian Fathers." We may add that it should have for Epilogue Hegel and such English disciples of his as Green, Caird, Bosanquet and Henry Jones, and for Appendices Spenser and Wordsworth and the other poets who have seen in the visible frame of things only the veil of the invisible reality and the Eternal Godhead. Of all the gifts of Greek thought to Western man that is surely the greatest, the richest and most lasting.

D. L. MURRAY

HINDU WIDOWS

[The origin and the meaning of the practices associated with widowhood in India are little understood outside, thanks partly to missionary stress upon their rigours.

Vilem Haas, former Editor of *Die Literarische Welt* of Berlin, now domiciled in India, here brings the Western point of view to the problem of the Hindu widow's status. In his "Notes," which he modestly insists should be published and read only as "the observations of an amateur who is interested in ethnological problems, not those of an expert," he develops several clues found in Western ethnological theory.

Dr. Radhakamal Mukerjee, Head of the Department of Economics and Sociology in the University of Lucknow, in his companion article presents from the Indian point of view the social and ethical ideals that lie behind the practices enjoined upon the Hindu widow. That the institution has its drawbacks cannot be gainsaid. Evils are inevitable when a custom has become rigid and when a discipline, meaningful only when it represents a voluntary consecration to an ideal, is imposed from without. Freedom for the individual to choose between remarriage and the dedicated life of traditional Hindu widowhood would solve both the social problem and the demographic one, which, Dr. Mukerjee shows here, is serious.—ED.]

I

The distinguished historian of the Indian caste system, the late Dr. Shridhar V. Ketkar, in his instructive *History of Caste in India*, Vol. I (Ithaca, N. Y. 1909), describes the finer shades of difference between the individual castes in ancient India. Roughly he tells us as follows: A higher caste is and always remains a higher caste; a lower caste is and always remains a lower caste. But there are shades of difference. There are low castes which, by means of a certain action, pollute a high caste, and again there are low castes which, by the same action, do *not* pollute a high caste. Among a number of examples the following are mentioned by Ketkar :—

1. If a caste can give water to a

Brahmin or touch him, that caste is pretty good.

2. If a caste can give water to a Brahmin lady or touch her without polluting her, that caste is better still.
3. A caste from whom a Brahmin widow may accept water, or one whose members she can touch without being polluted, is the best of all.

This example is very striking, for it indicates a social gradation which appears to be entirely the reverse of that of the Hindus. According to the Hindu conception—and, moreover, also according to the Mahomedan and the early Christian conception—the man is better than the woman. But according to the

specifically Hindu conception the widow is socially in a worse position than the wife. She is deprived of many rights and liberties which the wife enjoys, and subjected to many restrictions to which the wife is not subjected. According to popular superstition the sight of her brings misfortune, and so, for example, she cannot as a rule be present at a marriage.

Behind the example quoted by Ketkar, however, there seems to lie a social order which is exactly the reverse. If we simply invert Ketkar's example, we can easily get a clear idea of the inverted order. It then looks like this :—

1. A low caste, from which a Brahmin *widow* may receive water or by whose members she may be touched without being polluted, is the best among the low castes.
2. A caste from which a Brahmin *lady* may receive water or by whose members she may be touched without being polluted, is worse than the first.
3. A caste from which only a *male* Brahmin may receive water or by whose members he may be touched without being polluted (*but not a wife or widow*), such a caste is the worst.

Every unbiassed reader will surely have the feeling that, in all probability, the following social order must be the actual basis of this rule, *viz.* :—

1. Within the high caste the widow is the highest, because she can be

polluted also by those low castes by which a married woman or a man of the same high caste is *not* polluted.

2. Next comes the married woman, on the same grounds.

3. Last of all comes the man. He is not polluted by the touch of low castes by the touch of whom the married woman, and certainly the widow, would be polluted. One is compelled to admit that this conclusion is not lacking in a certain logical probability and is certainly not fantastic.

This social gradation corresponds in essentials to the so-called "Matriarchy," *i. e.*, supremacy of women. It is universally known that, as in many parts of Europe and Western Asia, matriarchy has existed in India and, in certain parts of India, still exists today. But, quite apart from that, the above-quoted example exhibits a peculiarity which, even in matriarchy, is not general—namely, that the widow stands above all other women.

Why should it be specially a widow, and not the eldest married woman ?

In order to explain this, we must go a little more closely into the so-called "matriarchy." According to the general opinion which is for instance represented by the classical historian of matriarchy, the Swiss J. J. Bachofen, matriarchy falls into two periods: the earliest form of matriarchy is "hetærical" matriarchy, in which the institution of marriage did not yet exist and sexual promiscuity prevailed. It

seems probable that at that period the priestess or queen had the privilege of selecting for herself the men with whom she wanted to enter into temporary relations and by whom she wanted to have children, and many legends about mythological queens of the East—including the historical character of Cleopatra, around which so many legends have been woven, make it appear likely that in some districts the man who had embraced one of these queens on a single occasion was subsequently killed, so that he could embrace no other woman—possibly in imitation of primitive and incomplete observations made on the animal world, *e. g.*, bees. The motif of the free choice of a husband on the part of the queen or the princess certainly reaches far down into the much later *cycles of heroic legends* and is to be found in many Indian legends also: here, too, the princess still has, either fully or to a restricted degree, the privilege of selecting her consort herself, at least formally—for instance, by handing him a garland of flowers or other prize in a tournament, although, it is true, only for a permanent union by marriage. And, regarding the killing of the man after he has once enjoyed the queen's favour, the fairy-tale of Scheherazade, the famous outline-story of the *Arabian Nights*, is probably nothing but the later adaptation of this principle to patriarchal conditions.

In the original state of hetærical matriarchy, with the free selection

of a consort on the part of the queen, there is thus already a very close association between the notion of a "widow" and that of the "female ruler." A woman who is a queen and who freely selects her temporary partner, a man who is subsequently killed, must have appeared, in the light of later, historical times, as the prototype of the widow, of the "eternal widow," as it were.

This explanation is, however, certainly not yet adequate. Only a more detailed analysis of matriarchy can afford a deeper understanding. We refer once more to J. J. Bachofen.

The period of matriarchy is essentially dominated by the motif of mourning, of mourning for what is transitory in life. According to Bachofen, it concerns the principle of the transitoriness of matter, whilst the male period represents the principle of the immortality of spirit or the soul. The goddesses of matriarchy, *e. g.*, Isis, Demeter, Artemis and the Asiatic (black) original Venus, are depicted in a definite characteristic aspect in the attitude of mourning for a lost husband, lover, son or daughter. Isis laments Osiris; Venus laments Adonis; Artemis, Endymion; Demeter, Persephone. They mourn for and represent death in nature, the death of vegetable life and the dying of the generations of men. The corresponding cult is a pure cult of women, in which women mourn for the passing away of some beautiful and divine youth—the most popular among them is Adonis, who originat-

ed in Western Asia, but the same idea also extends into the cycle of Indian legends around Krishna. The underlying principle of this feminine cult of mourning is animistic: change in Nature, and death are mourned, and the resurrection of Nature is hoped for. If the notion of a royal, priestly or divine woman is associated with that of the "widow," the idea that it is her *husband* who has died is perhaps not so very essential—an idea which at periods of hetærical matriarchy is not at all important—it is rather *the universal symbolical attitude of mourning in general*, of the mourning woman, such as Isis, Venus, Artemis and so on.

Perhaps this notion also throws some light on the earliest motives of the so-called burning of widows. Woman is always the principle of fertility in nature. But the widow is condemned to barrenness. As the representative of the queen she is turned into ashes in order to enable the substance of fertility, which has become useless and free, to return to the earthly matter, and by the addition of this metaphysical fertility, to stimulate Nature herself to fertility, to renewed creation of life. The conception that Nature needs human sacrifice and human blood to enable her to create new life periodically is common to almost all primitive tribes in ancient times. And the killing of the widow in her character as representative of the royal principle in matriarchy, finds parallels in later patriarchy: many primitive tribes kill their chief after

a certain period of his rule in cult forms, numerous examples of which are cited by Frazer in his famous work, *The Golden Bough*.

The burning of widows is thus a sacrifice and a symbol of resurrection in Nature—and, as so often, a great poet has, unknowingly, expressed a great mythological cult truth. This was Goethe in the well-known poem "Der Gott und die Bajadere." Mahadeo spends a night with a courtesan. But the next morning she finds him dead by her side. The dead body is cremated, and, according to ancient usage, the courtesan begs to be burned with her lover. This is forbidden by the Brahmins, because she is not the wedded wife. Then the courtesan leaps into the flames of the funeral pyre. But from the flames the youthful, radiant god rises again, with the courtesan in his arms as a heavenly beloved. The symbolism of reawakening Nature is very evident here, and perhaps this is another instance of a poet's giving an explanation of a religious cult which scholarship has hitherto sought in vain. We have to add that, in history, the burning of a living being never means a mere punishment—it has always the character of a cult ceremony of purification or rebirth; this applies to the burning of witches in Europe too.

It is possible, however, that there is a simpler and less metaphysical explanation. Let us, therefore, begin at the beginning once more.

How is it that in the Hindu social

order the widow appears to stand relatively lowest, and that, in former times, she was often burned ?

In order to explain this, we must first make a correction ourselves. If certain renunciations or penances are imposed upon a certain person, or if that person is even killed, it does not necessarily mean that that person is estimated at a low value. It may mean just the opposite, namely, that on account of supernatural powers that person is feared. When, for example, in the Middle Ages, countless "witches" were burned in Europe, this was surely only because special superhuman magical powers, which were feared, were ascribed to them. And it may be the same in the case of the burning of Indian widows. The widow, after all, still represented the old sorceress of the tribe, the woman with supernatural powers, which she once was in the primitive tribes. It is a well-known fact that, in ancient India, the gift of prophecy was ascribed to widows before their cremation, as to the ancient sibyls. And even today, in popular superstition, the widow is accredited with a kind of magic power, which is supposed to bring misfortune. In this connection it will perhaps be of interest that, judging from numerous reports and records, the majority of the witches who were burned in Europe *actually* seem to have been *widows*. The popular idea of a "witch" in Europe, even today, perhaps corresponds most closely to the idea of a rather old widow, not

a married woman or a maiden. In the Middle Ages these witches were always also accused of committing "fornication with the devil." This sexual momentum plays a decisive part in all European witch-trials.

But how is it that this magical power of the widow, which obviously was once regarded as an auspicious power, on which the entire welfare of the tribe depended, was later regarded in an inauspicious and dangerous light, and the widow in India was burned ?

Of all the problems we have touched upon here, this question is the easiest to solve. It is frequently assumed in archæology that, between the period of woman's rule and that of man's rule, there lay, in prehistoric times, a period of bloody conflict, in which both sexes fought each other for supremacy. Many legends suggest this, as, for example, the legends of the battles of the Amazons. If such a struggle really took place between matriarchy and patriarchy, then it certainly falls in line with this struggle, that the magical powers of the widow which, in matriarchy, stood for the welfare of the tribe, were now interpreted as negative magical powers which made it necessary to burn the widow, or at least to impose upon her far-reaching restrictions, both social and relating to cult. Thus in primitive patriarchal society widows were burned in order to prevent radically any return of matriarchal conditions in the group in question. The woman who would have become

head of the group if matriarchy had still been in force, was immediately removed. The burning of widows then became an ever-repeated symbolical act of the final establishment of man's supremacy, and the final destruction of the supremacy of woman. Even at the present day widows in India are addressed ceremoniously by children as "father," not as "mother." Thus they are deprived of the attribute of femininity, and the fiction is set up that they are men—a last, very humane relic of their erstwhile physical destruction.

I am well aware that there are quite different interpretations of the burning of widows, which are connected with the Indian doctrine of the migration of souls. All I desire is that, along with the other explanations, this suggestion of mine should also be discussed.

No other culture affords such opportunities for studying ancient primeval conditions of human society as Indian culture does. In its conservatism it preserves relics of old, long-past cultural conditions, which frequently stand in opposition to the newer strata of the social structure. It is like a geological formation in which the separate layers lie unmixed over one another. Hence the contradictions. We find one such contradiction in the treatment of the Indian widow, upon whom far-reaching social limitations are imposed, who formerly was frequently burned, and who, in spite of this, enjoys a position of authority in the family, which, even today, actually often surpasses that of the father of the family. In these observations we have made an attempt at explaining this contradiction.

VILEM HAAS

II

Indian culture has brought together many ethnic strata and modes of living, which often remain unblended in such a manner that it is not easy to interpret the origins and the significance of even universal customs and usages. We find the same custom, belief or ritual interpreted differently by different castes and social strata, while not seldom there are also serious contradictions.

The main principle which should be followed in sifting the factors which underlie different social beliefs

and practices may be indicated at the outset. Nothing is more significant in the evolution of Indian culture than the gradual assimilation of the customs, institutions, myths and forms of belief of the autochthonous peoples—the Mundra, Dravidian and other folks into the social system of the Indo-Aryans. Even at the present day various tribes and communities are still being incorporated wholly or in part into the Hindu social organisation which the Indo-Aryan Brahmans have built

up in India. The main reason why caste has lived in India for more than two thousand five hundred years is that it is a pattern of group orientation which permits an upward social movement of ethnic groups as these can absorb the elements of Brahminical culture. Many aboriginal tribes accordingly transform themselves into castes and obtain the recognition of their collective status in the Hindu social hierarchy. This silent process still goes on in the present age unobserved by politicians or religionists in the country.

The rise in status—and in India it is not individuals who ascend the social ladder but entire groups—is indicated by the acceptance of the Brahminical code, with special reference to the cleanliness of food, the intercession of the Brahminical priest in worship and in domestic rituals and the prohibition of widow-remarriage.

As a matter of fact all high and intermediate castes have now accepted the ideal of penance, abstinence and devotion for the widow and the prohibition of widow-remarriage. Vedic society was patriarchal in its organization, and the origins of the custom of *Sati* or self-immolation of the widow on the pyre of her husband can be traced in its origin to the social attitudes of the Indo-Aryan or Vedic religious-proprietary family. In the Vedic family the wife participated in the sacred rites performed by her husband. The position of the wife in the sacrificial ritual, though narrowed by the

priest, remained unchallenged for a long period. In the *Ramayana* we read of Ramachandra performing his rites, during the period of the banishment of Sita, by having by his side the golden image of the Queen. The Vedic and Smriti ideal is that a wife completes a husband and is half of his self. This other half is referred to in the *Brihadaranyaka Upanisad*. Here also we come across the noble figure of Maitreyi, one of the two wives of Yajnavalkya, who shares her husband's intellectual pre-eminence. All through the epochs the wife had the place of honour in the household and that honour she had won through her purity, chastity and service.

In the Vedic texts we find reference to the widow as lying beside her dead husband on the pyre and as being summoned to leave him in order to be united with his brother, apparently as a bride. Vedic Scholars are of opinion that it was an old practice that the widow burnt herself with the dead but this practice was modified by the Brahmins of the Vedic age. For the practice is not at all mentioned in the Sutras. The later *Smritis* approve of it, but not without occasional dissent. Here and there in the later romances and historical works it is alluded to, and the custom became wide-spread in Rajputana during the prolonged struggle for independence and for maintenance of the purity of Rajput blood against Mohammedan invaders.

In any case the burning of the widow was an occasional observance

and was normally more or less voluntary. Things might have been different for queens of a royal household where reasons of political expediency strengthened the religious motive in favour of burning. Throughout India's folk literature, in popular songs, tales and ballads, woman's chastity is prized as a virtue of the gods, and since marriage is conceived as a union beyond life, when the husband dies it is her deep eternal love which incites the widow to be reunited with the dead by her self-immolation.

It is a high ideal of conjugal devotion in a religious proprietary family which has indeed prompted the *Sati*. But the *Sati* was by no means a universal usage. In most cases the widow lived in the household with her grown-up sons and daughters-in-law and the Hindu law entitles her to maintenance so long as she remains faithful to her husband's memory. The *Smritis* have laid down this law and also a code of devotion and abstinence for her. She has to undertake fasts and penances and occasional pilgrimages and even the use of a bed and ornaments she must deny herself. In many modern Brahman families in India such devotions are practised by the widows. While a foreigner might look upon these usages as harsh, the Indian widow takes to them in a profound spirit of devotion and asceticism which gives her joy and solace in sorrow and poverty. Nor can a foreigner easily understand the spirit which does not permit a

Brahman widow to touch or accept water from her own sons and daughters, not to speak of pollution by touching or accepting water from persons of lower castes. For the widow's whole life is sought to be transformed into a ritual, a consecration to the deity and the memory of her dead husband in which she lives and moves. It is not a question of social opprobrium which guides her dealings. It is not an attitude born of social differentiation between high caste men and low caste men whose touch would pollute her. It is an individual penance which cuts her off even from members of her own household. Not even her favourite child can defile her when she is at worship or in her daily round of duties.

Accordingly it is not magic based on the notion of woman's superiority, derived from a supposed prior stage of matriarchal organisation, which governs this "don't-touch-me-ism" or her inviolability. As a matter of fact, among many Hindu castes the practice of levirate holds good. The widow of a man can be taken in marriage by his brother though a man has no rights over his younger brother's widow. This, again, goes back, like the *Sati*, to Vedic custom and can be consistent only with the patriarchal family.

The Hindu widow, though invested often with divine purity and devotion, has never been associated with magic powers which the witches of the Middle Ages in Europe, for

instance, were popularly believed to possess. She is always loved and revered and not feared or shunned. In Hindu popular superstition the taboo against the widow's participation in domestic observances relates only to the marriage ritual which can be naturally explained by reasons of inauspiciousness in the popular imagination and belief.

The position of the widow in a particular social group indicates its assimilation to the organising Indo-Aryan culture. In the highest groups which have been completely Brahmanised, we have the stress on fidelity of the widow who had been the participator in her husband's domestic rituals when he was living. On his death she devotes herself to a life of penance, worship and service. She enjoys his property during her lifetime subject to continued chastity and to the limitation that she cannot transfer it. She has also her own *Stridhana* which includes her marriage gifts and which on her death falls to her daughters. Here the social and legal consideration shown to her entirely depends upon the acceptance of her obligation to transmit her husband's faith and property unimpaired to the next generation through a chaste and devoted consecration. The next stage of social assimilation is seen in certain intermediate castes which follow the practice for a man to marry his brother's widow. This has also authority in the *Smriti* tradition which recommends the practice of *Niyoga* for providing the widow

with a son and heir. Finally those social groups which have not been adequately assimilated to Hinduism remarry their widows. Among the Pasis, Chamars and Ahirs, for instance, in the United Provinces, who practise widow-remarriage, the number of widows per 1000 females is 128, 136 and 148, respectively, as compared with 216, 218 and 182, respectively, for such upper castes as Brahmans, Rajputs and Kayasthas. Widow-remarriage is in fact the rule as we go down to the lower rungs of the Indian social ladder.

This is not a social contradiction in Indian culture. For nothing is more characteristic of the Indian caste system than the gradual adoption by the lower and intermediate castes of the mode of living and the social usage of the Brahman who sets the norm for Hindu society. With reference to widowhood the Brahminical norm is based on the sanctity and inviolability of the marital tie which overreaches individual lives. Such a norm, however, is the major factor now responsible for the steady decline of the upper castes, which foretells in some measure racial suicide.

The social issue is so important as to deserve more than passing notice. In Northern India the decline of the upper Hindu castes and the fecundity of the lower Hindu castes are shown below :—

Disparity of National Variation of Advanced and Backward Hindu Castes in the U. P.

Percentage of
Literacy of
Males aged 7
years and over 1901-1931

Per-
centage
Variation

Backward

1. Chamar	563	301	136
2. Pasi	568	304	128

Advanced

1. Brahman	29.3	—4.8
2. Rajput	18.3	—4.9
3. Kayastha	70.2	—9.3

Backward

1. Chamar	.6	+6.4
2. Pasi	.5	+17.8

The chief cause of the decline of the upper Hindu classes is a low sex ratio, the effects of which are intensified by the multiplication of endogamous divisions and the prohibition of widow-remarriage. As we rise in the Hindu social scale and the caste is further removed from the thoroughbreds of the soil the deficiency of females increases.

Number of Females
per 1000 Males

Advanced

1. Brahman	882
2. Kayastha	835
3. Rajput	866

Backward

1. Chamar	957
2. Pasi	957

At the same time the number of widows increases. On the whole about one-fifth of the females in the upper Hindu castes do not bear children. This is indicated below:—

Married Single Widows

Advanced

1. Brahman	473	311	216
2. Rajput	492	319	189
3. Kayastha	448	370	182

The deficiency of females is increasing from decade to decade among the upper castes in Northern India. At the same time, the larger proportion of widows among the upper castes, the disparity in age of the married couple, due to the increase of the bride price among many castes, high and low, on account of the economic stress coupled with marriage at a young age, which means more widows—all these factors are responsible for the differential fertility now working against the culturally advanced sections of the Hindu community.

Without the abolition of the time-honoured practice of prohibition of widow-remarriage the upper castes will continue to show a demographic decline; while gradually the intermediate and backward Hindu castes as well as the Muslims will swamp them. The practice of widowhood, though representing conformity to the ancient Indo-Aryan religious ideal, has now become dysgenic. This is, indeed, a glaring instance of an anomaly between biological and cultural evaluation in Hindu society. Hindu society must solve it soon in order to live.

RADHAKAMAL MUKERJEE

PROGRESS THROUGH CATASTROPHE

[The Rev. Leslie J. Belton, B. A., M. Sc., is the author of *Creeds in Conflict*, a survey of the important and some little-known religious groups. In the following article he brings out the necessity of man's deliberate action if he wishes to progress. Nature will not, like a fond mother, lead him inevitably to the gates of Paradise. Man's progress depends upon his individual and collective efforts.

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom." *The Voice of the Silence*.—ED.]

Can we still believe in progress in spite of the catastrophes which intermittently overwhelm the empire of man? Can belief in progress be sustained in a catastrophic world-order? The spiritual monist has his own answer to this question, an answer that is neatly summarised in these words of the *Bhagavad Gita*: "I am the source of all, from Me everything arises—whoso has insight knows this" (Otto's translation). But the Westerner usually finds this question more disturbing. His outlook on life is less noumenal than that of the Eastern philosopher, more humanistic, more wedded to earth.

Metaphysics is a worthless pursuit, thinks the Westerner, if it be not built on a sound philosophy of history. Unless we can make sense of history—the history of man's tenure of earth—all philosophising is in vain. We must start from where we are: only if *this* life has meaning can we ascribe significance to the Cosmos as a whole. History in itself, *i. e.* movement for movement's sake, is

meaningless; movement must be purposive, directed to an end, if it is to have meaning. Thus, broadly conceived, the idea of progress is an attempt to trace purpose in the flux of life from amœba to man.

"Progress," says Dr. Julian Huxley, "is a major fact of past evolution." That is a signal admission. Yet the idea of progress is under a cloud. Progress, it is said, is the delusive dream of the nineteenth century born of the purblind habit of some of its representative thinkers of confounding the perfection of machinery with the perfection of man. Yet if progress is wholly an illusion history loses its meaning and man becomes (as the materialist regards him) a momentary flash in an æonian darkness serving no supreme or distant end. This is the dilemma; and this is why the idea of progress is still a live issue in Western thought in spite of the weighty arguments which are justifiably brought against the nineteenth century conception of it.

Progress in nineteenth-century

Europe was not a theory but a gospel, a surrogate-religion for the evangelical Protestantism whose tenets the more radical thinkers felt bound to reject. its archapostle was Herbert Spencer. Progress was for Spencer a beneficent necessity, a universal law which must continue until perfection is achieved. "Progress," he said, "is not an accident but a necessity—it is a part of nature." No reputable thinker would maintain this view today. If the idea of progress is to be retained it must be freshly interpreted. On this scientists and theologians are agreed, the former because the process of life as biology discloses it offers no evidence of an inevitable purpose moving on towards the perfection of man; the latter because belief in automatic progress confined within the planetary context exalts man at the expense of the Creator-God whose sovereign will alone rules the affairs of life and of man.

Progress then is not inevitable? Is it an illusion, a superstition, a myth? The answer we give to this question largely depends upon how we face the fact of catastrophe. The weakness of the nineteenth-century view of progress was its utopianism, its superficiality, its materialism. Failing to account for the darker side of life, it glossed over the tragedy of life for the sake of a happy ending in man's earthly home. Any view of progress that is likely to commend itself to the twentieth century must take account unflinchingly and frankly of the catastrophic

element in life.

The star of inevitable progress was already waning at the end of the nineteenth century but it took a world war to awaken us to the full falsity of Victorian optimism. So overwhelmingly horrific was the war of 1914-1918 that even the most confirmed of inevitabilists had to pause and ask himself whether after all men were marching quite so steadily and surely as his grandfathers had thought towards the promised land. If Utopia were still a possible goal man would have to achieve it for himself; nature would never achieve it for him. Yet, we may ask, why should it require a colossal war to awaken Europeans to the tragic element in life? The tragedy was already there had we eyes to see it. Warfare reproduces in the field of human action a conflict which nature herself abundantly and appallingly exemplifies. To say this is not to justify man's war-making (for man is a self-conscious being faced with choice between good and evil, and war is an evil) but to demonstrate the futility of man's assumption that everything in the garden is lovely in the best of all progressive worlds, until man himself stages a large-scale war. Every war is catastrophic from somebody's point of view whether it be nature's war or man's. Ask the ants who survive the heavy-footed thrust of a human marauder. But what do we mean by catastrophe?

"A duel," says Dr. C. J. Wright in *The Hibbert Journal* (October

1940) "which resulted in the death of one man would not be generally thought to be a 'catastrophe'; but the term is universally acknowledged as appropriate to the present stupendous conflict....The evil must be notable by its magnitude to warrant the use of the word. The imagination is thus impressed by an event unusual in size or, sometimes yet not necessarily, rare in time." Our human judgment in this matter is relative to our own standpoint, and is crudely subjective. Millions of Chinese may be perishing of famine but what is that to a popular English newspaper when it can carry a graphic story of the Nazis maltreating a hundred thousand Jews. China is remote from Fleet Street : Germany is oppressively near. Thus not only the magnitude and rarity but proximity also is a factor in our judgment of catastrophe. The spiritual criterion that we commonly neglect is nobly stated in some words ascribed to Jesus : "And whosoever shall offend *one* of these little ones....it were better that he were cast into the sea." Not magnitude, nor rarity, nor proximity, but what happens to the least of these our brethren is humanity's gain or humanity's loss. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine and go after that which is lost, until he find it."

But Nature takes no account of this spiritual ethic ; Nature knows

no ethic ; she is blind, non-moral, imperturbably catastrophic. Hers is a predatory regime regardless of values, regardless of man. The inevitabilists seem to have forgotten this in spite of T. H. Huxley's celebrated arraignment of Nature's "immorality." Nature sacrifices the superior life to the inferior. In his notable Gifford Lectures of 1937-38, Sir Charles Sherrington, O. M., writes : "Naive thought might suppose the scheme of Nature would at least value transcendence in life, *e. g.* a man more than a protozoan speck, or than a parasitic bacillus. But no. Of these latter that thrive by killing the former there are kinds too many even for mention here. There is, for one, that lowly and destructive life, the tubercle bacillus, which martyrs men and animals the habitable globe over." Yes, and there is the malaria parasite which inflicts untold misery on millions of the human race : in India alone it causes the death of about 1,200,000 persons every year. That surely is a catastrophe as appalling as a devastating earthquake (and earthquakes have always provoked men to doubting wonderment), as appalling, if less manifestly spectacular, as a man-made war. Men die of malaria not suddenly but slowly, not in battalions but one by one, the holocaust is the same.

'Catastrophe', so regarded, is writ in large characters and in small across the face of Nature. It is one of Nature's means of

producing self-conscious life. It follows then that man—who alone on earth apprehends values—is less than his true self, and fails of his highest promise, if he blindly reproduces in the human scene the conflicts of nature. What in Nature is non-moral is immoral in man. It follows, too, that man is in very truth working out his own salvation. In other words, man is taking increasing charge of his own evolution. This is the considered verdict of Dr. Julian Huxley who, in his presidential address to the zoology section of the British Association in 1936, stated in true humanist fashion that "If we wish to work towards a purpose for the future of man, we must formulate that purpose ourselves....Man must work and plan if he is to

achieve further progress for himself and so for life."

We may conclude that the continuance of evolution in self-conscious man may by fittingly be described as progress. But man is no mere instrument of Nature; man is self-conscious, and according to the measure and expansiveness of his self-consciousness so is his ability to achieve increasing mastery over the life that is within him and the life that is without. Progress truly conceived is spiritual growth. Man, achieving self-awareness, becomes aware of the Self of selves and therein discovers the source of his significance. Egoism becomes altruism, transforming the world of experience in the light of the spiritual values which his insight perceives.

LESLIE BELTON

For the absolute good is the cause and source of all beauty, just as the sun is the source of all daylight, and it cannot therefore be spoken or written; yet we speak and write of it, in order to start and escort ourselves on the way, and arouse our minds to the vision: like as when one showeth a pilgrim on his way to some shrine that he would visit: for the teaching is only of whither and how to go, the vision itself is the work of him who hath willed to see.

—PLOTINUS

THE EVOLUTION OF INDIAN MYSTICISM

IV. MYSTICISM OUTSIDE INDIA

[Dewan Bahadur K. S. Ramaswami Sastri, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the fourth instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

It is neither proper nor possible to deal here *in extenso* with the flowering of the mystical consciousness outside India. But I may make a very brief reference to it to provide a background for my exposition of Indian mysticism.

Even so early as in Greek literature we find the dawn of the mystical consciousness in the West. The Socratic Dæmon was a felt inner voice. Socrates used playfully to call himself a mental midwife who helped to bring to birth the higher life in each of his hearers. His great pupil Plato was a true mystic. He insisted on the divine origin and nature of the soul and affirmed that the soul is a citizen of the world of the eternal reality, *i. e.* the world of being as contrasted with our world which is a world of becoming, a world of limitation, a world of evanescence. According to him all true Knowledge is but *reminiscence*. The world of the senses is but a prison of the soul. "The power of knowing reality is already in the soul when the eye of the soul is turned." The soul then realizes absolute Beauty and "knows what the essence of Beauty is"—the fusion of the True and the Good and the Beautiful.

To Aristotle God is the "unmoved mover". But it was Plotinus who was the master mystic. He taught in his *Enneads* that God was the deepest reality in Nature and in Man. God (Nous) is beyond all limitation of qualities, and every description of Him must be an everlasting Nay (corresponding to the Advaitic *Neti, Neti*).

Among the Jews, whom we might be prone to judge from our study of the New Testament to be Pharisees and to care more for the letter of the law than for its spirit, we find the mystic efflorescence. Many mystics among the Jewish Rabbis had trodden the path of devotion and sanctity and had attained rapture and ecstacy in all their warmth and fervour and intensity. They felt the call of the finite for the Infinite and the call of the Infinite for the finite. They ascended to the region where the wings of the Law are folded and which is above time and space and thought. It is said of them, as it is said of Indian mystics, that they used to sing and dance charmingly and inspiringly. It was said of a Zaddik that "his foot was light as that of a four-year-old child", and that his voice sang new melodies

which he or other men had never heard. It has been said well:—

“Time crumbles, the limits of Eternity vanish; only the moment remains, and the moment is Eternity. In its indivisible light all that was and that will be appears simple and united.... So these men of Ecstasy wander over the earth, living in the silent distances where God has His exile, companions of the holy omnipresence, and conscious of the pulsations of the heart of the world.”

The New Testament is not only a fulfilment and transcendence of the pre-Christian Law, but is also a fulfilment and transcendence of pre-Christian mysticism. St. Paul says: “The fruit of the Spirit is Love.... Love is the fulfilling of the Law.” Law and Light and Love are fused into one. St. John says: “Except a man be born again, he cannot see the Kingdom of God.”

“He that loveth not knoweth not God; for God is Love.” The apostles merely carried forward Jesus’s rich and vivid consciousness of God as uttered in the famous declaration “I and my Father are one.” They experienced and affirmed mystical communion and union. The very opening sentence in the famous *Confessions* of St. Augustine utters the true mystical note: “Thou hast made us for Thyself and our heart is restless until it rest in Thee.” He says further: “By inward goads Thou didst rouse me, that I should be ill at ease until Thou wert manifested to my inward sight;” “I tremble and I burn; I tremble, feeling that I am unlike Him; I

burn, feeling that I am like Him.”

“The two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self.” He further says finely that “God is the only reality, and we are only real in so far as we are in His order and He in us.”

The mystical tradition was carried forward in the Middle Ages. John the Scot, called Erigena, said in the ninth century: “There are as many unveilings of God (Theophanies) as there are saintly souls.” According to him evil is a *negation* and is hence outside the knowledge of God. Sin is separation from God, and holiness is union with God. St. Francis restored the joy of religion, the ecstasy of prayer and communion. Mysticism flowered in Germany in Eckhart. His utterances betoken a mind perfectly attuned to God and parallel the great utterances of Indian mysticism:—

“I have a power in my soul which enables me to perceive God; I am certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself.... That person who has renounced all visible creatures and in whom God performs His will completely, that person is both God and man. His body is so completely penetrated with Divine light and with the soul essence which is of God that he can properly be called a Divine man. For this reason, my children, be kind to these men, for they are strangers and aliens in this world.

“The perfect spirit cannot will

anything except what God wills, and that is not slavery but true freedom. There are people who say, if I have God and He is love, I may do what I like. That is a false idea of liberty. When thou wishest a thing contrary to God and His Law thou hast not the love of God in thee.

"The eye with which I see God is the same as that with which He sees me."

The following utterance of Eckhart rises to the loftiest heights of Hindu Advaitic mysticism: "All that is in the Godhead is one. Therefore we can say nothing. He is above all names, above all nature. God works; so doth not the Godhead".

He calls Godhead, *i. e.* Brahman, the "nameless Nothing"! God, *i. e.* *Iswara*, is the personal self-realization of Godhead. Eckhart combined service and renunciation and even preferred the former. He said: "If a man were in rapture such as Paul experienced, and if he knew of a person who needed something of him, I think it would be far better out of love to leave the rapture and serve the needy man." There were many other great mediæval mystics such as Catherine of Siena who had "the sweetness of serving God not for her own joy, and of serving her neighbour not for her own will or profit but from pure love." It is not possible to describe all of them here but I may make here a garland of some of the sweetest flowers of their thoughts. Ruysbroek says:—

"We follow the splendour of God on toward the source from which it flows, and there we feel that our spirits

are stripped of all things and bathed beyond all thought of rising in the pure and infinite ocean of love This *immersion in love* becomes the habit of our being, and so takes place while we sleep and while we wake, whether we know it or whether we know it not... *It is simply an eternal going forth out of ourselves into a transformed state.*

"The Spirit of God breathes us out toward love and good works, and it breathes us into rest and joy; and that is eternal life, just as in our mortal life we breathe out the air which is in us and breathe in fresh air."

He speaks also of "ministering to the world without in love and in mercy while inwardly abiding in simplicity, in stillness, and in utter peace". Richard Rolle of Hampole was a great English mystic who went through the three mystic stages of purification and illumination and contemplation and rose to the height of supreme ecstatic love. Henry Nicholas was another mystic. He taught in the clearest way the harmony of Law and Love.

"No one is ever released from Law. Those who think that Law is abolished have not the Love of Christ formed in them. The Law is not abolished, it is fulfilled in Love. He that loveth doeth the will. No one ever transcends righteousness, for the entire work of God toward salvation has been making for the fruits of righteousness."

Thomas à Kempis's *Imitation of Christ* is one of the best books of Christian mysticism and teaches us the splendour of mystical experience

which is, according to him, "shining to saints in perpetual bright clearness".

It is not possible here to go in detail into modern Western mysticism. But whether we study the mystical experiences which are expressed by the metaphysical poets Shelley or Wordsworth in England or the mystical note which we see

in Woolman and Emerson and Whitman in America, we can realize how despite the realistic tendencies of today the mystic mood has persisted throughout, and by it

The heavy and the weary weight
Of all this unintelligible world
Is lightened.

K. S. RAMASWAMI SASTRI

A TRIBUTE TO TAGORE *

It is most appropriate that *The Calcutta Municipal Gazette*, official organ of Bengal's great metropolis, should bring out a Tagore Birthday Special Supplement *de luxe* in honour of the eightieth birth anniversary of Bengal's greatest living son. Especially commendable is the discriminating selection presented out of the almost embarrassing riches of Dr. Tagore's literary output. Out of these we choose the following passages that hold a vital message for the present day :—

For our cities (" organic expressions of culture ") :—Dr. Tagore, deploring their chaotic imitation of Europe, holds up the ideal that " now that India is slowly coming to her own our towns should mirror our national culture and artistic sensibility. "

For India, he urges :—

that all the elements in our own culture have to be strengthened, not to resist the Western culture, but truly to accept and assimilate it ; to use for our sustenance, not as our burden ; to get mastery over this culture, and not to live on its skirts as the hewers of texts and drawers of book-learning.

And for all his contemporaries (It is the cry of a Gulliver in Lilliput that escapes the Poet in his " Freedom for My Motherland " but it can serve as a spur to the Divine in man as well as for a rebuke to his pettiness and inanity.) :—

Freedom from the insult of dwelling
in a doll's world
where movements are started
through brainless wires,
repeated through mindless habits,
where figures wait with patient obedience
for a master of show,
to be stirred into
a moment's mimicry of life.

* The above review-notice was written before the 7th of August, when Dr. Tagore passed away.

NEW BOOKS AND OLD

A NEW ORDER—FROM INDIA *

"*Inter arma silent leges*" is an old adage the truth of which we are realizing with a new poignancy today. Between the crash of flaming towns and of falling nations, the old order is being so ruthlessly battered by friend and foe alike that, if any part of it survives the ordeal, it is doomed to suffer further attrition in the peace that must ensue. It is perhaps inevitable, but unfortunate, that attempts to visualise the shape of things to come have been either halting and inconclusive or inexperienced adaptations of enemy propaganda, less to convince or to convert public opinion than to ginger it for the requisite intensity of war-effort.

But looking at the catastrophic course of the war from the stand-point of an Indian, Britain appears to be engaged in fighting a colossal rear-guard action in much more than a military sense. By a policy of masterly evasion, the situation in this country has been so completely transformed as to wipe out the much vaunted gains of a century almost in the twinkling of an eye. The resources of British diplomacy are still adequate for those rounded

periods of soothing generalities which may mean anything or nothing, but their power to liberate generous enthusiasm in the minds of hearers seems to be progressively on the decline. On the one hand, there is a general feeling of frustration at the failure of Britain to consummate her "divinely appointed" mission in India; on the other, we are faced with the most formidable challenge to the idea of our unity as a people. The problem of our political destiny has thus assumed a new and baffling complexity which has deprived us of extraneous help and rendered argument futile, opposition suicidal and surrender unmanly.

It seems hopeless, therefore, to expect from the issue of the present war any solution of the Indian problem likely to assure us of our national integrity and peaceful evolution. The cry of "Pakistan", which is darkening counsel all round us, has enabled Britain to withdraw from the scene without withdrawing from the field. But how many of us actually realize that the present war is, in one sense, but the nemesis of another kind of Pakistan which was

* *A Short Life of Swami Vivekananda*. By Swami Pavitrananda. (Advaita Ashrama, Mayavati, Almora, Himalayas. As. 10)

Sri Sarada Devi: The Holy Mother—Her Life and Conversations. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 3/8)

An Autobiography or The Story of My Experiments with Truth. By M. K. Gandhi. (Navajivan Press, Ahmedabad. Rs. 4/-)

The Truth about Gandhi. By M. D. Japheth. (Published by the Author from Mody's Diamond Printing Works, 164 Hornby Road, Fort, Bombay)

Shri Aurobindo and the New Age. By Anilbaran Roy. (John M. Watkins, London. Copies available from Agents in India, Gita Prachar Karyalaya, 108/11, Manohar Pooker Road, Kalighat, Calcutta, and from Sri Aurobindo Library, 12, Kondi Chetty Street, Madras. Re. 1/4)

The Future of India, By Sisirkumar Mitra. (Sri Aurobindo Library, Madras. As. 10)
Views and Reviews. By Sri Aurobindo. (Sri Aurobindo Library, Madras. Re. 1/-)

established in Europe five hundred years ago? The Reformation, supported by the ideological fervour of the Renaissance, was the first of a long series of fissiparous tendencies which began by destroying the medieval conception of a universal church and state as a delusion and a snare. It was followed by a zest for fragmentation which was commended to its victims under many appealing but deceptive phrases—sovereignty, nationalism, freedom, liberty etc. With individualism strengthened by the materialist gains of science and invention, man began to create God in his own image, not so much to worship Him as to exult in his own new-found power. But in spite of far-reaching and even revolutionary changes, Europe had managed to preserve unimpaired the unity and the indivisibility of her culture, and indeed often to enrich it by contributions transcending geographical or territorial barriers. In every time of crisis, the better mind of Europe has always cast a reverted look at the vanished vision of a single but composite state of Europe, thereby tacitly admitting that Pakistan had been tried and been found wanting.

We, in this country, have little to gain from the prospect of such a federation since, even in its tentative, theoretical shape, there is no place in it for others than Europeans. Our position today is that we stand alone, isolated, immobilised and contemptuously ignored. But, this has led to a much more general appreciation of our own responsibility to define our task and to fulfil it by our unaided exertions.

It has long been our misfortune to be content to wear the cast-off clothes of Europe, and to feel a fatuous

pride in our borrowed and useless feathers. The arguments, such as they are, in favour of Pakistan will be found in plenty in the fulminations of Luther—that Philistine of genius as Arnold called him—against the iniquities and atrocities of Rome, and in the course of British history from Henry VIII to Elizabeth. We are thus bidden to go back, and to re-start our national existence from the point where the 'separate nationalities' of Europe began their mutually distrustful and destructive careers.

Although Pakistan is by no means an ineluctable necessity, there is no guarantee that it will not be imposed on us by an intransigent minority which has found in the cry a rallying-point for the jealousies, fears and ambitions of those bitten by power-politics. In such an event, the task of the Indian nationalist will remain precisely the same, for the enemy will have merely changed his front, not his ground. It is sometimes made to appear as if the problem were of a restricted political nature which could be set right by a politic distribution of official plums. But the challenge is really to the constructive genius of our race and to the survival value of our philosophy and our way of life. If we would weather the storm that threatens to pull us up by the roots, we must draw our strength and sustenance from those austere vitalities which have ensured through much greater crises, the organic growth and the continued coherence of our immemorial spiritual heritage.

The character of the present conflict in Europe holds out little hope of such a re-orientation as the world in general has been longing for. The distinction

between *opposing means and ends* is not sufficiently clear or clean-cut. We hear besides far too much of the will to victory, and not enough of the will to peace. The former involves exploitation of things outside us—ships and guns, tanks and planes. Yesterday, it was Germany which had plenty of them; today or tomorrow, it is to be England with the aid of America. But imagination refuses to visualise the day after when it may well be—Russia! Europe, like the Bourbons, has forgotten nothing and learnt nothing from her periodic purges. She has always shown a pertinacious and perverse genius for saving the seeds of further conflicts. No other result could have been expected so long as proximate aims usurped the place of ultimate ones. Above all, modern warfare, aided by science and invention, is waged with such deadly totality and at such a fearful tempo that it exhausts not only the material, but also the emotional and spiritual reserves of the community as a whole. If this struggle goes on long enough, Europe's abdication of world-leadership—originally achieved through her mastery of means—will be hastened by the growing awareness of the rest of the world of her chronic inaptitude for making an enduring or a just peace. No social order which has to go into the melting-pot every other generation can reasonably be expected to command the loyalty and the devotion of thoughtful men anywhere in the world. In spite of unique opportunities, Europe is going round in a vicious circle with gathering momentum and in a fixed belief that it is inescapable.

The synchronisation of the crises in India and in Europe cannot be dis-

missed as an accident. It is a circumstance of the most hopeful augury for the future that India's efforts to find her own soul should have reached the culminating point at this juncture. A resurgent India and a chastened Europe are conditions precedent to the establishment of a new order for the whole world. The former must resume her place in the international sphere before she can redeliver, with any chance of obtaining a hearing, her ancient message of the true meaning of victory, which victory is over ourselves, and of peace, which is a continuous process of discovering and expanding a reconciling harmony in all human relations. Once again, after an eclipse of a thousand years, Light is beginning to glimmer from the East, casting its first, exploratory rays along the path of humanity in its onward and upward march. With the old and the New World equally on trial, the world can only survive by calling in the East to redress the balance of the West. The alternative is one more holiday for statesmen, and a more thoroughly futile holocaust of the human family.

This might seem a ludicrously extravagant claim to make for India which now lies so poor that none does her reverence. But in the last fifty years we have had many authentic intimations of a new spirit stirring within her. Her best minds have been seeing farther into the past as well as into the future, and have been at work evolving a new order which, while subserving an immediate temporal and local purpose—the achievement of our political objective—has also a deeper validity and a wider appeal to the whole world. Swami Vivekanand, Mahatma Gandhi

and Sri Aurobindo are the most significant architects of our time who, drawing their inspiration from the common fount of ancient Indian Wisdom, and working in seemingly unrelated spheres, are reaching out towards a new synthesis of life and thought which may be briefly described as *Vedanta in action*.

A great mass of literature has sprung up around each of them. Each has been an explosively original thinker himself, as also the cause of liberating thought in others. Periodic republication of the classics associated with their names or labours serves to remind us of the ever-widening circles of interest radiating from them. Incidentally, it is worthy of note that, while they are all aggressively Hindu, their appeal has been of an international character. Swami Vivekananda was to Sri Ramakrishna Paramahansa what St. Paul was to Christ. He organised a church out of the mystic fervour of his master, and pressed Western technique into the service of Eastern ideals. He was a complex of many wholes which made him, for a time, the victim of a split personality. As social worker, religious preacher and ardent nationalist, he dreamed of an entente between East and West, based on an exchange of Indian spiritual treasures for the European genius for organisational efficiency. He hoped thereby to achieve equipoise of body, mind and spirit. An abridgement of his Life published by the Advaita Ashrama is at once a model of English prose and an exquisitely balanced and pious tribute to the titanic personality of one of India's greatest sons.

The Swamiji was, however, before his time. He barely managed to disturb the slumbers of a sleeping giant,

hampered as he was by the unresolved political situation of the country. Whatever the field of his labour, he came up against our political subjection as against a stone wall. He therefore gradually withdrew into himself, emphasising more and more the ideal of Sannyasa, but yoking it to the unheroic duties of life. Today we find the Mission functioning like a church, with a theology which is for the few and a philosophy of good works which is for the many. In the intellectual field too, it is carrying on work of high importance by testing modern progress in the light of ancient Indian ideals, and vindicating the principles of Sanatana Dharma in terms of the latest scientific thought from the West. But its chief glory has been to rediscover the middle path for the commonalty. Even as regards its dogmatic or theological position, the ascription of avatarhood to the Paramahansa and of the power of Shakti to the Holy Mother is admittedly in consonance with hoary Indian tradition. And the rationalist who is disinclined to subscribe to such a position must still concede that the mission is generating a great volume of practical idealism for the purposive fulfilment of individual and organised piety.

It was necessary for the Swamiji to precede the Mahatma. For, where the former circumvented the political problem, the latter boldly faced it. Gandhiji resolved the dilemma by making Swaraj a religious issue. This is at once the secret of his tremendous hold on world attention and the cause of the exasperated opposition to him, gathering its strength from mutually incompatible forces. The record of his experiments with Truth has taken rank

with the great autobiographies of the world, and is a testament of the oldest faith reduced to its simplest terms.

Two questions are fundamental to the Indian problem for all time. How are we to achieve our freedom, and how are we to organise our resources once we are free to mould them as we like? Are our future economy and polity to be but a pale imitation of those of the West, or are they to be conditioned by the nature of our heritage and environment? Gandhiji alone has given the fullest answer to both these questions. The bed-rock of his ethic and religion is Ahimsa. His claim has been that by steadily enlarging the content of the term, it is possible to make its dynamism cover the entire range of human relations—individual, social and international. A generation of ceaseless and strenuous experiment has, amidst much apparent failure, revealed a reservoir of unsuspected vitality behind his central concept. It is curious, however, that the response to his ideology has come from two irreconcilable extremes. One is the response from the genius of the race to a cult which has triumphantly shaped Indian history in the past. The other is from the over-rationalised and impatient materialists who are not overscrupulous in the choice of means to secure their ends. They are the embittered admirers of the West—anarchists and red-hot revolutionaries who would exploit Gandhism in support of a philosophy which has nothing of the Indian *milieu* about it. Their forward-looking thoughts are wistfully directed to Moscow, Berlin or Rome. Unlike them, Gandhiji is anxious to build on native and seasoned foundations. It was he who made

a virtue of necessity, and forged, out of our very helplessness, a weapon of such outstanding suppleness and strength that it is proof against "reeking tube and iron shard." The sanctions of Gandhiji are forged in the spirit, and are of such potency as even to shake the foundations of empires.

Another consideration that has powerfully reinforced the Mahatma's cult of non-violence is a truly international solicitude for the welfare of the whole world. A free, independent India, without proper inner discipline and bitten by the mad craze of the West for dominion, will inevitably become the most formidable danger to the peace of the world. Given a ruthless *and* national dictatorship for one generation, India can be transformed into such a perfect field of Mars as to make the enslavement of the rest of the world a necessary condition of its own greatness. For a militant and militarised India would do precisely what France or Britain did in the past, or what Japan and Germany are trying to do in the present. She would become the curse of humanity. It is part of our daily prayer that we should be happy in the happiness of others. How can this be possible if we too should make war the chief business of our national being?

Gandhiji's distrust of machinery is, significantly enough, made an integral part of his political philosophy. We know that trade has preceded as well as followed the flag. But a self-sufficient community, firmly rooted in its Dharma and mindful of its spiritual moorings can never be exploited politically or economically. It is a profound mistake to suppose that the Mahatma wants us to become a nation of faqirs.

Like Swami Vivekananda, he commends Sannyasa in action as a way of asserting the primacy of man over the machine of his own fashioning. Modern civilization has effected a reversal of rôles between them which is disastrously complete. The splendours of the Guptan era, its gracious and enduring additions to art and thought flowered from the roots of Renunciation as it was preached by the Buddha with a severity which was a hundredfold more uncompromising than the Mahatma's. It was an impressive demonstration of the paradox that in losing life, we shall find it in greater fullness and richness. Can we say that what was possible in the primitive conditions of two thousand years ago is an absurd impossibility today ?

The pacifist ideal further promotes social stability by emphasising the sanctity of life—another fundamental idea of our religion. Gandhiji's idea of a peace brigade of believers in Ahimsa, to act as shock-absorbers of mob violence, is the supreme application of self-sacrifice, taking on the character of Yagna for the preservation of the world itself. In this way, the Mahatma believes that what is won by non-violence can also be retained through non-violence.

At the end of the present war, therefore, there is bound to be a more hopeful opening for a much more general acceptance of Gandhism than has yet been witnessed. The bed-rock of the new order, if it is really to be new, can only be non-violence. India offers the only platform for its successful demonstration ; hence the urgency of solving the Indian problem in relation to the world-situation as a whole. Once violence is discredited, a thousand

other seemingly knotty issues parasitically clustering round it will automatically disappear for want of breeding ground.

Unlike Gandhiji, who is still the storm-centre of controversy, and Swami Vivekananda who has long since passed beyond it, Sri Aurobindo has only just begun to enter it, not consciously or of set purpose, but indirectly through the evangelic zeal of kindred and eager spirits which are being attracted to him. In spite of a fairly long, chequered and spectacular career, he is still *caviare* to the general public. It is interesting, however, to recall more than one point of contact between Sri Aurobindo and Swami Vivekananda. Both have massive intellects with subtlety as their chief trait. Both have been acute critics of Sankara, and have modernised his metaphysics with an amplitude of illustration and of exegesis unapproached by others. Both have been strongly influenced by the Tantraic cult which has flourished almost exclusively on the soil of Bengal. Both have sought to reconcile the tenets of advaita with the mediating and reconciling power of Shakti—the primordial force behind the universe. Sri Aurobindo has, however, projected a bridge from this world to the super-world, from national politics to a supra-national world-order, from ethics and religion to an all-embracing metaphysics which transcends them. He has gathered himself up in three massive volumes in which he surveys life from its remote beginnings to its ultimate, integral fulfilment. It is a survey which has the luminosity of the sun, if also its blinding brilliance. There are also penumbral areas and abysmal depths where

even the boldest must begin to falter, borne down by the weight of an incomprehension which can only be termed sublime! A grammar of Sri Aurobindo is an urgent need; but the elucidation of his general position bids fair to become the major task of our scholars and thinkers for the next generation or two.

Sri Aurobindo was the first to speak of a new age; he prefigured it even during the course of the last world-war. A realization of the failure of all merely political solutions of an essentially world problem led him to forsake the field of controversy altogether, and to work out the salvation of mankind from above rather than from below. He posits the immediate need for a change of human nature into something more than human. He commends to us a lofty vision "of the integral divinisation of human existence thro' the instrumentality of the supramental gnosis which is the highest creative power of God." He calls the "community of men to live in the greatest life of all, and to found their life on some fully revealed power." Above all, India's leadership in the task of the future is confirmed by her ability in the past to

maintain her spiritual solidarity and power of assimilation and reaction, expelling all that could not be absorbed, and absorbing all that could not be expelled.

The contrasts between Gandhiji and

Sri Aurobindo are more interesting than the points of contact between the latter and the Swamiji. The Mahatma's ethics have a steel-frame rigidity about them; both ethics and religion form but a small part of Aurobindo's vision of an integral life. Gandhiji is the Karmayogin *per excellence*, while Aurobindo follows the path of Jnana-yoga. Gandhiji's God is Truth; Aurobindo's is Satchidananda. Where Gandhiji is a puritan, Aurobindo is a catholic. "Renounce as much as possible," exhorts Gandhi; "Accept all you can," pleads Aurobindo. There is no mystic shadow obscuring the contours of the Mahatma, but Aurobindo habitually dwells in the light that never was on sea or land.

And so, in the new order to be, Gandhism is at the base; the middle reaches are with the order of Sri Ramakrishna, while Sri Aurobindo stands as the apex of the triangle. Inversely they stand, respectively, for faith in the higher intuition of the race, for hope of present relief for the trodden multitude, and for charity that expends itself in unwearied acts of unfaltering benevolence. But the greatest of them all is Charity, for without it the superstructure will collapse like a house of cards. Such is the new order of which our dreamers dream. Can the rest of the world find a better?

P. MAHADEVAN

“A. D. 33.” *

“Dying there, Jesus established that his teaching, with its terrible paradoxes and its frightening eccentricities, was not the quaint speculation of a wandering Galilean preacher, but the final statement of the nature of Reality.”

Remembering the phrase, “with its terrible paradoxes and frightening eccentricities,”—and remembering, too, that the nature of Reality is unlikely to correspond with the pipe-dreams of sentimentality, self-deception, and fear—we are equipped to examine the statement that the actual forces ranged against Jesus, when he stood before Pilate, were organised religion, imperial law, national patriotism, business ability—represented by Caiaphas, Pilate, Barabbas, Judas. We shall need to be equipped, for the author also contends in this most remarkable essay that these forces are ranged as implacably, today, against the spirit of Christ as they were, in A. D. 33, against the person of Jesus. It is clear, therefore, that Mr. Ross Williamson’s indictment is not restricted to any historical setting.

Before examining this indictment in detail, let us remind ourselves of one fact. It was the ‘good’ who crucified Christ. It was not the prophets, the artists, the harlots, the cranks, the castaways. *It was the respectable vested interests of the established order which collaborated to crucify this son of God.*

This fact would seem to have implications—and Mr. Ross Williamson is certainly convinced that it has. His essay is a logical and a passionate marshalling of those implications.

Space considerations make it possible

only to refer to the sections, in Part One, entitled Caiaphas, Pilate, Barabbas, Judas. The first shows that the case for Caiaphas is that of organised religion, at its best, and that the guilt for the murder of Jesus belongs “to men who firmly believed that morality and the worship of the true God would be swept from the earth if his teaching were accepted.”

The Pilate section shows that, as ever, law is concerned with preserving the rights and privileges of the established order and if—in order to preserve those rights and privileges—it be necessary to condemn an innocent man, it were better to commit this crime than risk insurrection and catastrophic Change. For law, despite trumpeted denials, is concerned with the preservation of the status quo, not with the safeguarding of individual rights.

Barabbas was a patriot...He led an unsuccessful insurrection, was captured and sentenced to death...So, to the followers of Barabbas, the cry of revolt against Rome was the substitution of imaginary wrongs for real wrong. They wanted to rescue Jerusalem from foreign dominance; Jesus, from native corruption. And there can be no doubt as to which policy, then and now, has the greater appeal to the majority. Jesus’s ideal of personal and national purification is altogether too high. The pain of putting one’s house in order is seldom preferred to the pleasure of blaming the disorder on someone else, and, in consequence, Barabbas is chosen daily.

In view of the fact that Judas was chosen by Jesus as an apostle (“I know whom I have chosen”) Mr. Ross Williamson’s statement that Judas “was only an ordinary business man” seems somewhat facile, but the main

theme of his original essay is not affected by this issue—and it is with the main theme that this review is concerned. In any event, one thing is definite: Mammon was certainly one of the forces ranged against Jesus when he stood before Pilate. Who represented Mammon in the flesh is relatively unimportant.

The Second Part of Mr. Ross Williamson's essay is organically related to the first, for it shows how remote from Jesus's actual teaching are the sentimentalities which have been superimposed on that teaching. For instance, in no recorded saying does Jesus speak of the "love" of God for mankind. Jesus never gave any *general* admonition that men should love each other. He flouted the claims of his family. He cared nothing for 'national honour'. He prayed not for the world.

The patriotic, the 'good', the conventional, the commercial, the self-righteous profess allegiance to the perverted teaching of Jesus but, instinctively, they abhor his actual teaching because it conflicts at all points with their comfortable little codes. His justice is not their 'justice'.

It was the feckless prodigal son, the charming wastrel, not his staid respectable elder brother who was chosen to demonstrate the meaning of paternal love.

His mercy is not their 'mercy'. His love is not their 'love'. His prayers are not their prayers. His kingdom is not their kingdom. Every standard on which the world insists—then and now—was reversed by him. The "meek and mild" Jesus is a myth—and a lying one.

You serpents, you offspring of vipers, how can you escape the damnation of hell?

And because his teaching was wholly "other" than those rationalizations of herd instinct which christen themselves morality—because his teaching consists of "terrible paradoxes and frightening eccentricities"—men were, and are, afraid of it. And, being afraid, they have "sanctified in Christ's name practically everything on which he turned his back."

So it has been throughout history. The penalty for the acceptance of Jesus's standards has been—and still is—ostracism, imprisonment and death. And if to-day the Church started to preach Jesus—instead of, as it does, a combination of Caiaphas and Pilate and Barabbas and Judas, which it labels 'Christianity'—it would be immediately suppressed by the authorities as a dangerous revolutionary organisation compared with which such a body as the Third International was but a children's game.

We live in an age in which everything is in issue, and we shall not evade the greatest issue of all—a final reckoning with this man Jesus. Either, like his own family, we must dismiss him as a madman—which would involve no conflict with Common Sense—or we must accept his challenge and attempt to make his actual teaching flesh.

Let us have done with self-deception. Let us cease to assume that we should have been found—not with the herd ranged against Jesus when he stood before Pilate—but by the side of the loneliest figure in history, facing the Roman Procurator.

We live in the Day of Judgment. And judgment has been passed on a 'Christianity' which consists of little more than twisting the parish pump—and the national pump—into the shape of a Cross.

CLAUDE HOUGHTON

The Unity of India. By JAWAHARLAL NEHRU. (Lindsay Drummond. 12s. 6d. or Rs. 5/-)

Every great national movement has had its political philosopher to co-ordinate varied and often conflicting currents of thought and provide a reasoned basis for what others held emotionally. The emotion is never absent from Nehru's thinking, but one reason for his hold on India has been that he has stood outside the nationalist or communal stream, as well as breast-deep in its waters. Muslims know he is not anti-Muslim, Englishmen that he is not anti-British. No man in our midst has followed our politics more closely, and he has noted all that has happened in China, the United States, Spain, Czechoslovakia, Italy, Germany, Russia, enduring in his own person the impact of

Desperate tides of the whole world's great anguish

Forced through the channels of a single heart.

This book collects his scattered writings up to his arrest in the autumn of 1940. It abounds in personal revelation, in acute political and ethical judgments, in moving emotional passages, in first rate English prose. I should like to go on record somewhere as holding that Nehru is among the half-dozen finest living masters of our tongue (whoever the other five may be), and I have no doubt that posterity

will pick him out as among the noblest and most remarkable and many-sided men of our age. If you read this book you will be wiser on a variety of Indian questions: a common language, basic education, poverty, science and planning, youth hostels in Kashmir. You will learn also how we appeared to a man of another race yet of our own thoughts and idioms, in that time of vacillation and abandonment of other nations which is now compendiously known as just "Munich"—when we entered that valley of weakness and others' contempt from which we now climb and fight our way with such sorrow. Most moving and in some ways most distressing of all the chapters in this book is Nehru's defence (or refusal to defend himself) at his trial. I have no doubt that this defence will be read by posterity; I regret very deeply that it has not been read by my own people, whom it concerns more than any other.

I stand before you, Sir, as an individual being tried for certain offences against the State. You are a symbol of that State. But I am something more than an individual also; I, too, am a symbol at the present moment, a symbol of Indian nationalism, resolved to break away from the British Empire and achieve the independence of India. It is not me that you are seeking to judge and condemn, but rather the hundreds of millions of the people of India, and that is a large task even for a proud Empire. Perhaps it may be that, though I am standing before you on trial, it is the British Empire itself that is on its trial before the bar of the world.

EDWARD THOMPSON

Rainer Maria Rilke. by E. M. BUTLER.
(Cambridge University Press. 21s.)

No modern poet, unless it be Hölderlin, has been so certainly recognised to be great as Rilke. On the continent much already has been written about him and in recent years, both in England and America, some of his greatest poetry and a little of his prose have been translated. Miss Butler's book, however, is the first to provide in English a detailed study both of his life and work. As such it is extremely welcome and in execution it is masterly. Rilke was so continuously fertile a correspondent that there are few periods of his life which his letters do not reveal, and no poet enjoyed the intimacy of so many sensitive and accomplished women, several of whom have published their memories of him. Miss Butler has explored all the material available, including first-hand information from Rilke's friends, and she has been equally thorough as a critic. Her book is as shrewd as it is scholarly, richly informing and almost alarmingly assured. She has traced the external pattern of Rilke's life and some of his more obvious psychological characteristics and dilemmas with outstanding ability. But on the deeper levels of understanding she is curiously insensitive, and with a subject so exquisitely sensitive and spiritually attuned as Rilke this is a serious defect. Admittedly the scraphic in him may have been adored to the point of idolatry by some of his friends and this may call for a critical corrective. But Miss Butler goes beyond this. In one place she remarks of Kassner, one of Rilke's friends, that his reminiscences 'are tinged with something like respectful spite. In this

case Rilke seems to have met with concealed antipathy and instinctive recoil.' And this antipathy and recoil are frequently felt in her own treatment not only of certain elements in his character which she explains too facilely, but also of the meaning of the profoundest themes of his poetry. Every true artist and every true mystic discovers with Rilke that

there's an old hostility
between our human life and a great
work.

In him this conflict was life-long and his efforts to resolve it are reflected in certain themes which recur again and again in his poetry and above all in the meaning which he gave to death. In his personal life, too, it appeared as an acute struggle between the more elementary human demands and the deeper spiritual ones. In living out this conflict as creatively as he could, Rilke, judged by ordinary practical standards, may seem to have evaded certain human responsibilities and even sacrificed people now and then to the needs of his genius. Yet there can be few men who gave with such unrelenting sympathy out of the spiritual riches of his being. Miss Butler, however, so clearly resents the manner in which he obeyed the commands of his genius that she neither appreciates truly the suffering he endured with such agonising but fertile awareness nor recognises how triumphantly he transformed the morbid elements in his nature, upon which she rather gleefully fastens, into a vision of human needs beyond the reach of the insensitively healthy-minded and of profound significance for the sick world of today.

HUGH I'A. FAUSSET

Maulana Abdul Kalam Azad By MAHADEV DESAI, with a Foreword by Mahatma Gandhi. (George Allen and Unwin, Ltd., London. Cloth 6s., Paper 3s. 6d.)

This book is perhaps less a biographical memoir of the man whose name it bears than a historical sketch of the period covered by his active life. Nevertheless, it is a very valuable book, if only because it clarifies for the Western mind striving to understand the Indian situation the reality of the conflict between Mussalmans and Hindus and the effect of that internal conflict upon the external one between the Indian nation and the British Raj. Amritsar did much to unite those opposed factions against the common enemy; it might have been thought by the average observer of the great days of non-violent struggle which followed a little later that the internal conflict was resolved for good. More recently, however, the breach has opened again and is now, largely owing to the disruptive influence of Mr. Jinnah, as wide as it has ever been. While this is so, the opportunity of honourably regaining her liberty which the European War (if it may still be so called) offers to India is an opportunity lost. *Divide et impera* has, generally speaking, been the policy of Britain; at present the dividing is being very successfully done by the people of India on behalf of their oppressors, and the ruling becomes a matter of course.

Mr. Desai's book makes very plain, by showing them against the background of this internal conflict, the depth of vision of such reconciling personalities as Abul Kalam Azad and Gandhi, leaders of somewhat different

points of view yet men of a common mind. The Maulana is much less known in the West than the Mahatma; his career, active and fruitful though it has been, has lacked the essential drama of Gandhi's. Mr. Desai does us a service, therefore, in making us more closely acquainted with him. The book has an admirable impartiality where the Hindu-Muslim question is concerned; it is obviously about a man whom its author admires and is at all times sincere and above the superficialities of journalism. We get from it a very definite impression of a brilliant scholar, an astute politician and an uncompromising servant of the truth always willing to make personal sacrifices for that truth and always strong enough to refuse the misuse of either spiritual or temporal power. It is perhaps not very important to know that the favourite European poet of the President of the Indian National Congress is Byron (whose championship of Greek liberty is liable to be more of a recommendation, in the eyes of any but an English reader, than his poetry), but the depth of the Maulana's understanding where religion is concerned is of very considerable importance. This fact alone, this perfectly clear conception of the unity of all religions and of the oneness of God and of his truth, makes it plain that this is a man whom divided India needs: he becomes one of the voices of India's conscience.

Some readers will find the chapters dealing with the Maulana's commentary on the Qur'an not the least interesting or revealing of his personality. They will regret, too, that this commentary is not available here; Mr. Desai's quotations are sufficient indication of its worth.

R. H. WARD

The War Speeches of William Pitt. Selected by R. COUPLAND. (Humphrey Milford, Oxford University Press. 5s)

The third edition of this volume appears at an auspicious moment. William Pitt the Younger lived through a crisis of history, a crisis also of ideas, emotions. A like crisis has once more perverted the affairs of Europe. Civilization groans at the snapping-point. Idealism becomes a cloak to hide sins and greeds. Men and nations are asked to die that their brethren might live. It is a painful, fascinating study to compare past revolutionary tides with their later resurgence.

Significantly, the work under review contains a brief Foreword by Mr. Winston Churchill. Then follows a 40-page Introduction, an outline of the bitter years, 1793-1815. Armed with this background knowledge the reader will enjoy the calm, unhurried war speeches of Britain's youngest Prime Minister. The speeches have been cut, and interspersed with notes, comments. An excellent work of reference, when one remembers that the speeches of great statesmen are the raw material of history; and more, that the Younger Pitt (even if his words were unflushed by oratory, unlike Fox's, unlike Burke's, with more facts than fire, incarnated in himself the spirit of national resistance against the imperialism of Napoleon Buonaparte. From the dust-heap of the tired old system of semi-feudalism a vivid, vital, new

order had arisen in France. A ruthless Dictator had thrust his hurricane armies to sweep the Middle Ages out of Europe. Napoleon was a phantom of power. Under his breath the continent rocked. "All the ills and curses which can afflict mankind," announced Napoleon, "come from London." And he gathered his legions at Boulogne. Then it was Pitt who rallied British patriotism to fight the conqueror of Europe

for our very existence as a nation, for our very name as Englishmen, for everything dear and valuable to man on this side of the grave.

A point of special interest to India. Pitt informed the House of Commons in his speech of February 3, 1800, that the French revolutionaries had sent "messengers of Jacobinism" to India for the purpose of inculcating war in those distant regions on Jacobin principles, and of forming Jacobin clubs, which they actually succeeded in establishing, and which in most respects resembled the European model.... (these) were required to swear hatred to tyranny, love of liberty, and the destruction of all kings and sovereigns—except the good and faithful ally of the French Republic, Citizen Tipoo.

Little is known of the spread of these Jacobin ideas in India except that Tipoo, Sultan of Mysore, became an ardent Republican, adding 'Citizen' to his name. Would not research in French sources, especially State papers, cast light on this obscure, intriguing subject?

BHABANI BHATTACHARYA

ENDS AND SAYINGS

*“_____ends of verse
And sayings of philosophers.”*

HUDIBRAS

One of the most important organizations working for the real emancipation of India, fettered by political and social chains, is Harijan Sevak Sangh, with its headquarters at Kingsway, Delhi and its branches in numerous places. We have before us the recently issued report of its activities for three years—October 1937 to September 1940. It also contains a summary of eight reports from provincial branches of the Sangh. The reading of these reports may be considered dull by many, but those who have at heart the real good of India will find in them not only useful pieces of instruction, not only some thought-provoking and thanks-invoking deeds, but also a few pages of romantic interest, *e. g.*, about the temple-entry movement. Indians are weak, say their political opponents, in organizing great institutions and in carrying them forward with sustained work. Once again this report gives the lie to that calumny. Created by Gandhiji, who inspires the responsible labourers of the movement, chief of whom is its general secretary Shri A. V. Thakkar, the whole Sangh is a monumental expression of pure Swa-raj and pure Swa-deshi. While its chief work on the religious plane is to wipe out the sin of untouchability which darkens Hinduism, and on the social plane to educate the caste-Hindus to shed their prejudice so degrading to themselves and the Harijans to raise themselves to clean living, its real

contribution is a positive one—inculcating the right spirit of Brotherhood among all Indians. Great work is being done but “we have much more to do in future”; “the work in provinces requires consolidation and extension. There is demand for more centres of work everywhere. But our desire for extension and consolidation of work is damped by the precarious finances of the Sangh and its branches.” Appeal is made to caste Hindus to “contribute their mite towards the sacred cause”; it is not, however, the duty of Hindus only, but of Muslims and Jains and Sikhs and Parsis and Christians also, including the British in India, for, who among all these can claim entire freedom from actions which have increased depression on the Harijans, economically and socially and therefore, in the true sense, religiously? Some thirty centres of light derive guidance and help from Delhi and more such centres can be created and sustained if the love for the poor were awakened in the breasts of the rich. But not only is money needed; intelligent helpers are wanted—those who are prepared to throw in their lot with the Harijans, for which self-transformation in themselves must take place. A grand piece of work is being done and we cannot but salute those who are carrying it forward.

His Highness the Maharaja of Mysore, Chancellor of the University, delivered

an eloquent address at the Silver Jubilee celebration of the University. He touched upon a problem of education which confronts East and West alike; that of the unemployment of the educated. Indeed, the matter is most serious and no educationalist today can suggest an adequate remedy. *The Hindu*, in its editorial devoted to the Mysore University Silver Jubilee, declares that in India the problem is even more serious in that no matter how many industrialized, specialized and varied courses were offered to students, this did not increase the demand for specialized and industrial workers.

No measure of educational reform, however radical or carefully framed, can be really successful unless the basis of economic life in the country is greatly broadened and its texture considerably strengthened.

We sometimes wonder whether in our anxiety to improve we do not put the cart before the horse! Should we mould our life to fit the educational policy we have adopted or should we change that policy to fit the demands of our present life conditions? The trouble lies in the attitude we have towards education. We do not want education for its own sake, for what it can bring us of culture and for how far it can "keep alive and dominant the spiritual values of life," to quote His Highness the Maharaja, but we simply want education in order to find a job! When the basic principle is wrong, the results are bound to be wrong also. We should be educated in order to live better but not primarily to earn our livelihood. Education should not make misfits of us—unable to secure a fair job—unfit to practise a simple trade or to till the land. Edmond

Holmes once wrote on a Utopian school directed by a certain Egeria:

There is a Shakespeare in every cottage in Utopia; but the advocates of a repressive and restrictive education for the "lower orders" need not be alarmed at this, for the Utopians, who have found the secret of true happiness, are freer than most villagers from social discontent. Nor are Egeria's ex-pupils less efficient as labourers or domestic servants because they are interested in good literature, in Nature-study, in acting, or because they can still dance the Morris Dances and sing the Folk Songs which they learned in school.

Culture through crafts still seems the best plan. It was that of Ancient India and that of the guilds of the Middle Ages. Shoemaker philosophers are too scarce today!

If the true aim of education is to "make men of us", as Professor Diwanchand Sharma said when addressing the annual social gathering of the Nagpur College, if we aim at learning how to "walk upon the earth, self-reliant, free, full of initiative and capable of good to all", then the other pressing educational problems confronting us would be disposed of almost automatically. Turn to woman's education. Shri J. C. Kumarappa in a recent lecture to the Mylapore Ladies' Club said:

the present system of education does not help to draw out all that is best in Indian women.

We might add that it does not bring out what is best in either man or woman anywhere. He went on to say:

On the economic side, women might be regarded as creating the demand, but the present system of education in all countries caters only to the supply side. Women should evolve a system suited to them through experiments.

We wish that Shri J. C. Kumarappa had expanded this idea which seems to us like a very useful seed. Not only is the unemployment problem greatly affected by the modern system of women's education, but the whole social fabric is coloured somewhat darkly by it. The ancients, not only in India but in Greece also, made some very definite distinctions in the bringing up of boys and girls. Of course there were common features. Old sagas were sung for both sexes. Both were able to derive benefit from ideas and objects of beauty with which arts and architecture were concerned and women were able to join in the evening story-telling without neglecting their household duties, without becoming blue-stockings, and without wondering on which side of the economic scale they happened to be. They were educated to live rightly in terms of human and spiritual values instead of being educated to get on in the world and "get the best of the other fellow". Let us concentrate on women "supplying" what is biggest in them and "demanding" what is highest in others.

It is a wise policy for important leaders and influential organizations in any part of the world to discuss the future plans, when Hitlerism is destroyed and the war comes to a close. Absence of any authoritative pronouncement on the part of Great Britain as to what she will do when she has won the war acts as a grave deterrent to her speedy victory.

We welcome, therefore,—though it hails from U. S. A.—the Preliminary Report of the Commission to study the Organization of Peace established by the International Conciliation of

the Carnegie Endowment of New York immediately after the outbreak of the war in Europe. Mr. Nicholas Murray Butler states in a Preface that the Report

is not intended as a blueprint for world order; it is rather an interim statement of fundamental principles and general objectives adopted by the Commission to serve as a guide for its farther work.

The papers presented represent the views of the authors "rather than of the entire Commission"; but published under such influential auspices these papers derive special importance and the Commission cannot altogether disclaim its responsibility for the thoughts presented in them. It is therefore unfortunate that one of the papers dealing with an important aspect of world-peace takes a very narrow view detrimental to the future harmonious growth of the race as a whole. We refer to the paper entitled "The World of Religion" by William Pierson Merrill. A one-sided view is taken of the influence of various creeds on world-peace in comparison to that of Christianity. The writer opines that

a new era may be dated from the great Missionary Conference of the Protestant Churches, at Edinburgh in 1910, from which eventually came the "International Missionary Council", and an impulse to other world movements.

Leaving this large claim alone as a foolish exaggeration, let us quote what Mr. Merrill has to say about faiths other than the Protestantism of Christendom.

Of course such a review as this should take in more than Christianity. It should include Judaism, Buddhism, Mohammedanism, and other religious movements. But, as a matter of fact, the international influence of these has been slight. Several of the most intelligent and reliable members

of the Madras Conference, in 1938, have pointed out, since their return, the tendency of Oriental religions to become more aggressively national or racial in this day of assertive nationalism. This is particularly true of Hinduism in India, and Shintoism in Japan, and, in somewhat less degree, of Mohammedanism in the East. New emphasis has been given them, as the national spirit has risen. In parts of China, controlled by Japan, there is said to be a marked and deliberate revival of Confucianism as a national faith. We have seen how Nazi Germany has endeavoured to make German Christianity definitely nationalistic, and even to supplant it by a "German" religion.

Over against such trends we see a marked progress in Christianity toward a realization of its true nature as a world fellowship, a universal religious movement. In a very true sense this is a return to the original faith of Jesus and Paul,—the faith of the New Testament.

Every thoughtful non-missionary will see the weakness of this view; every knowing and judicious Oriental will feel sad at its smiriness. International peace will not come to our world through religion, if by religion is meant Protestant Churchianity. It will not fulfil the hope of Mr. Merrill himself:

Our present world needs, in order to achieve a right and permanent organization of peace, some force to lift races and groups above nationalism, a superloyalty; and this must take form, not only in ideals, but in an actual brotherhood of men, based on common faith, hope, and generosity.

We would appeal to the Carnegie Endowment for International Peace to arrange that questions of moral and intellectual co-operation are further discussed from a truly cosmopolitan basis; that this Preliminary Report be circulated for opinion and discussion among non-Christian leaders. It will find that there are rabid sectarians, patronizing sectarians, other types of

sectarians in Oriental countries as there are in Christendom. It will also find that such sectarians irrespective of the colour of their skin are not friends of the real Peace Movement; but more—it will discover that in every country of the world, there are those, however few, who love peace, who believe in Universal Brotherhood, and who therefore do not rely on any creed however high-sounding or any book however much held to be holy. The International Conciliation must endeavour to conciliate the whole world, not only a part of it; and true conciliation cannot take place save and except by rejection of sectarianism and by acceptance of principles which are universal and impersonal.

A group of over seventy Bengal intellectuals—editors, writers, professors, lawyers and scientists—headed by the famous and loved Acharya P. C. Ray have issued a manifesto sending good wishes to the Soviet Union. A number of these intellectuals are critical of the Soviet system; others are even against the Marxian theory. All are nevertheless frank admirers of the headway made by the Soviet Union against such tremendous odds as the intervention against it of almost all the great and small Powers, and the desperate condition of the country after the Czarist regime, a war and a revolution. Dr. Rabindranath Tagore, after his visit to Russia, was enthusiastic about the Soviet achievements. The intellectuals at the end of their manifesto refer to something which should touch all Indians deeply. They said:

We in India, cannot forget how, in one great gesture after the revolution, the Soviets renounced all 'priorities and capitulations' 'concessions' and privileges which the Czar-

ist Government had enjoyed in Asiatic countries along with the other great powers.

For anyone believing in real internationalism and the brotherhood of man it is naturally impossible to accept the conception of the superiority of one race over another, or the right of any nation to dominate another. If this concept of brotherhood alone were to become wide-spread as a result of the Soviet efforts, their experiment would have been worth while in spite of other failures and defects.

The Mayo Clinic has been carrying investigations on the properties of vitamin B₁. It seems that a lack of this vitamin causes depression, despair, mental weakness and a feeling of inferiority. When the B₁ deficiency has been gradual and has lasted for a long time it resists treatment so that no recovery is possible. If it has lasted but a few months the patient may recover within a short time. It is a well known fact that Nazis are making full use of the latest knowledge of nutrition in order to keep their army in the very best physical condition. Now it is rumoured that in order to subjugate conquered countries more easily they are deliberately withdrawing vitamin B₁ from their diet. This vitamin B₁, or thiamin, is found mostly in meat, peas, beans and specially in whole grain wheat.

When we say that scientific knowledge has gone too far ahead of man's inner moral development, we generally think of explosives, poison-gas, airplanes and submarines. But here we may have the example of medical science, apparently able to do only good to mankind, being used for destruction of the most subtle and diabolical kind. Ancient

tortures were after all only physical. If deliberate thiamin starvation is being practised by the Nazis it may indeed be Hitler's Secret Weapon!

It is only when cruelty and suffering touch us personally that we suddenly wake up to facts. Europeans could only say "tut-tut" when reading of the war in China, in Abyssinia, even in Spain. Europe woke up only when bombs began to fall and then, for many countries, it was too late. Similarly how many people eat meat, wear furs and feathers, sponsor vivisection if only tacitly and yet would let out a wild shriek of protest if one were to strike, oh! ever so mildly, their lap-dog or pet kitten. If pain and death are inflicted in the name of God or religion, all humane feelings seem to be automatically switched off. Greece and Egypt sacrificed sheep and calves. Jews sacrifice hens at the feast of Yum Kippur. Christians and Mohammedans have killed and persecuted the heathens and unbelievers. India too, alas! has erred and sinned in this respect and does so even now. Only lately rigorous imprisonment for three months was sentenced to Pandit Ramchandra Sharma for "obstructing animal sacrifice." It is incredible that such a thing should still be practised and allowed in the country where the Buddha taught love and compassion towards all life and where non-violence is even now preached and practised by hundreds of people. Animal sacrifices make a leprous patch on the body of Hinduism.

What is good and what is bad? The problem of evil is one that presents itself to all rational, thinking beings

and has puzzled man since the dawn of humanity. It is perhaps more vitally pressing today because individual opinions are clashing with political obligations and ideologies. Shri C. V. Srinivasa Murty in an article—"Moral and Political Rights" (*Journal of the Mysore University*, March 1941 just to hand)—through which flows an ardent aspiration to freedom, gives a philosophically satisfying solution to the problem of ethics and the relation of the individual to the State. The very existence of moral value necessitates the

presence of interacting self-conscious individuals....Moral value strictly so called is an emergent from the interaction of self-conscious individuals with a will and purpose.

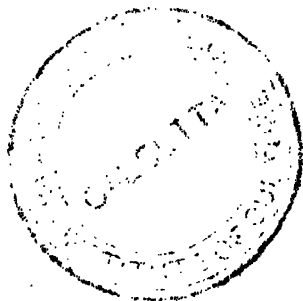
This implies that Nature is neither good nor bad and that our line of conduct cannot be imposed on us from outside. It presupposes evolution and progress. And, in fact, Srinivasa Murty goes on to say :

Every individual is purposive in nature. He is always seeking to realise the highest good, the intrinsic moral value. Right is a power possessed by individuals to realise the good.The defect of absolutism lies in regarding the highest good as something static, as something expressed in the institution of the state once and for all. Neither the state nor

the individual is to be regarded as the final interpreter of the true nature of the good. The good must emerge through interaction and integration of moral agents. Moral life is a process, not a product, since the good itself is in process of actualisation.

The individual is raised to a responsible position far from the "original sin" theory when we admit that "there is an imperative urge in every self-conscious individual to do the right and avoid the wrong." He is no longer an automaton obeying the laws of a dogmatic religion. But he is also liberated from the dogmatism of the state since absolutism has been proved an impossibility by the admission of progress.

If by deliberation on the basis of all the facts, the individual comes to have a knowledge that he will be producing more moral value in the world, he has not merely a right but a duty to disobey the state. But this right is validated and moral value actually emerges by the individual's altercation with the state. The individual is under a moral obligation to obey the good and enjoys his freedom in doing it. He is not under an obligation to obey the state irrespective of its goodness or badness. Rights of the individual and the duties of the state and *vice versa* are to be regarded as the two aspects of the intrinsic Good of human life which is in the process of actualisation.



THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE WORLD AFTER THE WAR

When the manuscripts for some of the commissioned articles on the above subject which are published in this number were reaching India, the historic meeting between President Roosevelt and Mr. Churchill was taking place. That Britain should give a glimpse, (even if she does not fully define its plans), of a new social order for the world, was not only desirable; it was imperative. For it was not clear to the world why Britain was fighting this war. That the United States of America should assist as it alone can assist in building that order was and, even now, is not only hoped for but expected by all who aspire to live in a better world. The statement issued after the historic meeting at sea has disappointed the thoughtful portion of the world-public. A grand opportunity has been lost. Many, many hopeful hearts have been disillusioned. Can there be a German who will not redouble his effort to support Hitler after noting the last or eighth clause of the declaration? Germany

was disarmed after Versailles, and Britain and France remained armed! What assurance is there in the declaration for the small states of Europe other than the assurance vouchsafed at Versailles? And all the world knows what came out of it. What is there in it to enthuse the subject people or the weak states of Africa and Asia? No, the declaration is not one to inspire confidence in those who desire a better morrow; and this is a pity inasmuch as we believe that President Roosevelt and Mr. Churchill meant to give a better lead for the right reconstruction of the future world. The desired success will not be attained by European humanity unless this declaration is improved upon speedily by the fresh minds and young hearts of every country in the world.

The human mind-Soul is ever resourceful. The power to dream and to build anew is not exhausted even in Europe. In Britain—and, we doubt not, in other countries of the continent—there are men and

women who know that the defeat of Hitlerism will not be achieved if the treaty of peace contains one thought of vengeance; and more—there are many who hold the view of Miss Irene Rathbone (not Miss Eleanor Rathbone, whose letter on the Indian political situation has not been forgotten, nor the magnificent reply to it of the late Rabindranath Tagore) that “this war is not—and the common people everywhere feel it—merely a war to end Hitlerism.” Unless the fashioners of the new world determine to plan for the good of the whole remembering the injunction “look not behind or thou art lost,” their plans will not be free from the vitiating currents of a dying order. Only political practicality, whose true name is short-sighted expediency, talks and will talk of maintaining party-spirit, national states, colonization and such like already exploded notions. The British writers whose articles appear in this number of *THE ARYAN PATH* refer to one or another weakness of the political machinery of the 20th century Great Britain. Mr. G. D. H. Cole writes about “the decay of Parliaments” and the “huge political organisations” which weakened and killed democracy. Mr. Hugh I’A. Fausset fears the rise of Totalitarianism and remarks how some of the present-day leaders “follow Hitler’s lead, while hoping to preserve in a mechanised totalitarian society of their own the more essential human values of a pre-mechanical era.” Similarly, Miss

Elizabeth Cross, a thoughtful and experienced educationist says: “The democratic countries may deplore such a system but they have gone dangerously far on this road themselves,” while Miss Rathbone characterizes Britain’s “democracy” as “really finance-capitalist gangsterism.” Stella Gibbons, like Swinburne, sings of “a mighty march of the Common People” determined to live in continued peace and increasing social prosperity. All of them see an awakening; it is already taking place and there are individuals, among whom are our esteemed contributors, who aspire to lay foundations for a federation of the world governed by a League of Humanity.

The subject of a New World and its fashioning has to be considered now; those who want to postpone discussing the future are really blind; those whom they call impractical visionaries are the “blind fools who see.” Thus G. D. H. Cole who does possess political and social insight puts his finger on one major weakness, the Leviathan; he also discerns that at the close of the war “a great weariness will come upon most men and people will be apt to lie down and accept any advice which offers them rest.” They will “believe incompatible things, if only to be comfortable to believe and to do irrational things.” Therefore, now, at this very hour, people should form little groups as he suggests and there must be intermediaries to link them in friendship and neighbourliness

and these small groups must discuss and plan their own future. The result of honest discussion, of friendly exchange of ideas, will reveal what truth there is in such a scheme as that of the Social Credit System which Miss Rathbone champions so ably, arousing genuine interest. Again in the ideas put forward by Miss Elizabeth Cross there are important truths, and all agree that the education of the children is most intimately linked to the future of civilization and especially useful is the idea put forward by Stella Gibbons that we should teach children to love all other children "white and yellow, brown and black." What an opportunity the prejudiced and insular British have lost in India by not bringing British children in large numbers to this country, letting them learn from and teach our Indian children. One of the most, perhaps the most important problem awaiting solution is that of what is called the colour-bar. If this crass stupidity is not destroyed in London and Washington, in Delhi and Tokyo, the world will be compartmentalized between the coloured and the 'colourless' people, leading to an internecine strife before which the present war will pale into insignificance. But a more pressing problem is the immediate education of the adult population in the questions which affect their own near future—the fundamental underlying all of them is according to Mr. Fausset "to inaugurate effectually a new way of living;" or according

to Mr. Cole "the final end...of all human effort, is not to pile up goods, but to make good men."

Our readers will find some thought-provoking statements in the article of Stella Gibbons. She is right in her deduction that man should follow his own life-pattern. We could, however, wish for the sake of our Indian readers that her terminology were somewhat different. We fear it may lead to the assumption that she believes in an anthropomorphic God instead of in all pervasive intelligence guided by impersonal Law. How did man come to encrust "a horrible growth of injustice, greed, selfishness, ignorance, devilish cruelty and lust for power" upon the pattern? She refers to "the old Christianity...before there was a Church" and which, we agree with her, is capable of illuminating the paths of men, and telling them among other things, why they are what they are. Law, Nemesis, Karma governs the physical as the moral universe. In individual as in national affairs the truth is (St. Matthew, 7-2) :—

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Unless the builders of tomorrow prepare the plan today, inspired by the rejected ideas of Jesus, Plato, Pythagoras, the sages of Arabia and China, the rishis of India, Mr. Fausset's hope that "the old may truly be re-born in the new" will not be fulfilled. Economics, finance,

politics, are poor directors, but will prove to be excellent channels for moral ideas and spiritual principles. Good men are made by true thoughts and this age needs their help. Of

true ideas there is no dearth, but persons are needed to examine them. The best work for the small groups advocated by Mr. Cole is to consider the sage ideas of the ancient Seers.

LEVIATHAN AND LITTLE GROUPS

How are little men to live lives of their own amid the hugeness of modern world forces? That, as I see it, is the supreme question for all those who care for the human spirit. It is not, as some would suggest, a question of 'the man *versus* the State': if it were, the individual would stand no chance in face of the modern Leviathan. It is a question of men, with their natural sociality and their social ties and powers of association, finding means of asserting the power of the human spirit over the vast mechanical forces which threaten to centralise all authority in the hands of a very few—and those few the worst.

Men are showing all around us, under stress of war, a capacity for improvisation—for making new social tissue when the old tissues are broken or destroyed. They can do this on a small scale, and probably better in proportion as the essentials of their previous life were simple and depended on relations of close neighbourhood. There is much more resilience under intensive air bombardment in the old, working-class districts of London

(or indeed of any great city), where there exists a tradition of social organisation and mutual help, than in the new suburbs where every household lives a private life of its own with hardly any contact or social sympathy with its neighbours. The will to endure, and therewith the basic understanding of what is worth enduring for, is much stronger where men have close bonds of neighbourhood to hold them together, and have practised democracy in their own small groups, than where the individual, or the household, has been standing isolated. *It is one lesson of the war, and not the least, that democracy in the large can be built securely only on the practical democracy of small groups.*

Where the individual or the household stands alone in face of the great Leviathan, evil consequences follow. Suggestibility is raised to its highest power; so that the few who manipulate the powerful apparatus of State propaganda and education can wreak their will almost without let—especially on the young, who have no remembered traditions of independence to sustain them. Moreover, under

severe strain the isolated individual losing the controls which the accustomed ways of living made work easy within him, is flung back merely on his unreasoning and amoral under-self, which is ruled by appetite, and is capable of believing anything that will serve its appetitive ends. The social man, on the other hand, has much more to fall back upon when things go amiss. The destruction of his normal ways of living need not break the shared social consciousness of his group. He gains and gives strength and self-control : he remains much more rational than his atomistic fellow-man.

I conclude, then, that it is vital in the after-war world, to base our new societies on groupings small enough for neighbourhood to give men—ordinary men and women—collective social strength. If the basic unit of collectivity becomes too large for the feeling of neighbourhood to work throughout its membership democracy is killed, and tyranny inevitably ensues. Power is concentrated in those who are adept at managing vast aggregates of people ; and these are not the best, but those in whom the spirit is ruled by vast appetites, resistless urges dredged up from the unconscious, amoral lusts for power and unrestrained self-assertion regardless of others' claims. Leviathan cannot be governed by good men unless Leviathan itself is built up upon lesser groupings, right down to the smallest, so that

power and responsibility and the habit of social action based on thought are diffused right through its members.

Leviathan we must have : there is no escape from it. The necessary basis of economic living requires huge organisations for the production and distribution of essential goods and services. Even if electrical power can be supplied to small workshops, the power houses and the transmitting system need to be on the grand scale. Nor do economic conditions alone require hugeness of organisation. Man's advance in the arts of war requires it too ; for only a giant police system can keep the peace until men have learnt by long practice the art of living peacefully together, and have got their intellectual controls over the underman not merely reestablished, but infinitely better developed than ever hitherto. We must endure Leviathan, the monster we have made with a cunning that has far outrun our wisdom. The problem for us is, how to live as citizens of Leviathan and not as slaves.

Society is natural to man—not something artificially imposed upon him. But the controls which a successful working of Society demands are not natural, but highly artificial. They belong to the higher life which overlays the primitive gregariousness as well as the primitive appetitiveness of the individual. But they are built on this gregariousness, and are successful in the measure of their utilisa-

tion of its potentialities. *The decay of Parliaments has accompanied the democratisation of the electorate not because democracy is wrong, but rather because we have allowed the growth of huge political organisations to be accompanied by the atrophy of smaller ones, on which alone they can be securely built.* The evil of centralisation and bureaucracy is not only congestion of business and unimaginative routine in high places, but even more the loss of the need for small groups continually to take decisions which directly affect their own lives. Such decisions put the whole man in motion, teach him to control and coordinate his impulses in fellowship with his neighbours, and provide the only possible foundation for democratic practice on a large scale.

All this is very relevant to the problems of rebuilding which the world will have to face after the war. It means that totalitarianism and tyranny necessarily go together. Even if the totalitarian State is socialist in its basic economic institutions it will degenerate into tyranny. It must do so, because it stands for a central unification of power, and aims at making the smaller groupings within it no more than the detailed executants of a centrally pre-determined plan. To attempt this is to deny life to the smaller groups, within which alone the ordinary man is capable of playing a creative part. Such an attempt dries up the springs of democracy at the source.

To say this is not to deny the need for large-scale planning, which is imperatively called for by the modern scientific basis of society. There must be planning, but it must be based on the recognition of diversity; and must be conceived as a guide to diffuse initiatives, and not as an iron rule. The plan itself must be built up from below, out of countless lesser plans: it must be continually modified in action by the lesser groups which are its executants; and it must be open continually to the fire of democratic criticism. Moreover, this criticism must be free to assail the plan itself, and not merely its details.

A plan built up on these principles will be conceived not exclusively in terms of technical engineering, but basically in terms of human life. The best method of production is not that which, according to the engineer, is capable of turning out most goods, but that which will yield a sufficiency of goods under conditions compatible with the happiness of the makers and the cultivation of their social qualities of practical citizenship and private fellowship one with another. *The final end of the productive system, as of all human effort, is not to pile up goods, but to make good men.*

Can we make, after the war, a world based on these principles? The task is formidable, for the line of least resistance is to let hugeness rule over us, and to ask of Leviathan no other boon than a rest from the torments of war. There will be upon

most men, when this war ends, a great weariness — at a time when they will be called upon to gird up their lives for supremely important tasks. What is to keep them from lying down, and accepting the mastery of whosoever offers them rest, at any price? Nor is this all; for men will be not only weary, but also more than wontedly irrational. *The sheer irrationality of war, of itself shakes the precarious power of reason in the minds of men, and leaves them readier to believe incompatible things, if only they be comfortable to believe, and to do irrational things, if only they serve to satisfy a present craving.* With men in such moods, can we use democratic means for building democracy? Will not democratic methods rather lead men straight to the abrogation of democracy and the Fuehrership of the most unscrupulous and the most demoniacally possessed?

It will, if we rely on the democracy of the parliamentary plebiscite—of the mass, voting as individuals in groups much too vast for the spirit and tradition of neighbourhood to organise or control. Our chance lies in the organisation now, while war still rages, of little groups of men and women determined to keep, amid all the turmoil, their sanity and their goodwill, and to do this, not by standing apart from the people, but by living with them, sharing in their troubles, and establishing among them a position of democratic leadership. There are men and women who are doing this

now in every blitzed city, in every town and village desecrated by enemy occupation, and in every walk of life. But these, the only true builders of the new Society, are isolated one from another. The normal communications have broken down, and no new ways of communications have yet been made. Nor is it easy to make new ways; for Leviathan is ever on the watch to prevent them. Leviathan, all the world over, hates the natural leaders of the people, in their little groups, to know one another; for they are the chief enemies of Leviathan's plans for keeping the people in chains.

So, for those of us who have the art of speech by writing, the great task of today is to make these natural leaders of world democracy aware of one another by acting as intermediaries between them. We can bid them take heart, for others elsewhere are trying to do just what they are trying to do — to keep the heart and spirit of the people alive, and to preserve an essential nucleus of sanity and reasonableness in a world gone mad. What matters most now is not to make blue prints for the post-war organisation of a better world (for who knows what the material conditions of the rebuilding will be), but to *get ready groups of men and women who, when the time comes, will know how to face the situation, whatever it is, on a firm foundation of reason and principle and with a courage based on know-*

ing that they have the love and confidence of even a few friends with whom they have worked and suffer-

ed and won little victories as the promise of greater to come.

G. D. H. COLE

THE SOCIAL CREDIT STATE

"Never again," was said last time. "Never again," is being said this time. I think people mean it, though there is less hopefulness than before. The important thing is that there should be a sufficient number who, knowing that modern wars are an unnecessary infamy, also understand the system that produces the infamy. Then it can be ended and the right one set up.

Actually, the system is ending of itself; not, however, passing into something better—something worse. Left alone, 'Democracy', which is really finance-capitalist gangsterism, will become a form of Nazidom. Seized and dealt with rightly it will become Democracy in truth. And it must be dealt with *now*. The choice for Britain is tyranny, the Totalitarian State; or freedom, the Social Credit State. The first means—in every sense—defeat. The second means—in every sense—victory.

It is a grimly pitiful fact that at any period during the 'twenties or 'thirties the structure of the Social Credit State could have risen to completion with a fragment of the time and effort that will be needed for its building now. Conditions were favourable: material abundance—a pre-requisite for the true

functioning of Social Credit—pre-
vailed; only the home enemy had to be fought. Now conditions are unfavourable: material scarcity prevails; the foreign as well as the home enemy has to be fought. Useless to lament Might-Have-Been, but hard not to. Neither the rulers nor the people of Britain, save a few, listened when we declared that a second and more colossal tragedy *must* swamp society if the Social Credit State were not built: plainly, if the change-over from the old economics to the new were not effected. Certainly there were other Cassandras, a multitude, but none with just our angle of sight on causes, and none with our remedy. For what we perceived as *the archcause of modern ills was the Money Power: the power of banks to create, issue and destroy money*. And what we proclaimed as the cure was the socialising of money (credit), the transference of its control from private bankers to the Sovereign People, the subduing of it to people's needs. Social Credit is merely the rather arid-sounding title for a human money system. Under which the human being is free.

I am going to assume for a few moments—a few pages—that we are

back in the 'twenties or 'thirties. Say, the middle 'thirties. From that point in time I shall outline the Britain envisaged by Social Credit advocates; envisaged and known to be realizable. Then coming forward again to today, I shall try and show how much of this Britain can still be realized and by what means.

The human being will be free. Is that too vague? I mean precisely that the individual—Jim, Bill, Dorothy, in London, Plymouth, Newcastle or Margat—will be free. Under no bondage either to employer or State. Free to choose a job, to walk out of it. Free from the toil and misery of our Work-or-Starve system. Free from any form of charity. Free from fear of war. Free to love. Free at last to live.

Such freedom, reaching into every orbit of the citizen's material and spiritual life, will be conferred on him through, and because of, an income. Not a dole—a dividend, a flat rate share of the nation's Real Wealth, starting, say, at £ 100 a year, mounting as the country's production mounts, and irrespective of existing income (wage or salary). The nation's Real Wealth consists in its physical assets, its industrial or agricultural production, in fact, its Things. Money will be made to balance Things. Whatever physically exists will therefore be financially obtainable. At present there is a glut of Things—not only in Britain

but the world; there is nothing like enough money. The State will create it. The State will distribute it as and where required: to every citizen in the form of a dividend, to the various services (Education, Transport, Defence, etc.,) in the form of grants. Inflation will be prevented by means of a price adjustment. Taxes will be unnecessary. All *debt* unnecessary. That monster inanity, the National Debt, will cease to exist. Not that it ever has existed; the idea of it, like the idea of eternal punishment, has been useful in the hands of the financial high priests to keep communities cowed and at work. Exports too will be unnecessary, as we understand them now. We will export merely what is over when our citizens have had all they want here. No scramble for foreign markets: we shall be our own market. The immensely increased purchasing power at home will cause that 'effective demand' always sighed for by producers and desperately sought abroad. It follows that Britain will be lifted clean *out* of commercial world competition. Further, that other nations, viewing our bounding prosperity, will imitate our methods—transform their own money systems. As this process goes on, as on all hands the fevered commercial war dies down, so will military war die down and fear of its outbreak. The root cause of the world's greatest nightmare will have been cut.

It comes to this, that if we wish

of robot-hood, of mass-mindedness, will be the rule.

We exalt happiness. Yes, pleasure. Pleasure is valuable, it sweetens, educates—although the half-puritan Anglo-Saxon peoples have a bias against it. It is part of a wise civilisation. We might well in this connection learn something from France. France (as civilisations go in our dim era, the most illumined, life-loving and adult) looks on it benevolently, always has. Apart from anything else, pleasure is a subtle safeguard against power-lust. It is lack of the enjoyment faculty, lack of self-fulfillment, it is that frantic internal emptiness which drives men to seek dominion over their fellows, to disturb, harass, enslave.

In the new civilisation spreading to other countries from our own, each country can learn from all, give to all, while remaining itself. For not only individuals but countries will be essentially, deeply, themselves. Oh, as never before will England be 'Merry', and France be 'la douce'.

Happiness...Variety...A herbageous border of humanity...

Now I come forward to today. Here we are in this hell's mess of a war. What now is our vision? The same. Can we bring about what we saw in the 'thirties? We can. In the perils and miseries of today we are presented with a catastrophic opportunity. At this point or that —

half England in cinders, perhaps, portions of the Empire gone — there will be an awakening. A perception, an uprising, a revulsion of the people, not against carrying on the war but against carrying it on by present methods and without a definite hope. This awakening will be met by a *political-economic change-over* carried out by a few who will be able to interpret the needs and signs. In a world of war the basis is laid of the world after the war. We build now (literally) from the ground up.

We apply the principles of Social Credit to our internal economy: consumption balancing production. We abolish taxes, we wash out debts, we distribute Things. As in the peace years abundance would have been shared, so today scarcity is shared. What does exist in the way of life necessities (Food, Warmth, Shelter) is equitably rationed. The country is run like a beleaguered city. Less than ever — not at all — does money count. The whole show is on chit system. Remember, this war-time rationing is not Social Credit proper, but it can be the stepping-stone that leads directly to it. When industry is turned back from war production to consumer goods, the Social Credit Government will continue the rationing process. As abundance begins to reappear, we shall go step by step from Too Little to Enough and Too Much; go to the physical limit of individual demand. Money by then can have replaced chits, but it will continue

to *act* as chits. As a measurer. Never again as a something inscrutable, tyrannical, unrelated to goods, to human needs.

Along with siege rationing, will go special care for the bombed-out. Intelligent immediate expansion of ship and 'plane production. Intelligent immediate expansion of home food production. Intelligent, flaming, and *constantly kept-up* Propaganda. Three weeks of this on the right lines and Hitler's position is undermined. The home population and the foreign enslaved populations breathe in hope like mountain air. *For this war is not — and the common people everywhere feel it — merely a war to end Hitlerism.* As well, it is a war to end the seething fester of social-economic conditions that flung us into war in 1914; that (grown more noisesome) flung us into war in 1939; that enables Hitlers to come to power at all. It is a war to abolish such a system and to establish its opposite: the security plus freedom of each individual.

Let the Nazis watch out when we begin to broadcast *our* new order and begin to live it. Decency the world over will rally to us. Just as filth the world over rallies to Nazidom. Our new order — a spiritual one fought for on the physical plane

—enshrines the values of all who in history have sung or preached or lived the fullest humanity. The values of Christ are there; the values of Shelley, Blake, Goethe, Diderot, Pasteur, Tom Paine, Keats, Madame Curie, Niëmoller; the values of sufferers in concentration camps; of the Spanish Republicans; of all the nameless heroic humble. It will be made clear in our Propaganda, sun-clear, *what* our value are; alongside whom, living or dead, we stand. Equally it will be made clear what were the values—manifested in what policies and persons—that led us to our present pass. The common people must see. They must both love and hate more ardently, their hope must be energised.

It is obvious that with this heavy task of fighting, our new order cannot be put into full effect. Freedom itself can only be partial. Nevertheless there can be a deal more of it than our citizens are allowed at present. In its every department not excepting Education, the new Britain I have outlined can be founded *now*. Founded. The fair whole structure, the myriad details must wait for peace. But the founding is of such moment that failure there means night—on Britain and the world. With no predictable morning.

IRENE RATHBONE

EDUCATION FOR RESPONSIBILITY

The present state of the world is, surely, a sufficient condemnation of past educational practice. History and biology both emphasise the fact that present events are the result of past ones and it is futile as well as dishonest to try and throw all the blame on the other fellow!

Even disregarding the present state of world war and considering only the economic and social chaos that preceded it—with starvation in some quarters while food was ploughed in or burned in other places in order to keep prices up—surely that was a sign that our educational ideals and system were in need of a drastic overhaul.

By education we must mean the whole of the outer influences that are brought to bear upon the child and adolescent—not merely the specialised teaching and training that he receives in school. The Greeks recognised this fundamental truth, as Plato is at pains to point out, emphasising the fact that the whole social order—including the architecture of the city—will have a good or bad effect on the growing citizen.

How does our modern educational system stand up to such an analysis? To begin with it would seem that few parents have any such conception of education, contenting themselves with leaving character training as well as subject teaching to the schools. The little child is, too often, 'allowed too run wild' with the vague

hope that all faults will be corrected later.

This desire to give freedom is, to a certain extent, understandable and is a reasonable reaction from a period of over-strictness when children were presumed to be seen and not heard. This so-called Victorian discipline, however, has been largely exaggerated, and was usually only employed at certain times of the day when the children had to behave in the adults' special rooms, (most of the time the children played in their nurseries or the fields and had all the freedom necessary to development). However, the reaction has taken place, and a perfect mania for 'self-expression' and 'independence' encouraged, with no understanding of the need for co-operation with one's neighbours.

This 'independence' has flourished throughout society and the adolescent has had a pattern held up, by means of films, newspapers and general conversation, in which the ideal personality appears as an isolated unit, free of social or domestic ties, ready for any pleasurable experience, able to plunge into emotional entanglements with never a backward glance but with an equally clear determination to clamber out again just as soon as he or she pleases. This same 'unit' attitude has been encouraged in the totalitarian countries in a somewhat paradoxical manner... here the individual finds his or her ideal existence in a wholesale immolation on a

state altar. He also recognises no true domestic or social ties, nor any moral claims, but merely obeys the claims of the state which in return promises him unlimited power and glory.

The totalitarian state also, in addition to its lure of power, offers almost complete irresponsibility. The citizen has only to obey and he need not bother about moral, physical or mental problems....the state will make all decisions for him, he need only work and (so the promises go) the state will care for him in his old age, will deal with his neighbours' needs and leave him free from the demands of charity.

The democratic countries may deplore such a system but they have gone dangerously far on this road themselves. We have all become extremely complaisant concerning our obligations, and because we have not had any great demands from our governments but have achieved a fair measure of social services, our attitude has been possibly even more selfish. The mere payment of taxation should not lead us to consider our duty done, but this has been the general attitude up to the moment and still persists to a great extent. There is a feeling that pensions, parks, hospitals—free this and free that—are a right, not an arrangement that has to be paid for by someone. As things work out a great many of the social services are paid for by some citizens and used entirely by others, which is a bad

system indeed. Another result of so much state organisation is that the individual citizen, once he has paid his rates and taxes and perhaps given a little to some vast organised charity, feels that his whole duty is done and that he need take no *personal* interest in social service. As society is now organised it is only the exceptional person who spends any time at all on what our grandmothers liked to call 'good works', and there is a great diminution of neighbourly kindness. The emergencies of war have altered this here and there, particularly where any great disasters have occurred. However, even the impact of hostilities have had less effect than sentimental writers would have one believe, and in spite of the greater need for neighbourliness there is still this attitude of 'it isn't my business.' Now, this analysis may seem to have little direct application to education, but in reality it is of the utmost importance. The child is moulded by the whole of its environment, therefore we must realize that it is going to need a great deal of determined effort on the part of individual schools and homes if we are to counteract the general attitude of the world at large. One of the greatest influences, that of the popular press, is showing signs of understanding the need for co-operation, but there is little acknowledgement of our past selfishness. For it is writ very large that we *have* been criminally selfish....with our indifference to the fate of Chinese sufferers for so

many years, and with the fate of Abyssinia to add to the list.*

Everyone who has contact with the young can do much to start a new spirit in education, the spirit of responsibility. Instead of the old aim for 'self-expression' which has left the individual a unit, we need to stress our social natures and show how every privilege must bring with it an added responsibility. This theme can permeate every activity and every lesson both at home and at school.

The mother has, of course, the first and finest opportunity of helping her child to a happy and worthwhile development, and can begin from the very earliest years. It is essential that the child should have sufficient companions and if there are no brothers and sisters then some arrangements must be made to let him play (and quarrel!) with the neighbour's little ones. This is the only way in which he can learn how to share, and the sooner this is started the better. Although the small child must be considered and respected, treated as a personality with worthwhile potentialities, he must not find the household revolve round him. He must have his own toys, his own corner, but he must learn that other possessions belong to other people, that others have their wishes and that social bargains have to be made. This may seem very elementary and a mere matter of commonsense.... but there are still countless house-

holds where the child is allowed to tyrannise and where all has to be hushed when he goes to bed or where a tired father is never permitted to eat a meal in peace.

When we come to the matter of school the teacher has an opportunity of furthering the work, partly by showing the pleasure of co-operative schemes and by discouraging all competition, partly by the very content of lessons. Without sacrificing truth it is possible to emphasise similarities instead of differences....in the geography schemes, in history, in biology, we can show how the fundamentals of life are always the same even though climatic conditions and political changes may make some striking differences. For instance the Eskimo and the Negro all need food and water, their lives are similar in that they sleep and wake, suffer and dream, work and rest even though they live thousands of miles apart. In biology we can show the great rules of life at work in both plant and animal worlds.... the rhythm of the tree has a similarity to that of the child himself....it has periods of activity and rest, it grows, it may flourish, it may sicken, it may be struck with the very same shaft of lightning.

The teacher can cooperate with the parent in introducing the child to a larger world of social service. The child can learn many useful crafts that will make him more truly independent. The wise mother will let the little child help in the

* And what about indifference towards India?—Ed.

household tasks while he is still eager to join in, she will make it plain that she expects all her family to take their fair share of running the home that makes them comfortable. Foolish 'unselfishness' is extremely harmful and prevents the children developing the much needed sense of responsibility.

There is a danger that children will be even more indulged — in a great desire to shield them from the horrors of war....a desire that their rightful carefree happiness should not be lost. This is a mistaken attitude and can only make for eventual misery. An indulged child is bound to be unhappy as it becomes more and more selfish and more and more unpopular with

its companions and with all who have to care for it. The child who is educated wisely and helped to develop a willing sense of responsibility and a genuine love of service will have a far safer background. Such a child will be truly independent and better balanced. Furthermore he or she will be able to fit in easily wherever fate may take them. We cannot all be sure that the family circle will remain intact. *We must try and help our children to be citizens of the world, so that, by reason of their characters, they will be at home everywhere.* Unless they are educated for responsibility and to understand the possibilities of international brotherhood then we can have little hope for the future.

ELIZABETH CROSS, N. F. U.

THROUGH THE CRAFT OF LIVING

It needs a high degree of faith at this moment, when the tide of mutual destruction is in full flood, to believe that any ideal worth cherishing will be realizable in the 'world after the war'. Yet it would be as much a failure of faith and also as absurdly short-sighted to despair of man's future as it is to suppose that we have only to win the war to inaugurate a new world of social justice and economic well-being. The war itself is only the inevitable climax of a failure to create such a world, of a long series of evasions of which it is the ghastly extreme. It is so despairing an

evasion that it may at last compel men to face the real issues. Daily before our eyes it is destroying much. And if men lack the vision or the courage to renew life when it has gone rotten or freely to cut away the dead wood of vested-interests, spiritual and material, destruction descends upon them as a terrible purge. Revolution always denotes a failure in evolution. And this war is, of course, a world-revolution, so deep and universal in its implications, that the claims and counter-claims of national propaganda have little relevance. Nor can a process of destruction guaran-

tee in any way a subsequent capacity for creation of which it is the denial. The longer this war should continue and the more desolating its violence, the less likelihood there is that a devastated mankind will be in any state, for decades at least, to create that ordered and enlightened human society which most men desire and which our 'democratic' leaders proclaim that victory will ensure. The physical victory they have in mind is, I believe, obtainable only at the almost certain cost of material chaos and spiritual defeat. And the kind of order which would then have to be imposed, however different from the individualistic anarchy which war has destroyed, is more likely to resemble a state of martial law than one of human brotherhood. But just as the war itself cannot last indefinitely, so the war-like organisation, which will certainly succeed the war for some time unless chaos intervenes, can only be a phase, long or short, in man's social development. The tragedy of our time is, of course, at bottom a spiritual tragedy, the failure of man's spirit to exert itself over the deathly material drag of acquisitiveness, of knowledge to combat the inertia of ignorance, and of faith to quicken the creative power of good-will.

And because man has for so long lived unspiritually the material world has increasingly lost the order which, as a being responsive to eternal values, he did infuse, however imperfectly, into it. He has become, indeed, so much a slave of

matter and as such so incapable, with all his ingenuity, of humanising it that the disaster which has come upon him might seem, on a superficial view, to be due to a failure to solve certain simple economic problems of distribution, just as his forefathers were decimated by plague through not having mastered the technique of sanitation. But the cause of all failures on the material plane is, of course, spiritual. And although it is true that the whole world today is multiplying instruments of destruction because they are the only things which it is prepared to give away and so to pay the unemployed to produce, no mere economic readjustment, as no mere redistribution of the earth's surface, can cure man of the disease which has driven him to self-destruction. We have only to realize that the machines which are now enabling him to blow cities into heaps of rubble are merely doing more spectacularly what their like in factories and elsewhere have been doing ever since the Industrial Revolution to see how little any advance in material efficiency can better man's state unless it is an expression of a renewed being and subordinate to that end.

While, therefore, the immediate problems after the war are likely to be practical ones such as how to maintain order in a shattered world and how to feed and employ the millions who have become cogs in the military machine, *the essential problem will be how to inaugurate*

effectually a new way of living through which men may in time cease to be cogs in any machine and may become responsible human beings freely co-operating in all the arts and industries of real community. Even to state such an ideal today may well seem wildly visionary with all the weight of mechanism which the modern servile state has accumulated, like some doomed Dinosaur, crushing what is original and sensitive in man into rigid acquiescence. Yet it is against this order of death that an order of life must, and, I do not doubt, eventually will be affirmed. It is easy, of course, to denounce the 'new order' of which Hitler is the evangelist and to see in it only a national and economic strait-jacket to be clamped upon a captive world. *But those who speak for democracy show little sign of realizing what a true 'new order' will cost, so that they themselves are forced to follow Hitler's lead, while hoping to preserve in a mechanised totalitarian society of their own the more essential human values of a pre-mechanical era.* We may be grateful that they still can so hope. But already it is obvious that their hopes are in many ways delusive. Individual liberties have almost disappeared under the stress of total war and the assurance that they will be restored when the war is over is as naïve as the supposition that human sensitiveness will emerge undamaged by the torrent of brutal fact which daily descends upon it, often in gleeful tones, from the air. Yet

I stress this only to assert more strongly that a new conception of liberty and a more deeply grounded humanity must and will arise, not as a hang-over from some past era, but as an expression of the unquenchable spirit of man called into renewed being by the very extremity of mechanical tyranny which would stifle it.

This is the fundamental need which faces the world after the war. By satisfying this alone can mankind really cease to be at war and enter on the eternally fruitful struggle to create. But when we ask how it is likely to be satisfied and what practical measures each of us, who recognise the need, will be able to take to further its fulfilment, we can speak with far less certainty. A man living at the time of the break up of the ancient world and ignorant of the new dynamic which Christianity was to release could only view the defeat of civilization by barbarism with a sick heart and turn his eyes from the future in despair. We, too, stand on the brink of an unknown era, having spent all the spiritual capital which we inherited from both Christianity and Paganism in a five hundred years orgy of humanistic self-assertion. In the process our individualism has lost its spiritual centre and in gravitating ever more avidly to the circumference man has become the slave of necessity and in the power of non-human forces. The creative impotence which made this war inevitable and against which the violence

of the 'aggressor' powers is itself a frenzied recoil is the doom of an individualism cut off from its eternal roots. So deep is man's self-derelection that no liberal ideas of the old intellectual order can save him. For they cannot fill his emptiness, cannot restore to him the sense of the infinite mysteries of Being and the sanctity and sanity which such a sense brings to the whole conduct of life, like springs that make the desert blossom. Yet the springs are there and beneath them the inexhaustible well. And so we cannot doubt man's capacity for regeneration. Nor, of course, has he exploited his powers as an individual for nothing. In the era of humanism which has now collapsed he has learnt much. The reason which he has abused he has also developed, and in the freedom which has now become his bondage he has cast off many ancient chains. However much, if he is to find himself again, he must learn to accept realities which he had conceitedly rejected, he knows and is not likely to forget for long that there is virtue only in a free and responsible acceptance. Yet the immediate outlook is dark enough since it is just that free and responsible acceptance of which the mass-man of today is incapable. The first reaction from a false self-consciousness is to a mechanical atomism and it will be in a regimented world, however efficient its economy, that the secret of organic living will have to be re-discovered. But no new world was ever born

save out of darkness. Corrupt civilizations die in barbarism and the barbarism which we and our descendants will have to civilize may well be outwardly a mechanically expert ordering of society. That in the world after the war society everywhere will be organised along totalitarian lines is certain. Practically there will be no alternative. It is the order that fits the mechanised man and economically it may ensure him security and even material comfort. How, within the framework of such a world, can men and women become really human again and create a really human society, organic in all its parts? There are some who visualize a return to the catacombs for the remnant who will not bow the knee to the modern Baal. Others put their faith in groups of men and women living in community on the land and developing a real society of real persons, tolerated at first by the State for its productive uses and eventually, in federation with other similar societies, transforming the national and international life from within. Others believe that man's scientific and technical control of the forces of nature, once it is released from the selfish interests which have thwarted it and turned it to destruction, will open up immense possibilities of human betterment and free human energy from servility to matter for creative effort on many planes. For these the task is, not to turn away from the machine, but to become more expert technicians until human-

ity, having subdued its instruments to its needs, is once again able to be itself. And there are those who knowing that man's greatest need is enlightenment and that the truth concerning both himself and the nature of life, the truth that will make him free, is awaiting the courageous searcher behind all the interested half-truths or untruths of established but now obviously moribund authority, will feel that their chief labour must be to seek the light of ancient wisdom where it may be found and by living it spread it, so that the old may be truly re-born in the new.

On the material level of life we cannot tell what the conditions will be after the war, though we may be sure that for a time at least they will be both straitened and revolutionary. But spiritually we may be confident. For it is the Light that stirs up the darkness in the pit of life and the greater the darkness the

greater the light which will eventually manifest. *The suffering and discipline which mankind is undergoing in passing through a new barbarism is the price of a new dawn.* Would that the least selfish were not those who are called as ever to suffer most and so gratuitously. The soul of man for long after the war will be struggling for life against soulless mechanism. And in many other ways than I have mentioned, from the intense concentration of the creative artist or thinker to the devotion of millions of humble men and women to the craft of living, the soul may be re-inforced. The horrors of these times will not have been for nothing if they compel men to stake all upon their humanity. For a world in which we have the courage to be human, whatever the cost or the interested clamour of those who would exploit our ignorance, is the only tolerable world left to us.

HUGH I'A. FAUSSET

FOLLOW THE PATTERN OF LIFE

• As I have been given permission by the Editor of *THE ARYAN PATH* to approach the subject in my own way and as I cannot think about the world as I want it to be after the war without my mind returning again and again to some first principles, I will begin at the beginning by asking :

Am I content with the world as it is ?

The question seems ridiculous.

What human being given by God a brain and a heart could be content with the world as it is at this moment of time (four o'clock in the morning, Double Summer Time, 1941, in London. I am writing during my spell of Fire Watching, as no air raid warning has so far sounded.)

But it is not so ridiculous as it at first appears.

If I am content with the world

as it is, this content will affect my desire to change it. If I am deeply discontented with it I shall desire wider changes. Let me try to find out if I am content with the world.

The broad pattern of the life of man, designed by God, continues to move in its immemorial track. He is born, he works, mates, reproduces his kind, worships God, and dies. Wars, and good or evil social conditions, only change these facts more or less. They cannot destroy them. For the main mass of human-kind this pattern existed a hundred thousand years ago and it exists now. A mosquito and a marigold, an elephant and a sea-urchin, have their life-patterns and we have ours.

And the broad mass of us is content with, or at least accepts, the pattern we have been given. If we accept the pattern with knowledge and joy, we shall be—happy is too weak and misused a word to express our state. We shall be *living*, which is what God put us here to do; we shall be fulfilled and used like a saucepan or a pair of shoes belonging to a poor family; and if at the same time we are praising and loving God in our living we shall also be royally happy.

Our happiness (or "sense of life", which is a clumsy expression but more nearly expresses what I mean) is deeply affected by how far we accept God's pattern.

There are millions of rebels against it; people who are born

with the seeds of fear of living in them and if they are not wisely guided when they are children they will grow up as non-accepters of the ancient pattern; people who will violently reject mating and reproduction and work and the worship of God, which are the parts of the pattern that we are most at liberty to influence.

By the rebels I do not mean the artists or those with a religious vocation, but the millions who ask "Why does God allow it? Why should such horrors be part of life?" when they see some sickening cruelty or injustice overtake an innocent fellow being. Such people are often so tender-hearted that their love for their fellow-men takes the inverse form of hatred for God, who "allows" such things to be.

These rebels are misfits, struggling and unhappy even in the enormous and loosely-woven net of the pattern, in which there is room for every imaginable human being, even for those who long to die and escape from it and who at last kill themselves!

We cannot completely escape. *We are what we are*; to think for long upon this sentence is to be filled with awe, as one is after thinking of the awful *I am that I am*.

Before I can write about the world I want after the war I must answer whether I accept or reject the Pattern.

I accept it! with joy and bewilderment and worship. (Carlyle, the

English philosopher, is said to have retorted grimly "By Jove, she'd better!" when told of a lady who made a similiar affirmative statement about the Universe.)

But upon the ancient pattern designed by God, Man has encrusted a horrible growth of injustice, greed, selfishness, ignorance, devilish cruelty, and lust for power. This is what I (and a few people before and after me) want to change.

But may not this be a part of the Pattern? The question cannot be avoided.

Well, there is not much doubt that pain and suffering and loss are a part of the pattern. "Life is the richer for the presence of the Serpent," says William James (I quote from memory) in his *Varieties of Religious Experience*, "always provided that we bruise his head under our heel."

But there are wickedness and diseases that God gives Man the power to control and to cure, and these, surely, are not part of the pattern. Jesus cured blindness and madness and leprosy, and rebuked the wicked and told them to be good. There can be little doubt that God wants us to clothe the naked and feed the hungry and love one another.

There are people who complain that if everything were tidied up and there were no more evils to fight, the world would be a boring place and we should quickly degenerate into weaklings and die. To

such people it is necessary to reply tartly: Look around you, dear. There is plenty to be done and it will probably be quite a long time before any of us die from boredom because everything is too perfect.

There are other people (I am one of them) who are so fascinated by the sheer spectacle of life, the play of brilliant light and dark shadow upon the ancient Pattern, that they waste the morning of their days hanging out of the window with their arms folded, just marvelling.

Both types of people are selfish, of course. It will be one of the millions of tasks in the post-war world to teach people not to be selfish.

Even the most selfish of us feels a pang of anger, pity, and guilt when we see a sick and wretched fellow human being, and we all want to be like the person who is brave and good.

(I have just remembered that there is someone brave and good living quite close to me whom I haven't the faintest desire to be like and am much confounded at this discovery but there is no space to discuss it here. Also, it would not be interesting.)

The Pattern is accepted. The vile crust upon it is loathed. The crust must be scraped away and the beautiful bold design gradually, splendidly, revealed.

II

Well, first of all I want a world in which all the nations know about

every other nation and feel friendly towards it.

The first humble instrument, the little bit of firewood that shall begin to scrape patiently away at the vile crust on the Pattern, is in the hands of the mothers.

The Jesuits and the Catholics, the Nazis and the Communists, have always known that the minds of children can be moulded for life.

It must be the holy task of mothers to teach their children all over the world to admire and feel an interest in the other children, white and yellow, brown and black. Personally, I would prefer that pity did not come into the teaching; there has been too much of the "poor little Chinese children, they don't know about Jesus, we must teach them" attitude, and it has encouraged the feeling of natural superiority that belongs to the white races because they live in manageable climates and have enough to eat. Towards the truly backward races such as the unhappy Germans and the cannibals they *should* be taught to feel pity, coupled with respect for their good qualities (in the case of the Germans it is possible to admire their superb music and their philosophy and their efficiency, and the cannibals can be admired for their bravery and powers of endurance and skill with their hands). Also, they should be taught that it is their duty to *help* such people, not destroy them.

In this teaching of the children to

love other children of other races, there is a superb *new* chance for Christianity — the old Christianity that Christ taught, before there was a Church, the Christianity that is like a morning in May or a pink cherry tree flowering above a rushing clear stream.

After the child has gone on to school, I would have him taught *world* history, as well as the history of his own country, with a great deal of geography, simple geology and astronomy (to keep him humble), economic history (to teach him that most wars are economic in origin and many of them need never have happened if economic adjustments had been made), and the history of art (to puff him up and show him what the human race can do when it isn't fighting and being greedy).

But the real problem is not that of the children, but that of the adults.

The problem towards which all economic and social history has been steadily moving for the past hundred years is this:

How free shall we be?

How far shall we control our own lives, and how far shall they be managed by the State for the good of us all?

Many of us know by experience that since this war, in spite of bombing and shortage of food and fear for our dear ones, we are happier than we were in the uneasy days of peace, just because we are doing some kind of public work, however small; serving and helping.

It is possible for lives to be too private. There is an appetite (starved, in most people) for public service in the human soul just as there is an appetite for worship and love of God.

In my post-war world I would like to see this appetite fed, but not by force. I would like to see *the voluntary adoption of some form of public service all over the world, so that every village, town and city was vocal about the affairs of its nation and could influence them.*

Food and property should be distributed more fairly. Food could work miracles with those races that have been for centuries starved; racial characteristics that have troubled or shamed them for generation after generation might be eradicated by proper and sufficient feeding; and if every propertyless family in every part of the world were given a small piece of land *to do as they please with*—grow flowers, potatoes, rice or cocoanuts, make a bower or a cricket pitch—this would increase their love for their own country and counter-balance the internationalism taught in the schools.

Before it is too late and her riches are exploited or exhausted I would

like to see the post-war world turn back to the earth and cultivate her as the Chinese, perhaps the wisest race on her bosom, have always done. (If one realizes how close the Chinese have kept to the Pattern one knows why they are a happy race).

And I dream of a mighty march of the Common People on the palaces of their leaders, of their voices shouting, "We will make no more weapons of war. You can starve us and take our jobs away and shoot us. *We will make no more bombers and battleships and tanks.*" I dream of laughter and gaiety sweeping across the world like a tidal wave, after the years of fear and torture, with brilliant clothes and gay fantastic hats and music and dancing and friendship, and all the peoples of the world happy together.

A. P. Herbert, the English Member of Parliament, remarks that it is easy to become enthusiastic, but quite another matter when it comes to drafting the simplest Bill to pass some small piece of social reform through Parliament.

With this thought in mind I cannot write any more about what I want the post-war world to be.

STELLA GIBBONS

THE EVOLUTION OF INDIAN MYSTICISM

V.—EARLY INDIAN MYSTICISM

[Dewan Bahadur K. S. Ramaswami Sastri, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the fifth instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

The Soul of India has expressed itself most fully in and through Religion, and especially through Religion of a metaphysical or mystical or introspective kind rather than through religion of a formal, dogmatic and ritualistic nature. Even in the *Vedas* amidst the worship of the deities presiding over various aspects of nature and guiding and directing various cosmic functions, we find a clear realization and a clear declaration of the truth that "there is only one God-head, though the sages call it by various names." In the *Upanishads* this realization has a greater expansion and a clearer and more multi-coloured expression. The final synthesis of these experiences and expressions is in the *Bhagawad Gita*.

It is a wrong view to hold that the Aryans leaned to ritualism or to metaphysics and that it was the Dravidian culture that brought in the rich tributary stream of Devotion (*bhakti*) and Love (*prema*). The Aryan culture was as much home-born in India as any other culture, and the Dravidian Culture, which was also home-born and should be described in terms of

latitude and longitude rather than of race, blended with the Aryan culture long, long ago. Can any one say that any Dravidian contribution enriched the *Bhagawad Gita* and the *Bhāgawata*? And yet is there a book that thrills and quivers more than the *Gita* or the *Bhāgawata* with the raptures of *Prema* and *Bhakti*? The Dravidian genius excelled in architecture and in sculpture while the Aryan genius excelled in painting and music and poetry, in drama and dance. But this is a territorial, and not a racial, diversity of efflorescence.

I have already shown how Mysticism is the flower that blooms on the tree of moral purity, whose sap is faith in God. It is not a mere intellectual attitude. It is an inner experience of seeing God and of union with God. These characteristics apply to all aspects of mysticism in ancient India. Some aspects are specially emphasised in the Karma Kānda of the Veda while other and higher aspects are emphasised in the Jñāna Kānda or the Upanishads. In the Karma Kānda, a great potency was attributed to *Yajnas* or Sacrifices. These could

give us all benefits and blessings in life on earth or in *Swarga* (heaven). Professor S. N. Das Gupta enlarges the definition of Mysticism and then speaks of the sacrificial mysticism of the *Veda*. This seems to be a wrong way of looking at things. He says that Western writers regard mysticism as an instinctive or ecstatic union with the Deity through contemplation and communion. He expands the concept of mysticism by defining it as a doctrine which considers reason to be incapable of discovering the ultimate truth but believes in the certitude of some other means of arriving at it. Such an amplification is no real amplification but is, on the contrary, a dilution and distortion. Mysticism is the certitude that we can commune with divinity. The concept of Godhead and the concept of union with God are of a lower and more limited order in the Karma Kānda than in the Jñāna Kānda. The former leads to the latter and is included in and transcended by it, as is well stated in the famous forty-sixth verse in Chapter II of the *Gīta*. Professor Das Gupta damns the *Veda* with faint praise when he refers to what he calls sacrificial mysticism and says that the Karma Kānda means a blind submission to the *Veda* as an impersonal authority that holds within itself unalterable and inscrutable laws of sacrifice which carry with them their own fulfilment. The Karma Kānda describes the means of communion with the Cosmic Divinities through

prayers and sacrifices whereas the Jñāna Kānda is its fulfilment and describes the means of communion through Yoga and Bhakti and Jñāna, with the Supreme Iswara of whom the Cosmic Divinities are but aspects and modes. The former union brings us many great blessings here and hereafter, but the latter union brings us the supreme blessing of eternal liberation and eternal bliss. In the latter union itself there are different degrees of intensity, though all kinds of union are of the nature of infinite immortal bliss. The *Upanishads* now speak the language of Dwaita, now of Visishtadwaita, and now of Adwaita. Are we to steam-roller all these into one uniform macadamised road of Dwaita or Vi-shistadwaita or Adwaita? No. We should rather enter into the spirit of the incessant and passionate search which went through such experiences and gave them to the world without imagining any mutual incompatibility among them. The concept of the Creator, the concept of the immanent (*antaryāmi*), and the concept of Sachchidānanda—are they mutually incompatible and exclusive? Not at all. The concept of the eight blessed qualities (*apahatapap, vijarah, vimrutuyuh, visokah, avijighatsah, apipāsah, satyakāmah* and *satyasan-kalpah, i. e., holiness, eternal beauty, eternal being, eternal bliss, absolute freedom from hunger and thirst, omniscience, omnipresence and omnipotence*) and the concept of *Nirgunatwa* (or the unconditioned Blissful Absolute beyond all Name

and Form and Causality and Quality)—are they mutually incompatible and exclusive? Not in the least. The concept of *Sālokya* (co-existence) and *Sameepya* (affinity) and *Saroopya* (similarity) and *Sāyujyā* (union) and the concept of *Kaivalya* (identity)—are they mutually incompatible and exclusive? Not at all.

Yoga is the name given to the latter union, *i. e.* the union of the Soul with the Oversoul. The impure mind is an obstacle to such union but the purified mind facilitates it. Yoga frees us from sense-determination and mind-determination and bestows on us self-determination. The mind and the senses are like multi-coloured domes intercepting and refracting the white light of the Soul. The *Yoga Sastra* of Patanjali tells us how to still the mind till in *Samādhi* we can realize the white light of the soul. By recalling the scattered activities of the mind and reaching a re-collectedness, we attain a deepening, a widening and a heightening of vision. In the beautiful language of St. Bernard we become a reservoir instead of being a canal. Only by the inhibition of the conscious and the sub-conscious can the

superconscious radiance of the Soul have perfect and unhindered self-expression. But the Yogic concept of the Purusha is deficient because God is not realized as the creator and preserver and destroyer of the world — as Brahman or Paramātma or Bhagawan. It was by correcting this deficiency that Sri Krishna lifted Yoga Dhyāna to the level of one of the supreme means of the supreme mystical experience. (Chapter VI, Verse 47).

Equally important are the mystic Sādhanas of Bhakti and Jñāna. By them also we can attain communion with the Oversoul. They are easier than Yoga Dhyāna, and of them all Bhakti is supremely easy and sweet. Nay, Bhakti is of the essence of success in every Godward Sadhana — Karma Yoga or Dhyāna Yoga or Bhakti Yoga or Prapatti Yoga or Jñāna Yoga. Sri Krishna says in Chapter X of the *Gita* that He can be attained most easily and securely by Bhakti and affirms in Chapter XII that of the two forms of Devotion, *i. e.*, Passion for the Absolute and Passion for God, the latter is easier and sweeter and more secure, though both lead to the same goal of God-realization.

K. S. RAMASWAMI SASTRI

NEW BOOKS AND OLD

TOWARD SCIENTIFIC HISTORY

From the *Bhagavad-Gita* to the chronicle of Frankish times set down in the sixth century by Gregory of Tours is a far cry, yet both are history. The one contains the timeless archetypes of experiences through which the striving human spirit must pass in any cycle of evolution; the other, "artless memoranda of a contemporary," a naïve account of the dark and bloody events which blotch the pages of early European history. The difference is simply that Gregory tells what some men did and what happened to them, while the *Gita* presents the alternatives faced by *all* men, revealing what shall happen to them in consequence of choices made. The latter is history in essence, or abstracted from the temporal process.

The old, old question of what history is and what it means has been variously answered. Lovers of "fact" are prone to regard any effort at evaluation as a sort of blasphemy against scientific method. Others urge that meaning necessarily emerges from the "just" arrangement of historical data—which really means, arranged in some pattern having the approval of a prevailing school. To cool the ardour of enthusiasts of special theory, the skeptical relativists have assembled a large body of evidence showing that men always find in history the meanings they are seeking and that studies of events written to prove the validity of a given theory of interpretation disclose only that the protagonists

undertook historical investigation with certain prejudices or preconceived ideas about the nature of things.

Augustine's *City of God* is often cited to illustrate the religious type of "special pleading." Following his example, Orosius, a Spanish presbyter of the fifth century, produced a "universal history" from creation to 417 A. D., having for its object the demonstration from historical evidence that the cultural break-down of his period was entirely the fault of the pagans. The work of Orosius became the favourite text of the middle Ages, being translated into Anglo-Saxon by Alfred the Great in the ninth century. The Augustinian doctrine was founded on a plan of "Seven Ages," derived by analogy from the Days of Creation in Genesis, a scheme followed in principle by all later theological historians from Orosius to Bossuet. The seven ages are terminated by the reign of Christ on earth, as related in Revelations, this marking the final chapter in the history of the world and the consummation of Christian prophecy.

Such, in outline, was the Christian interpretation of history. Karl Marx took another view. He drafted every significant historical event in the service of dialectical materialism. This was the new "Revelation" implicit in the facts, at once evident when history is studied as a series of sequences arising out of the class struggle—that almost cosmic antagonism between the proletariat and their economic exploiters.

Even the *Dialogues* of Plato are explained away by contemporary Marxists as a consequence of his "class alignment." Plato was "illogical," driven to visionary dreams and speculation because he was an aristocrat of the leisure class, out of touch with the "fundamentals" of material existence. It is not enough to admit that the economic environment exerts a profoundly modifying influence on human life and thought; the Marxist demands that the conditions of the struggle for food and shelter be raised to the status of an absolute cause. His dialectic is infallible. The events of history, like the working class, must all be "converted" to his view.

The modern student, regarding these illustrations of special pleading and distortion—to which many more could be added—quite naturally turns a skeptical eye toward *any* theory of history. Most contemporary historians console themselves by devoting all their attention to what they hope are "indisputable" facts, arguing that if they refuse to rise to a general conception of development on the wings of some plausible theory, they are at least protected from such monumental deceptions as that imposed on the Christian world by Augustine, and on our own age by Karl Marx. The historian of today is surrounded by the debris of fallen theories; he sees in the scattered fragments of yesterday's promises of Utopia an ever-present testimony to the delusions of doctrinaire historiography. So it is not without cause that most attempts at constructive interpretation leave him unimpressed.

In the Introductory to *The Secret Doctrine*, H. P. Blavatsky wrote :

Over the gateway of Century I. of our era, the ominous words, "the KARMA OF ISRAEL," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up history, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jaganatha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things (I, xli).

The tragedy of the "Karma of Israel" lay in the literal acceptance by the early Christians of the books of the Old Testament, in their adoption of the tribal God, Jehovah—who was to educated Jews simply an exoteric "blind"—as the personification of the "Most High." Christian thought despoiled the Jews of their allegorical legends and raised them to the status of divine revelation. The colourful tales of Hebrew history were gradually joined with Greek metaphysics by the Platonizing Fathers of the Church, producing a sort of Christian "philosophy" which reached, in the course of a thousand years, its highest expression in the works of Dante and Thomas Aquinas. The first real victory of true philosophy over the Judaic influence came some two centuries later, with the Revival of Learning in Florence and the spread over western Europe of the literature of the eastern Platonic Schools. This return to Greek philosophy was a major factor in the great historical adjustment we call the Renaissance and sowed the seeds for the birth of modern science.

For the genesis of the empirical method in science as in the writing of history, we need to recall the darker side of European development—the

culturally stultifying reflexes of Christian Dogma. The paramount cause of modern materialism, as is now becoming well known, was the intolerant attitude of the Church toward thinkers who dared to present evidence tending to controvert any of the established doctrines of theological Christianity. Infant modern science was forced in self-defense, as much as by choice, to limit its investigations to those areas of experience which, to the then thinking world, seemed to reveal no implications damaging to religious tradition. The vanity of this pious "defense mechanism" soon became clear, but the consequences of restricting science to a study of the physical remained to blight with materialism all subsequent intellectual growth. Scientific history, along with the other branches of social science, fell victim to the bias attending its birth.

As science and modern philosophy gained a measure of autonomy, theories of historical interpretation at once arose from the new contexts. Men began to prophesy on the authority of Nature instead of the Bible. Humanism had done its work well and from theories founded on the dignity of God men turned with zeal to the newly discovered dignity of man. Bursting with indignation, Rousseau sounded the cry of Revolution. The Social Contract replaced the Vicarious Atonement as symbol of the path of Salvation. Augustine's "Heavenly City" was brought down from the Empyrean sphere and planted just around the historical corner. The Revolution, said the *philosophes*, would bring the march of humanity around the turn.

But the *philosophes* were wrong. Napoleon, not the Promised Land, was

around the corner.

More than a century was to pass before the students of history could see the perversions of fact, the romantic optimism and the fantastic ignorance of human nature that lay in the revolutionary doctrine. For fifty years the liberal movement lent a willing ear to the persuasive accents of the *Communist Manifesto*. The fault, lovers of freedom were told, lay not in the revolution, but in the failure of revolutionaries to annihilate the opposition. The horrors of mob violence gained a rosy glow from the glamor of mob mysticism. A heroic figure arose, the symbolic Man of the Masses. Christ was born in a manger, but this new deliverer emerged from the factory. The Marxian interpretation of history was taught to the world by fierce slogans and dramatic posters, by tabloid denunciation and threat. From Darwin the revolutionary movement borrowed the classical thesis of the evolutionary movement—"the struggle for existence." All the logic of Biology was appropriated by this sociology of the jungle.

A small but determined minority, ruthless, and coldly brilliant, saturated most of modern social thinking with Marxian implications. The great neglect of economic factors in previous studies of historical trends lent special plausibility to the materialistic dialectic. It was hard to accept Marx's analysis of the past without regarding sympathetically his proposals for the future. What well-disposed man can fail to long for a "classless society"? And if, as Marx seems to show, achieving the Millennium for all involves the slaughter of a certain number of innocents, why then, it is deplorable but probably true. Have we not learned from

Science that the truth is not always "good" ?

For several generations past, articulate liberals, excepting only a few, in their discussion of social objectives have been gradually substituting the material fruits of "the good life" for the tree that was to have borne the harvest. Security and plenty were taken as operational evidence of the presence of freedom itself, growing to greater ideal eminence than basic civil liberties and freedom of thought and conscience. Unaware of this materialization of their original goal, the liberals kept on repeating the watchwords of freedom while contributing in large part to its downfall. Themselves disciplined in the desire to give and serve, they taught others a different doctrine; they schooled the masses in the desire to get and receive. It is easier to denounce than to educate, to accuse than to build, and many so-called liberals gave their energies to this unworthy occupation. From lovers of free men they became haters of some men. Belial was attacked no longer, but his sons, the political Bourbons, the "economic royalists," and all the personal devils of caste and class were ready targets for righteous libertarian ire. No soil of public opinion was left without its quota of dragon's teeth. The result of that sowing is before us in the present cycle of destruction and moral revulsion.

The root of modern social evil, from the viewpoint of the interpretation of history, lies in the pseudo-scientific separation of "fact" or "truth" from moral values. By secularizing science, the intellectual leaders of modern civilization reduced the dynamic of social reform to an emotional level.

The inhuman dispassion of abstract science now finds its dark counterpoise in the seething fury of outraged humanity. If knowledge be unconnected with purpose, then purpose must eschew knowledge. Purpose will not be denied: there is no motiveless man. The flames of hate engulfing western civilization were lit by sparks from a moral short-circuit in both science and society. And the end, it appears, is not yet.

What is obviously needed is some knowledge of the principles of social psychology, of the springs of human action, individually and in the mass. This will not be learned from a discipline which elevates sense perceptions to greater authority than the moral intuitions which whittles into non-existence the spiritual force of altruism and self-sacrifice. There can be no shot-gun wedding between social ethics and materialism while Liberty, ravished and insensible, lies dying. We must rather begin all over again. For science and history, this means an unprejudiced return to the facts; a willingness to admit, with Descartes, that "the greatest minds, as they are capable of the highest excellencies, are open likewise to the greatest aberrations," and to cast aside the tragic aberration of *a priori* materialism.

For some years past, particularly in England, investigation of the materialistic "conditioning" of science has been exposing the metaphysical assumption under which the founders of scientific thought laboured. As this work continues, it must prepare the soil for the growth of a new science, unhampered by the false psychology which sprouted and spread with weed-like luxuriance outside the pale of

religious orthodoxy. In America, too, there are signs that positivist arrogance is waning. Writers like E. A. Burtt are uncovering the fallacies of mechanistic preconception, the philosophical naïveté of scientists generally. Arising at a time when Baconian optimism has received its *coup de grâce* from culture-destroying reaction, this critical movement should gain the immediate support of thinkers who realize that scientific research has need of deliberate ethical orientation.

What is probably the first conscious attempt at revaluation in history comes from the pen of Frederick J. Teggart, Professor of Social Institutions in the University of California at Berkeley. His *Rome and China*, published in 1939 by the University Press, is literally revolutionary in its implications for historiography. The thesis is quite simple. Briefly, Prof. Teggart contends that the *correlations* between events, hitherto neglected by historians, are as significant facts for historical study as the events themselves.

That these facts [the correlations] have not previously been discerned is due to the practice of by which the history of each and every country is treated in isolation by specialists. Up to the present moment the procedure of comparing events throughout the Eurasian continent has not been brought to bear upon the study of historical problems.

Choosing the problem of barbarian invasion to investigate, the author details the uprisings on Roman frontiers in Europe between 58 B. C. and A. D. 107—a total of forty disturbances. Then, by the method of correlation, he establishes “the positive conclusion that the barbarian invasions were occasioned by wars either on the western borders of the Chinese or the eastern borders of the Roman empire.” Put simply, when

Roman military adventures in the distant eastern regions of Bosphorus, Syria, and Armenia dislocated the economic life of peoples ranging far to the North, in what is now Russia, the result was a precipitation of war on the northern imperial frontier. War in the Roman East communicated its destructive impulses progressively, until, like ripples in a pool, they finally returned to the Romans themselves. Chinese disturbances were similarly transmitted along trade routes in the Tarim basin, producing wars in Europe. “Out of a total of forty occasions on which uprisings took place in Europe, twenty-seven are to be attributed to the influence of events in the “Western Regions” [of China], and about half that number to the aggressions of the Romans in the Near East.” Prof. Teggart points the moral in his final commentary :

The details on the preceding pages indicate that wars which were undertaken by the governments of China and Rome in pursuit of what were conceived to be important national aims led inevitably to conflicts among the peoples of northern Europe and to invasions of the Roman empire. It is of some importance to note that the statesmen who were responsible for or advocated the resort to war, on each of forty occasions, were entirely unaware of the consequences which this policy entailed. The wars of the Chinese, indeed, were initiated only after lengthy discussions at the imperial court by ministers who were well versed in Chinese history, and who reasoned from historical experience no less than from moral principles and from expediency. But the Chinese emperors and their advisors were unconscious of the fact that their decisions were the prelude to conflicts and devastations in regions of which they had never heard. The Romans were equally in the dark with respect to the consequences of their wars in Bosphorus, Armenia, and Syria, but here the fact is striking, for the reason that their wars in the

East were followed invariably by outbreaks in Europe (pp. 241-2).

It would be difficult to picture with greater clarity the vicious circle of imperialism. Only ignorance of historical processes—of the law of karma, theosophists would say—allows men to suppose that *any* good, economic or otherwise, can come from military conquest. The Romans “observed the barbarians from a distance and from behind the protection of an armed frontier, and saw in the incursions only the spasmodic activities of tribes who appeared to be actuated by an unalterable disposition to maraud and war.” Attempts at permanent “pacification” proved futile, for always new invaders arose. The barbarians were likewise dismayed by the Roman policy. “The barrier maintained by the legions deprived them, in a manner at once sudden and incomprehensible, of an immemorial freedom of movement.” The author observes: “Hence the immediate factor in the border wars was not the martial spirit of any particular tribe or tribes, but the mutually unintelligible conduct of men responsive to different modes of existence.” *Rome and China* is thus primarily an appeal for understanding. As the only possible alternative to “any *a priori* philosophy of history,” Prof. Teggart advocates “wholehearted concentration, in the spirit of modern scientific work, on the study of World History, conceived as the comparison of histories for the elucidation of the problems of human existence.”

This is the scientific method legitimately conceived and usefully applied. Scientifically written history can have no *a priori* theories to prove, but rather should display the facts in their

obvious relation to the central problems of human welfare. For, as the author remarks, “if we are not to be swamped by the dogma that Revolution is the Way of Progress, we must be prepared to exercise every possible effort to discover the actual conditions and the actual means under and through which human advancement has been effected.” In his Preface, Prof. Teggart indicates the enormous field of research opened up by this technique of correlations. Its application to barbarian invasion is to be taken as a particular study illustrating the use of a principle of universal value. Classes of events, he points out, are “in number practically unlimited,” and his choice of a direction for future research is suggestive :

As an example of a wholly different type, I may point to the great religious movements associated with the names of Zoroaster in Persia, Lao-tzu and Confucius in China, Mahavira (founder of Jainism) and Gautama Buddha in India, the prophets Ezekiel and Second Isaiah, Thales in Ionia, and Pythagoras in southern Italy. All these great personages belong to the sixth century B. C., and their appearance certainly constitutes a class of events. Yet, though the correspondence of these events has frequently been observed, no serious effort has ever been made, so far as I have been able to discover, to treat the appearance of these great teachers—within a brief compass of time—as a problem which called for systematic investigation. But without this knowledge how are we to envisage or comprehend the workings of the human spirit ? (pp. xi-xii).

How, indeed ? Theosophists may be well content with histories written from this point of view and with this objective. Prof. Teggart's work merits the unqualified encouragement of both scientist and student of occultism. While the former may regard *Rome and China* as an ideal exemplification of humanitarian science, the latter

will see in it the type of undertaking that must some day lead to fulfillment of the prediction contained in the closing pages of *The Secret Doctrine* :

The public has hitherto had access to, and heard but one side—or rather the two one-sided views of two diametrically opposed classes of men, whose *prima facie* propositions or respective premises differ widely, but whose final conclusions are the same—Science and Theology.... But when it becomes

undeniably proven that the claim of modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality—then the present work will become but the pioneer of many more such books (II, 794-5).

HENRY HOLLAND

NEW WORLDS FOR OLD *

There are many contentions in this illuminating book, but the central one is that "It is the very essence of Europe that it conceives man as free and equal." When the beliefs of Spiritual Man collapsed, the ideals of freedom and equality were projected into the Intellectual sphere—then into the Political—then into the Economic. The position, and the problem, today is that the era of Economic Man has come to an end and "in marked contrast to historical precedent no new positive creed appeared as the old one collapsed." It is this non-emergence of a new positive creed which creates that air of unreality which robs events and institutions of substance to-day, and it is this negativity which is the cause of modern despair. If we want to find the key to fascism, it is to be found in the despair of the masses.

It is doubtful whether, even yet, it is fully realized that despair is the enemy which threatens Europe and that Nazism is what it is because, although it represents despair, it promises miracles. If this is contended—if it is regarded as melodrama—it will have to be explained why Nazism

has its adherents in every country. It is a world movement—and glib explanations of that grim fact will not suffice. And it is because it is a world movement that it would be only too easy to make a good case for the contention that, in a deep sense, this war is a civil war. But let there be no masking one fact:—Nazism is wholly outside European tradition. Not only is it wholly outside that tradition, but it denies it—and would destroy it to its least and last root.

If there is a book which ought to be read and studied now—two years after its publication—this is the one. To those who read it when it was issued, certain subsequent facts, such as the Russo-German pact of 1939, was no surprise since its inevitability is emphasized in the final section of this book. Another prophecy, in the same section, regarding relations between Russia and Germany, is interesting in retrospect. "They may arrive at an agreement by partitioning Poland or by driving Italy and Great Britain out of the eastern Mediterranean."

Many a pipe-dream of the Appeasement years is dissipated by this

* *The End of Economic Man*. Peter Drucker. (Heinemann. 8/6 net.)

illuminating analysis of the inner dynamic of Nazism. The long-treasured pre-war hope of an internal collapse in Germany is dealt with in sentences which demand repetition now—when the war is twenty one months old. "The collapse will come as soon as there is an alternative to the belief in the demoniac nature of the leader, that is, as soon as there is a new order and a new creed. But—and this is the mainspring of totalitarian successes and strength—it cannot come otherwise." And now, after twenty one months of war, collapse—in *that* sense—will not come unless the German people become so exhausted that they prefer chaos to the present régime, or until a genuine positive alternative to that régime shines on the horizon.

All the blunders committed by the non-totalitarian countries, during the last eight years, in dealing with Hitlerism originated in ignorance of the nihilistic nature of Nazism. If the chapter headed "The Return of the Demons" does not make that fact clear, then nothing will. And if the chapter, "Fascist Non-Economic Society," does not show how a totalitarian state regards economic objectives as entirely secondary and, *inter alia*, that there is nothing miraculous about totalitarian economics, then it is difficult to see what will make these things plain. What has to be realized, once and finally, is that Nazism is the result of the collapse of Europe's spiritual and social order and that therefore it is despair who is the enemy—and one which might survive Hitlerism.

What of the future? Dr. Drucker believes that the destruction of the fascist countries will not lead to the

restoration of capitalism or socialism. A new non-economic society, striving for individual freedom and equality, must emerge. That is the *only* alternative to totalitarianism. And, according to the author, there is hope that this new-economic society will emerge in the fact that "personal religion" has become the refuge of many of the best minds in Germany and Italy; for it was out of a similar resignation of scholars—in the thirteenth century—that the Renaissance concept of freedom and the society of Intellectual Man, eventually emerged.

Only a new, positive, non-economic society can successfully challenge negative 'nihilistic' totalitarianism. And there is hope for the future in the fact that ordeal by battle has quickened vital spiritual forces which are beginning to flow, like an underground river, below the surface ruin of the old order.

It is imperative to read this illuminating prophetic book.

*The New Order** is an attempt at planning on a big scale, a scale far too extensive to be more than indicated here. It relates to the British State, the House of Commons, the Government, Money, Land, Property, Law, Defence, Justice etc. etc. Also, in Part III of the book, the application of the proposed new British order to the British Commonwealth of Nations, to Europe, and to the world is outlined in some detail.

A lot of hard work has gone to the making of this book but the fact remains that, if one opens it at random, one encounters proposals which, one is

**The New Order*. C. B. PURDOM (Dent. 7/6 net.)

convinced, just could not be implemented by anyone less powerful than a dictator.

For instance, the author proposes that no one under the age of forty nine shall be eligible for election to Parliament. (Incidentally, had this been law for the last hundred years, the only Prime Minister "eligible" during that period would have been Chamberlain. Which may be funny—or which may not). Later in the book, the

author proposes that "the marriage age will be delayed, and generally will be postponed for men until twenty eight years of age is reached." Well, lacking absolute power, how are those proposals to be implemented? The author says he anticipates this criticism, but, he does so very unconvincingly.

Readers of this book are advised to re-read that section of *The Possessed* in which Shigalov outlines his note-book plan for world organization.

CLAUDE HOUGHTON

LIVING BY SERVING

The Editor gives me 600 words in which to deal with Mr. Mumford's book. I must make the most of them, for it is an important book. But just as the author is conditioned by his personal reaction to his times, so, too, is the critic conditioned by personal experience and particular angle of vision.

In order to make clear the present reviewer's attitude towards this book the reader must be made aware of two circumstances. The first is that the reviewer is in the midst of terrific events which are viewed by the writer from a distance; that he has, indeed, suffered in his person from the attentions of the Luftwaffe, and in his property, too. The second is that, by sheer chance, shortly before finding this book on his desk, he had been engaged in putting into book form a series of investigations into the state of the city of Birmingham, and had, in the course of much reading on town planning, found in *The Culture of Cities* the outstanding contribution of our time to that tremendous problem.

In other words, the reviewer opened *Faith for Living** with lively anticipation: nor was he disappointed. Mr. Mumford is commonly described as a Liberal, and in these pages one might describe him as a disgruntled Liberal who laments the disappearance of the world he knows. But that would be, indeed, a shallow view. Mr. Mumford is, first and foremost a Pragmatist. Whatever his Liberalism in the past he is by now one who sees very clearly that what we have been pleased to term "civilization" is in process of liquidation and that, if man is to survive, he must now do some exceedingly hard thinking.

Only those who had made acquisition their end object in life would desire the perpetuation of the present way of living, whether it be that exemplified by the United States, Great Britain, or Nazi Germany. We in England see that we fight for the bad against the worse. That is our inescapable destiny.

Mr. Mumford asks the ageless question: Whither?

* *Faith for Living*. By LEWIS MUMFORD. (Seeker and Warburg, London. 7s. 6d.)

By putting business before every other manifestation of life, our apostles of the machine have forgotten the chief business of life, namely, growth, reproduction, development, creation. They have paid infinite attention to perfecting the mechanism of the incubator—and have forgotten the egg.

In this passage one seems to hear the echoes of another hater of the acquisitive society, Professor Tawney. And, like that lucid thinker, Mr. Mumford sees that if humanity is to survive the present catastrophe and emerge with the rough drawn plans of a new way of life, we must abandon most things hitherto held in high repute and most richly rewarded by our rotten societies.

We must not deify the man whose acquisitive sense is a pathological hangover from the anal-erotic phase of infancy. We must not base our values on property, nor bend our energies to its acquisition. On the contrary, we must think in terms of function and fulfilment, knowing that (since shrouds have no pockets) the term "property" is a mockery of the truth, which is that all man can ever possess of the earth's treasure is the use, to the limits of his capacity for enjoyment, of some small part of it.

Whether Mr. Mumford is right in his tracing out of the pedigree of our philosophy of harsh materialism from the hard rationalism of the eighteenth century is really not important.

What is important is that he draws our attention to fundamental things: to the fact that man does not live by bread alone; that he lives only insofar as he *serves*.

Haven't I got a right to a car? Haven't I got a right to a new suite of furniture? These are the questions asked by the pathetic starvelings in a recent novel: a study of a family on relief. And the answer now, to rich and poor, must be a firm one. The only right anyone has is to an equal share in the good life. Not a life of material abundance; but a life of comradeship, art, and love.

You may say that this has been said before. It has. But there are truths which must be repeated many times if they are to penetrate the minds of the masses. One is that the essence of life is service. Mr. Mumford knows that. His fine book, with its deep humanism, is one that should be read by all who ponder the unknown future to the sound of falling bombs and the crashing of cities.

GEORGE GODWIN

CORRESPONDENCE

PILLARS OF PEACE

The world is in flames. A flood-tide of destruction is sweeping on, engulfing in its pitiless advance, all that millions of human hands and human brains have devoutly toiled to build. And men and women are dreaming the while of a new fireproof world—a world of peace and plenty, to replace the mad old world going up in flames.

And everyone is ready with his own diagnosis of what was wrong with the old world and his own remedy for it, but it is they who win the war that will make the peace. Therefore it may seem vain for me to match my small voice against the deafening blare of trumpets. Yet I believe that thought will slowly burn its way into the hearts of men and affect the destinies of nations. Faith in the progress of mankind is conditional on belief in the potency of thought. It is in that belief that I set down my own thoughts—although they are in no way startling—on the burning problem of the day.

The first condition of peace, in my view, is respect for the individual. "To treat every man as an end in himself and not as a means to an end," as Kant would say. The individual must not be regarded as a dot on a graph, nor as prospective cannon fodder. The individual should be looked upon as a final fact of nature, as a unique entity with his own feelings, ideas and desires and possessed of a personality to be perfected. The individual is like a flower, whose blossoming has no ulterior end.

No doubt the individual has to live in society and his conduct cannot be allowed to be destructive of society. But it is dangerous to deify Society or the State and to think of either as an entity over and above the individuals who make it up and for whose alleged welfare the individual must surrender his freedom. Society exists for the growth of the individual. The happiness and growth of the individual, the freedom and the opportunity for self-development that are provided for him, are the only tests of the progressive nature of society.

This doctrine is different from *laissez-faire*, which presupposed a conflict between the individual and the State. *Laissez-faire* tried to define limits to the authority of the State. It was born out of a desire to trade without being bothered by the State. It meant in effect liberty to one class of people to exploit, to starve and to enchain the masses.

We have now found that political freedom is not enough. What is the good of setting a man on a desert island, without food, clothing, shelter or the means to acquire knowledge and use it, and then telling him that he is completely free? Freedom will be a mockery unless the means and the opportunity to use that freedom for self-development are secured to the individual.

Therefore our doctrine of respect for the individual means that the individual is economically free; that

he is assured of food and security ; that he is provided with the means of acquiring knowledge and of using it ; that he is free to choose his profession ; that his medical needs are attended to and that he is able to obtain some hours of leisure and recreation every day.

To work out the implications of respect for the individual would need volumes. I will not venture to do so here. But I must draw attention to one aspect of the problem which, as a working journalist, I have felt very keenly.

I am referring to the problem of freedom from propaganda. Today every State claiming sovereignty and even lesser organisations with lesser powers are exploiting the school, the pulpit, the platform, the press and the radio to convert their youth into a mass of hysterical, blood-thirsty monsters.

The schools, as at present organised, tend to produce fanatics and robots. The new school must set itself the task of producing men capable of self-direction. The radio at present is merely an instrument of State propaganda. In the new world we are planning it will have to confine itself to providing entertainment and imparting information and shed its propagandist rôle. The press today, both on account of its internal limitations, arising out of problems of financing and of the equipment and the prejudices of its personnel, and on account of the external limitations placed on it by the State, reflects only a limited cross section of public opinion. Meanwhile an avalanche of propaganda is let loose on a public not merely gagged but bound hand and foot.

I want to make it clear that I am not merely making out a case against the suppression of opinion. That case was put quite clearly long ago by John Stuart Mill (*On Liberty*) :—

The peculiar evil of silencing the expression of an opinion is that it is robbing the human race ; posterity as well as the existing generation ; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth ; if wrong, they lose what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error.

I go a step further. While the organised instruments of propaganda fill the air with their raucous cacophony, the ordinary individual finds himself choked and powerless. How exactly every individual should be given an opportunity for self-expression, and how he should be protected from organised propaganda is a question of methods which will have to be worked out in detail. But I would like to stress the principle that respect for individuality means the cessation of false propaganda by interested parties through the press, the radio and other means.

So far we have dealt with the individual within the unit of a social or political organisation. But what of the numerous such units which go to make the world ? What should be their status and their relations with one another ?

I am afraid this is one of the saddest chapters of human history. The intransigence, the callousness, the utter stupidity of warring nations who fill the pages of history with their futile conflicts is such as will fill a thoughtful man with despair. Today in the world

there are a few powerful nations each with a number of client States moving in their orbit. Then come Dominions, Dependencies, Colonies, Mandated territories, Possessions—a chaos of disorder and discontent.

Imperialism and Capitalism have enslaved the brown and dark peoples of the world. The dark man is bearing the burden of the white man's prosperity. The desire of some white peoples to have as much as some others has driven them to Nazism and Fascism. The main cause of the present and the previous war are economic. It is a very simple fact that there will be no peace in Europe and the world, as long as there is the distinction between Have's and Have-not's among European powers. The disappearance of this distinction will automatically liberate the darker peoples of this earth. It is as simple as A. B. C.; only our statesmen seem to be blind to it. Peace in this world is a costly affair and nothing less than the renunciation of possessions by the Have's is going to bring it about.

Yet what do we see today? Even in the midst of a great world conflagration brought about by the possessive greed of Nationalist States, the European Nations are not prepared to discard the idea of Empire. Great France lies humbled at the feet of a ruthless conqueror and yet French leaders are fighting about their possessions and Colonies in Central Africa, in Syria and Indo-China and dragging the peoples of these distant lands into the maelstrom which has submerged her.

And little Belgium, who in the course of a tragic campaign of but eighteen

days lost her freedom, refuses to set free the colonies and the possessions which she acquired and exploited with such sickening brutality. She more than atoned for her past in the campaign of May 10-28, 1940. But in the very book which so vividly sets out the heroic part played by the King and the army of Belgium, the Hon. Paul Van Zeeland, the former Prime Minister of Belgium writes :—

Beyond the grasp of the enemy, there remain free Belgian forces, such as *the Congo Colony*, the merchant fleet, important assets and several military corps. These forces *must be put to work to the full*¹ (Italics mine).

Not even in this hour of national sorrow and humiliation can the ex-Premier of Belgium forget to put to full use a colony which Belgium has conquered and enslaved so that Belgium, herself now a slave, may be liberated!

And what of Britain herself—"the Citadel of Democracy"? Why, when this nation of forty million people is fighting for her very survival, as her leaders say, why, I ask, should she burden herself with the onerous task of defending, safeguarding and playing the rôle of trustee to a great nation of four hundred million people? I am, however, not concerned here with politics—not at any rate with that game of large-scale fooling of the public which goes under that name.

My purpose is rather to suggest a principle that will put an end to all these conflicts of interests. And that principle is this: The status of the Nations of the world and the relation between them must be the same as the status of the individual and the relation between the individuals who compose

¹ *The Belgian Campaign and the Surrender of the Belgian Army. May 10-28, 1940. Issued by the Belgian-American Foundation, New York.*

each nation. *A nation of free and equal men and a world of free and equal nations.*

I hasten to stress that I do not for a moment contemplate a chain of sovereign National States. By individual freedom we mean only freedom for self-development ; not freedom to commit murder, nor to take the law into one's own hands, nor the right to decide for oneself the rights and wrongs of a dispute between oneself and another. In the same way our free and equal nations of the world will not have the right to wage war on one another, nor to conscript their nationals

for that purpose, nor the right each for itself to decide the rights and wrongs of a dispute between itself and another. This means that not only should the great possessing nations give up their possessions but also that they must be prepared to shed the sovereignty which they at present so much cherish.

This is a radical proposal ; but a chronic disease must have a radical remedy. Palliatives are of no use. Only, I am afraid, men are not yet bold enough, nor yet have they the faith, to try the radical cure.

Bombay

G. N. ACHARYA

THE INEVITABLE OUTCOME

Everything that happens in the world releases a certain amount of force that will usher in an era bearing no strong resemblance to the immediate past. Even so is the present war potential enough to bring about a change that will be at once sweeping and progressive in its operation over the face of the whole world.

Although past history provides no sufficient justification for the above hope, the very oppressive and intolerable feeling of childish aimlessness generated by the colossal failure, that had been the lot of humanity and which threatens to engulf it in the future, unless determined efforts are made to stave off the calamity, possesses the necessary strength to release humanity from its present state of suspended animation and engage it actively in the task of building up a better world where the regnant factors will be peace and happiness.

Science elated man in his own estimation. And for a long time it

seemed as though the last word on progress had been pronounced. The conquering spirit of man over nature was considered invincible.

The world of science and material progress admired the reflection of its own self in the mirror so long that it failed to realize its evil consequences. That this attitude was not scientific and rational did not give it a moment's trouble ; it went on believing in its own inherent good and infallibility.

But all these fantastic dreams have vanished ; they no longer tie the mind down and blur the vision. The breaking out of the war has cured the jaundice that had so long been the one malady from which humanity was suffering and which kept it from approaching all the questions that confronted it with an open mind and equally wide-open eyes.

Before the War people were simple enough to hug the fond hope that soulless industrial life and diplomacy were capable of transforming the world

into a heaven where every one, even the lowliest and the most oppressed, would live amidst peace and perennial plenitude. Hollow and high sounding talks woven with scintillating phrases conjuring up visions of a world flowing with milk and honey were thought sufficient to ensure peace on earth. And when all nations vied with one another to declare their intense love for peace and universal brotherhood in the loudest manner possible, the snare was perfected beyond belief. But, as always happens, high hopes raised up on flimsy grounds never fail to fling people down to the lowest depth of disappointment. And the present war has only brought in another bitter experience.

However, such disappointment stimulates a searching of the heart. Finding itself alone in a land of barrenness and strife, the world today is occupied in the act of ruminating over the past. The question that continually comes uppermost in its mind is: how could these nations who were loud not so long ago in proclaiming their peaceful intentions pounce on one another? The answer is not far to seek. There was too much reliance placed on material progress. Human personality found no place assigned to it in the scheme of modern life. Ingrained in material progress were strife and discord, competition and certain destruction.

But as most of the nations were not known for their humanitarian outlook, naturally the gaze of the world was turned in the direction of Russia who professed to stand guard over the inalienable rights of the common man. The picture that Russia presents today is worse than the philosophical Maya.

The most thoroughgoing and dictatorial harnessing of material progress with the avowed desire of alleviating the unnecessary sufferings of the people has foundered on the rock of reality in Russia. The onetime champion of the people no longer retains that position; human dignity and freedom have been so suppressed that a revival of religion is gradually coming under way there

where the spirit of man was overruled in favour of material progress.

The great powers of the world are once again betraying incongruities and deliberate inconsistencies inherent in their structure. The trend of events has shown beyond any doubt that to hinge a new and better world to the present mentality of humanity at large is futile. That is: the new world order will be translated into a reality only if there is a complete change in the heart of all. It has further been realized that, when there is insistence on right, there is bound to be conflict. Therefore the future world can be made to rest only on the sure foundation of duty, if it is to be enduring and not plunge itself into another calamitous war after a brief interval.

Now what is this change of heart, this observance of duty? It presupposes the suppression of the savage instincts in man. For it has been due to man falling a victim to his emotions that the world is suffering today. Thus it is religion in action.

Just as there is a revival of religion in Russia today consequent to the disillusionment of material progress there is going to be an intense and earnest effort made by humanity at large to live up to the true spirit of religion.

That the fallacy of clinging to rituals is as much instrumental in sowing seeds of discord and animosity as material progress, though not in the same vast dimensions, has been brought home to all in a manner which is at the same time forceful and conducive to stimulated and determined action. Not only that. It is regarded as the worst form of slavery. Man cannot be a slave even to God, for religion is freedom.

Therefore the chances are that every individual will lead a conscious, just and righteous life. Hence there is justification for hoping that the truth that "there are as many religions in the world as there are people in it" will be realized in its entirety.

Calcutta.

N. V. ESWAR

ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

If we enlarge the science of nature, it is necessary that we should also devote attention to the science of Spirit.

We heartily agree with this statement of Sir Radhakrishnan which he addressed to the Rotary Club at Ahmedabad. We must get a scientific religion and a religious science, before we can expect to change world conditions permanently. We have ideals but they are not based on true wisdom. We have knowledge but not of things vital. We have energy but we do not know into which channels we should direct it. Even saintliness would be useless unless wisdom guided it. Sir Radhakrishnan went on to say :

The millions who are fighting today and the millions who fought before have always put service before self. Today the world is not lacking in either scientific enlightenment or abundance of moral force. There is so much goodwill, so much emphasis on moral understanding and so much readiness to die. If such things could save us we must be very near salvation today but every one knows that we are as far away from salvation as in other periods of history. The ideals to which this civilisation is wedded and the equipment of this civilisation are defective and misleading. They are ideals without a human bearing. That is why all the great moral qualities are being subordinated to a purpose which is unworthy of man.

In another speech which Sir S. Radhakrishnan delivered at the South India Club in Calcutta, he pointed out where we might find some of the precious wisdom which we so greatly need and how we might acquire it. He lays

the lack of wisdom at the door of wrong education.

The world is in an unfortunate position today, and after centuries of energetic enlightenment and scientific progress we are specializing in slaughtering one another without mercy. Why is this so ? To me it seems the fault lies in mis-education, in the mental twist we give to young people. Young people are treated as animals and their minds are manipulated, and we are not getting them to think as human beings. . . . Education should awaken an individual's soul and enable him to perceive truth in freedom. . . . Man's nature here below is rooted in another and a higher reality, and the meaning of *Upanayana* is to awaken man to the fact that this higher reality exists, and that this has an intimate connection with man's life in the world of space and time.

Sir S. Radhakrishnan feels that India can offer this ideal of education, for which it has always stood, to the world at large. For India is still producing men who follow in the footsteps of the old Rishis and the Buddhas. They represent the spiritual values of life. They would lead us, if only we were wise enough to follow, towards the type of philosophy and education that the world needs.

The fact is that India has today many prominent men who wish to give to education spiritual and cultural ends rather than have it used only as a means of finding employment or the putting of information into the student's brain. Sir. S. Varadachari speaking at a meeting of the Kellett

High School Literary Society (Madras) said students ought to cultivate the curiosity to know and the capacity to acquire and absorb knowledge. If we really want to lead the Higher Life then we have to know what it is and what it demands. Mr. T. R. Venkatarama Sastri feels that a study of Sanskrit culture would give students the basic principles of the higher life. The spirit of tolerance and co-operation are ideas that run right through the literature of India from the Rig Veda up to the present day. He too, like Sir S. Radhakrishnan, is convinced that India has an important contribution to humanity, for the thoughts that could save the world are to be found in Sanskrit culture. Its ideal would serve to revive spirituality and the unity between man and man as the inevitable outcome of the essential unity of all humanity in God.

A vague feeling of mistrust attaches itself to the terms "religious education". It brings to mind dogmatism, ritualism and narrow mindedness. We are sure, however, that this is not what Pandit Malaviya, Rector of the Benares Hindu University, wanted to express when he gave "religious education" as one of the aims of the University. For he coupled "religious" with "ethical" and ethics are universal principles which transcend the limitations of sectarian creeds. Good and evil are the eternal ways of life, as Krishna taught. Furthermore, Pandit Malaviya went on to say :

I wish you to know there is God everywhere. Regularity, identity and similarity in nature's creations goes to show that there is a power responsible for all these. The work of creation cannot be accidental. It must be the work of intelligence. Hindus

call this power "Parmatma", Mohammedans call it "Allah" and Christians call it God. As this power is invisible Rishis and Saints have declared it "Alakh".....When one comes to the conclusion that the same God is everywhere and lives in everybody, he will do no wrong. He will try to keep himself pure as one would not like to keep a shrine, a temple, a mosque dirty. He will not do anything wrong, cruel, to anyone. He will not think of anything immoral. Thus he will be good to himself and good to all.

It is no use quibbling about words, so long as we understand the word God not as a super type of human being but as an Immutable Presence. Each being is an emanation of that One Life and therefore Universal Brotherhood is not an Utopian dream but an actual reality. If education did but spread that one concept, it would be fulfilling its duty. This is indeed what Sir M. Venkatasubba Rao implied when, addressing the students of the Anjuman High School of Nagpur, he said :

Within the precincts of the school, your business is to pursue truth untrammelled by notions of race or creed, putting love and tolerance before every other consideration. Before age hardens your minds, learn to think of India in terms of the entire people, not those of a particular sect or creed.

The students were gathered together to celebrate the birthday of His Exalted Highness the Nizam. Referring to him Sir M. Venkatasubba Rao's words were :

His Exalted Highness has said : Whatever may be the religion of my House and my own personal beliefs, I am, as a Ruler, the follower of another religion as well, which must be characterised as love towards all. He goes on to say, 'I do not desire to distort the practice of my own religion in such a manner as to earn the title of a bigot.' He proclaimed that, in his capacity of a Ruler, he considered himself to be without any religion, not in the sense of being an atheist, but in the sense of being without bias as a ruler, for or against any particular religion or community.

Is there not here a lesson to be learnt not by India alone but all the peoples of the world? Religion is what concerns oneself and is distorted and debased if made a factor of party politics or state policies. It is tragic that religion instead of being a unifying force has been through ages a cause of strife and discord.

Members of the bar do not realize their immense power and responsibility. Their position is such that they can influence for good or bad hundreds of people. They could, by their combined action, change to a considerable extent world-conditions and the actions of men. It is not without reason that in ancient tribes Judges and advisers were chosen from among the wisest and the good. Before the legal body as such was organized men sought advice from the wise men of their tribes. Registered lawyers and solicitors have taken their place, but the spirit of service is not the ideal which prompts them to lean with understanding and compassion over the troubles of man. Their profession has become a trade, a job, a means of furthering their own interest. With remuneration as a goal, consciously or unconsciously they are led to foster competition, quarrelling, dishonesty, to further the growth of the spirit of litigation rather than its destruction. Although, as Sir S. Varadachari pointed out when he addressed the Law College Representative Council in Madras, there is a preventive aspect to the legal as well as the medical profession, at present it has not a very prominent part. And indeed that "job attitude" which is characteristic of the legal profession can also be outstandingly discerned in medicine and in the Church. Doctors are not healers of the body, lawyers are

not healers of the mind, clergymen are not healers of the soul. For they would rather have a sinecure than work with devotion and abnegation.

It is natural that scientists should defend science and claim that it can usher in a new era of material well-being. Science is now used as a means of killing and destruction. It is not the fault of science but of the use that is made of it and also, according to Mr. Nalini Ranjan Sarker speaking at the Calcutta University of Science, due to the fact that there is not enough co-operation and co-ordination between the scientist, the industry and the government. Mr. Sarker is right but he does not go far enough. Science will not be a help to man and its true rôle will not be properly appreciated until the fundamental principles upon which it rests are completely changed. Science will only admit the existence of matter and through matter it tries to explain man and nature. Giving out but partial knowledge, it becomes, dangerous. Until it accepts the existence of the unseen, and of the fact that matter is but the outward manifestation of universal law, science will be powerless to satisfy the aspirations of the race; it will make the future a void and bereave man of hope.

Numerous are the pleas for, and the affirmations of, the revival of Spirituality after the war. Some kind of revival will certainly have to take place, for, as Mr. Ashley Sampson says (*John O'London Weekly*):

At least one thing is as certain as anything can be, and that is that the appalling catastrophe will not only affect our bodies and our brains. It will affect our souls. Right

down deep at the core we have been shaken ; and that is bound to have a deep effect upon the spiritual life of Europe . . . And there has probably never been a time in the history of civilization when so much disloyalty was practised in high places.

Mr. Sampson analyses the present-day moral conditions of humanity with great insight. The mood of the past years has been one of despair and that in itself is a sin, "a slow and sedulous disease of the soul." The failure of all peace movements and organisations is due to man's preference of "security" rather than "large-sightedness or integrity." Still, even in the midst of such evil, there were great minds, writers and preachers, who were desperately trying to discover "what was wrong with Man and society" and who made "a frank admission of their innate evil."

Mr. Sampson sees in the immediate future the necessity of the revival of religion in general and Christianity in particular. We agree that the materialism we trusted is false but equally false have been institutional religions. We have tried them out and found them lacking. There must be something wrong with the system itself when even Mr. Sampson, so partial to organized Churchianity, can say:

There is today a hatred of cant and humbug and hypocrisy that is quite distinctive—something that I do not believe is purely reactionary. Unhappily these soul-destroying vices are often found in religious people.

It is not because its leaders have betrayed it that the Christian Church has failed but because its very constitution has permitted its leaders to betray. It is not because the Church has been an obedient wife to the State that it has failed but because it could do so, being built upon the quick-sands

of hypocrisy and greed. It is not because the Christian *knows* that he is guilty that he will redeem himself and the Church. An even summary study of Church history will show that leaders and led alike have always *known* that they were guilty.

It has been said that the priests of any and all Churches were responsible for the evils of this world. If that were not true why should all the great teachers of humanity have so carefully refrained from organising any Churches and have so ruthlessly condemned the existing religious institutions? History is a great teacher, but we do not want to be taught. It is so much easier to feel that some organisation or another will help you, save your soul and take on the responsibility of your sins. Unless man can learn to stand on his own feet without leaning on the crutch of priestcraft, he will commit the same errors again and again.

And how can anyone have the audacity to talk of the brotherhood of man and in the same breath say :

It is the curse of modern Christianity that the difference between those who are Christians and those who are not is no longer in any sense distinct.

Why speak of the universal Fatherhood of God and say "Christianity supplies a need, as nothing else quite does?" Is Christianity to be imposed upon the whole world? Then what are we to do with liberty of thought? Confine it to the Museum of Dead Ideals? In that case, we shall indeed be just as far from realizing Christ's ideal for the world as we are today and have been for one thousand nine hundred and forty one years!

In his speech at the Non-Party Leaders' Conference at Poona, Sir Mirza M. Ismail stressed the necessity of sacrifice in order to bring about the best good for all:

Every group or community must be prepared to make some sacrifice—sacrifice of self-interest and of self-esteem—in the furtherance of our common aims and ambitions. The law of sacrifice is the ethical principle that dominates all life, the only light that guides human conscience. It is an essential element in the realisation of our national destiny.

Sacrifice must however be guided by true knowledge, otherwise it becomes useless and at times even nefarious. Undoubtedly Sir Mirza Ismail would have developed this aspect of the question had time allowed him. The acquisition of true knowledge as to what to sacrifice and what ideals are worthy of sacrifice can be acquired only through right education. It is in the school room, when we are in close contact with children of all communities that we can best perceive the law of Brotherhood. It is by the give and take of common study that we can learn how and when to sacrifice, and develop what Sir Mirza feels we need above everything else:

So far as our country is concerned, the greatest need of the hour is a spirit of unity and tolerance, tolerance for the views and acts of others.

And he adds :

The unity of India has to be preserved at all costs. The more closely the various Provinces and States come together in the service of their common Motherland and in the pursuit of their common ideals and interests, the greater will be India's strength and, correspondingly, the greater will be her influence in the councils of nations.

Mr. P. R. Das implied the same thing when he said (at the Patna Culture Conference) addressing himself to the students :

I wish to impress upon you that you have a sacred duty to perform. Your cultural conference is of no use at all unless you resolve to be a cultural unit and it is quite impossible for you to be a cultural unit unless you devise means to be a national unit. There are undoubtedly difficulties in your way ; but we have at least a common homeland and, as I have said, the will to be a nation is the most potent factor in developing the idea of nationality. We, older men, may quarrel among ourselves and raise the false cry " Hinduism is in danger ", " Islam is in danger ", but it is for you to convince your elders that neither is in danger, provided there is national consciousness.

He too wants us to know what to sacrifice and to what. Not to materialism, not to prejudiced ideas :

The unreasoning acceptance of practices and prohibitions in minute details of life, the complete sacrifice of individual initiative forced upon our unthinking millions by a system of social tyranny and political obscurantism more perfectly organised than in any other country of the world, the terribly efficient machinery for a wholesale manufacture of cowards and slaves constantly working in our domestic surroundings, these are the powerful enemies that are in alliance with the evil star of national misfortune. Our immediate duty is to throw off the deadening burden of crude materialism, imposed upon us by dead centuries, the idolatry of spiteful genius of local boundaries inciting in us unreasoning passion of hatred against neighbours, the fury of which recoils upon ourselves to degrade our being.

There is nothing except our own cramped mentality, to prevent us from utilising all our resources and developing a generous national consciousness which will open before us a perspective of genuine freedom from which the poisoned accumulation of mutual suspicion and petty jealousy will be dissipated.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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LITERATURE AND NATION BUILDING

Now, since the first, I mean natural genius, plays a greater part than all the others, here too, although it is rather a gift than an acquired quality, we should still do our utmost to train our minds into sympathy with what is noble and, as it were, impregnate them again and again with lofty inspiration. "How?" you will ask. Well, elsewhere I have written something like this, "Sublimity is the true ring of a noble mind." And so even without being spoken the bare idea often of itself wins admiration for its inherent genius....

It is impossible that those whose thoughts and habits all their lives long are petty and servile should flash out anything wonderful, worthy of immortal life. No, a great style is the natural outcome of weighty thoughts, and sublime sayings naturally fall to men of spirit.... The nobler faculties of the soul decay, and wither, and lose all the fire of emulation, when men neglect the cultivation of their immortal parts, and suffer the mortal and worthless to engross all their care and admiration.

—LONGINUS

One of the ill effects of the disease of greed from which rulers of all nations have been suffering is to be seen in the place accorded to the science of economics as being of supreme importance. In educational programmes applied science, craftsmanship, and mechanism are given a higher place than literature, fine arts and the humanities. In India a mechanic earns more than a Pandit, of Sanskrit, or a Munshi teaching

Arabic. Time was when other-worldliness was accorded the highest place in this country; from that extreme the pendulum is swinging and now the crass belief is growing that man lives by bread alone. It becomes necessary, therefore, to repeat the note struck more than once in past years by THE ARYAN PATH in favour of the study of literature. Its mellowing influence is an important ingredient of real culture, which

scientific and vocational education cannot provide. Modern science contributes very greatly to the realization of the true, but it cannot elevate human character to express the good and the beautiful as literature and fine arts do.

We publish in this issue several articles which reveal the power of literature to transform the drab plane of existence into a world of delight. Between the active struggle for existence and the passive resignation to misfortunes, men and women feel not the strength of real contentment. The insight which creates it comes from literature; insight as necessary for daily living as the capacity to earn the bread of livelihood; perhaps, more necessary. If Europe had been guided more by her poets than by her politicians, she would have avoided the ills to which she is now heir.

If India follows the Occident and, particularly, Britain, and becomes physically and mechanically proficient, she must also accept the consequences of weakening her moral stamina. In developing her educational policy and programme India, of course, should not neglect scientific and technical subjects; but she must not pursue the methods of "development" which have brought Britain to the pass when poets are not heeded, when the poetic tempo has failed, as Mr. Clifford Bax points out in his article.

Dr. K. R. Srinivasa Iyengar in his essay values the capacity of the poet equally true of other literary

creators as a nation-builder. The superiority of the literary genius, even over the practising mystic, consists in this: the record of his experiences made by the mystic does not convey to the man in the mart or the woman in the home their meaning and message, as does the poet's sonnet or ode. The exposition of the philosopher demands mental labour which that man and woman has not the time or the inclination to bestow, while they more readily absorb, the mellowing influence, however indirect the process, through entertainment, which the story-teller offers. Mr. Clifford Bax refers to the intellectual delight which forms so great a part of culture. The true function of education is to develop the capacity of people to experience this delight. Education can build a civilization but cannot create the Kingdom of Culture without endowing the mind with the capacity to enjoy the flowers and the fruits of literature. Mr. Bax speaks of his countrymen as "highly civilized but uncultured." There is something fundamental in this distinction over which Indians should ponder.

There is a silent literary renaissance going on in India. With their roots in the ancient soil of Sanskrit and in the medieval one of Arabic Indian languages are showing a remarkable development. From Malayalam in the South to Kashmiri in the North, from Gujarati-Marathi on the Western coast to Telugu-Tamil on the Eastern, an amazing

output of verse and prose is taking place. It is a day of small beginnings though the output is great, for much of the writing is poor in form, poorer in substance ; authors do not find it remunerative to publish their books ; there is a dearth of really enterprising Indian publishers ; and the public buys scantily. But its discrimination is noticeable, and that is a very promising feature. It readily purchases gems or uses them in public libraries. The renaissance as a movement needs co-ordination ; it has been hanging together very loosely, but the labours of the P.E.N. All-India Centre and of its organ *The Indian P. E. N.* have already achieved fair results. The Indian public can know the details of literary developments by perusing every month *The Indian P. E. N.* And not only the Indian public. The small monthly goes to foreign countries where nothing is known of the literary developments in the Indian languages. And now the P. E. N. has taken another step. The first of its series on Indian Literatures is just published—*Assamese Literature* by Birinchi Kumar Barua—and a dozen more are to appear. Each of these books will give to the entire English knowing public an outline of the story of the literary developments in one Indian language and as each volume is to contain an anthology of the best writings in that language the reader of the series will get an excellent idea of the developing literary renaissance of this great country.

But returning to the contents of our present number Mr. Claude Houghton, the novelist, also complains of the absence of culture. To-day the novel is more popular than the essay and the poem, and as a creator of excellent symbol-stories Mr. Houghton would like his *confrères* "to depict even one aspect of this new-dimensional age" for which they will need "new themes, new treatment, new tempo."

Mr. Sturge Moore, contributes some thought provoking pages on symbolism, which the literary creator of tomorrow will find instructive. The faculty to use symbols is even more difficult an undertaking than that of deciphering them. It is the metaphor, allegory and symbol—the expression in the compact—used by the poet, the dramatist, the master-mystic which kindles divine fire and keeps it aglow and aburning in common minds. It is literature which keeps alive today in the masses the light of the Spirit. Religious books are apt to obscure it, and one of the functions of the *littérateur* and the educator is to teach people to read the Bible, the Koran, the Upanishads as books of literature which fecundate the mind and not as tomes of creeds which compel belief and so deaden the intellect.

In the world of tomorrow, literature has a very great and a very important part to play. It has no frontiers and so, as a builder of the International State, it is of priceless value. The poet, the dramatist, the novelist, the essayist is the teacher of all humanity and therefore a maker of the citizens of the world.

LITERATURE

ITS VALUE IN THE MAKING OF THE NATION—

[Dr. K. R. Shrinivasa Iyengar, Professor of English at the Lingaraj College, Belgaum, is the author of the deservedly admired volume on *Lyttton Strachey*. He is a joint author of *Life of S. Srinivasa Iyengar* and of *Musings of Basava*. He has written an excellent brochure on *Indo-Anglian Literature*, one of the P. E. N. Books sponsored by the All-India P. E. N. Centre to be published soon.--ED.]

I

It would be difficult to attempt a satisfactory answer to the question: What is Literature? When a gifted person uses a language in its purity for expressing thoughts and emotions that have a perennial appeal, the result is a work of prose or poetic art; we can generalize, therefore, by saying that Literature is what certain gifted people like Valmiki, Homer, Kalidasa, Dante, Shakespeare, Racine, Goethe, and Tolstoy have bequeathed to the world.

Nor is it any easier to explain in precise terms what, exactly, great poets, dramatists and novelists have tried to achieve in their works. It is, perhaps, not wide of the mark to state that an author has, in the main, two preoccupations: firstly, he desires, through the medium of his art, to emancipate the human personality from its bondage to a three-dimensional world reared on a basis of ceaseless flux; and, secondly, he desires to unify mankind by integrating our conflicting experiences into the shining unity of Form, by fusing the attributes of Beauty, Truth and Goodness and the dynam-

ics of Love and Sacrifice into a splendourous reality, one and indivisible.

Take *Hamlet*, for instance: how has Hamlet's creator visualized him? Is he thirty years old, or is he much younger? All that we know is that he has a mature intellect, and that he is young; he experiences a bewildering siege of contraries; he is himself, he is Hamlet. In your three-dimensional world, change and decay are the laws of life; and death is the end of the business. Shakespeare's art has facilitated Hamlet's escape from this prison-house, and he now inhabits a different world, for ever posing problems ever new. Whether we understand Hamlet or not, we never question his reality; whether or not we regret the final catastrophe, we never question its sheer inevitability. Hamlet no less than the current of events that sweeps him along are endowed with a higher Realism which we mutely accept and treasure in our hearts.

We are thus drawn towards *Hamlet*, not because it offers for our scrutiny a chunk of the raw-stuff of humanity and everyday reality (for

this ^{we} have always about us in abundance), but because it gains for us intimacy with an emancipated soul and, further, permits us to contemplate a pattern of life from which the merely trivial and the merely casual have been eliminated. We feel that the play has been patterned in terms of Beauty, Truth and Goodness because, for all its violence and the surge of evil it lets us witness, it leaves us somehow satisfied in the end. After life's fitful fever, Hamlet sleeps well; it is best that it should be so; nothing else was really possible: that is our final conviction, and it certainly induces a mood of *sānti* which is none the less real for being mixed up somewhat with sadness.

Literature achieves this transformation again and again: the local is extended into the universal, disorder and change are compacted into a shining star, and seeming contradictions are resolved into a perceptible unity of design and execution. Great literature acquires, in result, the efficacy of the Life-tree Yggdrasil whose roots reach the remote Past while its branches stretch out to the distant Future. The *Ramayana*, the *Iliad*, *La Chanson de Roland*, *Hamlet*, *War and Peace*, they are not of an age but of all time; they are so many attempts at integrating the million and one bits of racial memory and endeavour; one and all, they try to sum up the values of life, and hence they abide with us, and their message is perennially life-giving.

Idealization, then, is the key-note of all great Literature. Springing up from life, Literature yet transcends it; the deformed is transformed by Literature into a thing of purposeful order and proportion; and Literature forges all the time the lineaments of the ideal world, the land of our heart's desire. The poet is fully conscious of the thousand ills that beset our ways; he has seen bestiality, cruelty, vulgarity, triviality; and yet

from these create he can
Forms more real than living man,
Nurslings of immortality.

To quote a modern poet, Mr. Herbert Palmer, "The major poet is surely a transcendent example of normality...his excessive individualism functions as a plea for larger sanity of thought and behaviour... (and he) dictates his creations to futurity."

II

Now more than ever the warring nations of the world need their poets—and alas! the poets are hushed by the roar of aircraft above and the groans of maimed humanity below. We have the misfortune to be living in dangerously insecure times. The law of the jungle prevails in international relations; and values and verities seem to have little relevance now to human beings. The blinding blaze of action and opinion seems to have usurped the place of the mellow light of reason and understanding. Organized lying masquerades as propaganda and capricious prejudice

sits on the high judgement seat. Whole communities, nations, the very world itself seem to dwindle into mere pawns in an individual's distracting game of chance. Nations are being mangled or vivisected, race antagonisms are being fanned from an incipient nothing into a fury of riot and massacre and the laborious achievement of years is being destroyed to satisfy an unpredictable surge of spleen. Whither civilization? Whither humanity? Whither Oh World?

A mad world it demonstrably is! And it is the compulsion of our anguish that we mouth these questions in despair. To whom, then, can we turn for guidance, for solace, for reviving in us a belief in the significance of life? Who will sustain our hope, battered as it already is, during these days of travail and general hurt? Who will give us glimpses of the "New Order" to come, and who will hasten its establishment in our midst?

The politician has ever been an over-worked person, preoccupied with the hustling present, wondering how best he could trim his insufficient sails to the prevailing uncomfortable breeze. He can at best carry on, but he cannot create. The soldier's job is in all conscience difficult enough, and it is different as well. The religious devotee is often incapacitated by the very extremity of his other-worldliness from taking an intelligent interest in his immediate surroundings; the souls of Prahladas dare suffering and

defeat, and discover Eternity in a moment of time and bliss ineffable in physical pain; but nation-building is not ordinarily their business. The metaphysician revels in the realm of abstract thought, and although he is one of the props of a nation's culture, he cannot decisively inspire and influence average man. The politician, the soldier, the religious mystic, the philosopher, they all live, from a severely human standpoint, unharmonized lives. A great poet, however, in so far as he puts himself into his works, is a more fully realized human being and is consequently competent to be a surer guide to us. He can be, and often he is, the

Type of the wise, who soar, but never roam—
True to the kindred points of Heaven & Home.

He tries to maintain in his works a proper balance of outer and inner experience, of this-worldliness and other-worldliness, of intellect and imagination. Our great men of letters are thus the only persons who could be trusted with the job of indicating the configuration of the future; they alone can wring out of anguish itself the promise of hope; they alone can see in the prevalent discordance the seeds of future harmony.

III

The wise Aristophanes makes Aeschylus ask Euripides this crucial question: "Pray, tell me on what particular ground a poet should claim admiration?" And Euripides answers without hesitation; "If his art is true, and his counsel sound:

and if he brings help to the nation by making men better in some respect." Homer, Hesiod, Aeschylus, Sophocles, Euripides, Aristophanes, Thucydides and Herodotus,—their literary ideals were the same: to serve the nation "by making men better in some respect." Little is known of Homer, the first of them all; but he was Hellas; he saw its reality and unity and forged it in his immortal poems; he gave Hellas its pattern of civilization and its consciousness of oneness; and he facilitated its cultural realization. Others followed him—dramatists and philosophers and statesmen—and raised the splendid edifice of Greek civilization; but they only built on Homer's secure foundations. The material superstructure has since been swept away by the Mediterranean, but the Homeric foundations challenge Time itself and persist. Similarly, the Romans of Virgil's day found in the *Aeneid* a trumpet call to patriotism; it urged them to dedicate themselves to a career of service, and it made them realize that they were the citizens of the first of all cities. Knowledge of the *Aeneid* was then as good as obtaining a certificate of Roman citizenship.

It is not, of course, a question of religion but of national and racial identity. The Greek and the Roman of today believe neither in Zeus nor in Minerva: but they believe in the poetry of Homer and of Virgil, and in the nations they helped to create. In India, again, the vast

majority of its inhabitants infer its integrity and unity from a knowledge of the *Ramayana* and the *Mahabharata* rather than from any precise apprehension of its history or geography. What is, after all, common between a Punjabi and a Bengali? or between a Kashmiri and a Madras? There is nothing common between them if they think so,—if they are taught to think and feel so. But everything is common between them if they think so,—if they are taught to think and feel so. As it is, we come under the influence of our two national epics even as children, and the fascinating vistas they open up before us tingle in our memories all through our lives; and that is why the proposition that India is not a nation shocks us and profoundly disturbs us. In these days of neo-nomadism when many of us are obliged to be perpetually on the move, devotion to any one place may prove more and more difficult. One's birth-place may appear to be no worse and no better than any other spot on the earth's surface; but to the typical villager, be he an Indian or a Russian or an Englishman, leaving one's birth-place is verily like leaving one's soul behind. As Luigi Pirandello might have put it to both these types of men, "Right you are, if you think you are!"

The poet, however, and those who habitually surrender themselves to poetry, believe in strong attachments—to one's relations and to one's friends, to one's hearth and to

one's vocation, to one's country and to humanity itself at large. And great Literature definitely fosters these attachments, and men become "better in some respect or other," and prove helpful to the "nation." Differences—in dress, in language, in manners and customs, in the minutiae of social life—fade away as of no moment; the paramount fact that all Indians—nay, all human beings—are equally authentic specimens of "dear and dogged man" sweeps the variations away. Pride in a common past, concern for the immediate present, aspiration for the future, these can and must, cement us together; and it is the poet's duty to reiterate this message of unity to all.

A nation can be born out of a multitude of scattered hamlets and islands: ancient Hellas was born in that way. Former adversaries may club together under compulsion or for convenience; and in due course new generations of poets and novelists may induce in the erstwhile enemies the feeling of kinship—and thus nations like Canada, Great Britain and U. S. A., have emerged from their nonage and have reached their maturity. Elsewhere, as in the Scandinavian and Low Countries, the partnership of convenience did not endure, and the parts pursued their individual destinies in their own respective ways. *A national literature is ever the best insurance against similar disintegration.*

There is, no doubt, a very real danger to be guarded against.

Authors may grow hysterical and sow prejudices in the minds of their readers; patriotism may be vulgarized into jingoism and a plea for pugnacity. Decent Literature, however, eschews these perilous extravagances. On the other hand, it aims at emphasizing "the community of sentiments and ideals which results from a common history and education." *For India, at any rate, we need a Literature today that would in these terms teach us the alphabet of true patriotism.* Our country as a whole needs to be projected before us so that every Indian could sing ecstatically *Hindustan hamara!* or *Bande Mataram!* The *Ramayana* and the *Mahabharata*, though they are national to their very marrow, are suspect in the minds of some of our countrymen on account of their religious associations. We therefore need other masterpieces—Iqbal and Tagore have already led the way—which would re-assert our racial identity and national solidarity in the current languages. We want our men of letters to rise to the height of their noble calling and create a national literature, governed by the grammar of patriotism and citizenship, and functioning as the warp and woof of a new India, happy and healthy and united; and purged of all rancour and jealousy, this new India would certainly come to her own. Besides, the nation's men of letters have another duty to perform, viz. to interpret her to the peoples of other countries. As the American critic, Mr. George Wood-

berry remarks, "A nation's poets are its true owners; and by the stroke of the pen they convey the title-deeds of its real possessions to strangers and aliens."

Literature can thus help a nation to infer and to realize its potentialities; and it can also promote understanding between nations.

That is why these words of Matthew Arnold's ring as opportune today as they did over fifty years ago when they were first uttered: "The future of poetry is immense, because in poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay."

K. R. SHRINIVASA IYENGAR

A HOPEFUL SIGN

It is a hopeful sign that our Indian youth are beginning to recognize the cramping and narrowing influence of the artificial barriers which their reactionary elders have erected and are seeking to maintain between the different communities of this country. The Bombay Students' Union announced early in September an attack on the ignorance and prejudice which form the foundation of those barriers, in the shape of a series of lectures by Hindus and Muslims known for their breadth of outlook. The lecturers announced included Shri K. M. Munshi, Mr. A. A. Fyzee, Mr. K. A. Abbas and Shri Mahadev Desai. An intercommunal dinner was also arranged by

these youthful friends of National unity.

Our Universities should have it as their first aim to produce men of broad culture, to whom the masses of this country can look with confidence for disinterested guidance in the many problems which press for solution. Large-minded tolerance and freedom from prejudice are indispensable marks of the cultured man. What are our educational institutions doing with the specific aim of fostering these qualities in their students? University authorities throughout the country as well as other student organizations may well follow the excellent lead of this Bombay students group.

THE POET AND THE DRAMATIST

THEIR INFLUENCE ON SOCIETY

[Clifford Bax published in 1910 a small volume of *Twenty-Five Chinese Poems*, and in 1912 produced in the commercial theatre his play *The Poetasters of Isphan*. His more recent *The Immortal Sea* and *Leonardo da Vinci* show that his was a true intuition when he abandoned painting and concentrated upon literary work.—ED.]

The Editor has asked me to think about an elusive theme,—namely, the cultural influence of the poet and the dramatist upon modern society. We must obviously begin by saying what we mean by culture. It is a word which I like and respect but we have to admit that many people associate it with intellectual phariseism. What else should the word really describe, however, but the contents of a mind which has been reclaimed from the jungle, ordered, tilled and planted? The uncultured mind is a place of primitive instincts and violent prejudices. If we hold to this simple distinction we shall see that to remain uncultured is a misfortune in the poor and a dishonour to the rich.

One day when I was a growing lad, already in love with literature and with the obstreperous English language, a middle-aged Scotsman said to me "My father was a passionate Liberal. His greatest hero was of course Mr. Gladstone; and I can still remember his irritation, after some public dinner in honour of Tennyson, because Mr. Gladstone had said that of all the persons present Tennyson alone would exercise

a living influence upon posterity. My father," said the Scotsman, "was really annoyed that the leader of the Liberal Party should thus exalt a mere poet."

And a few years later a lady told me that at some time in the eighteenthies she was seeing her brother off to Australia. "On the P. & O. liner," she said, "there was the usual bustle and hubbub, the usual last-minute jokes and messages, the usual tramlings of porters and stewards. Then suddenly the ship became completely silent. What do you think had happened? There, coming up the gangway, was Lord Tennyson with his son Hallam who, I think, was going out as Governor of New South Wales."

I have set down these anecdotes because they illustrate the width and depth of Tennyson's prestige, and because, whatever I may find myself thinking about the Dramatist, I do not believe that any living poet has or could have a hundredth part of Tennyson's influence upon society. I am thinking mostly of the situation in Great Britain,—and so, of necessity, I must continue to do. Perhaps a poet, such as Rabindranath Tagore,

may still have a deep influence in India where saints, I understand, are national heroes and where poets, I daresay, are expected to be somewhat saintly. Conversely, it is impossible to suppose that any poet has the slightest cultural effect upon contemporary Germany or Italy. On the other hand, I can imagine a great poet emerging out of Poland's newest agony.

So much have I always been impressed by the indifference of British society to the poets of our time that once I observed to Sir John Squire, himself an excellent poet, how odd it is that men should gladly spend the whole of their lives in the practice of an art which brings them no reward and seems to have no interest at all for their fellow-citizens. He answered, somewhat lamely, that perhaps the poets do have some influence "from the top": by which he meant that although the banker or the "base mechanic" ignores all the poetry of the world, past or present, a few enlightened men (the Prime Minister, for example) may infect the rank and file with some faint sense of beauty. I have loved poetry all my life, and have known most of the living or lately-living poets of Great Britain and Ireland, and I should therefore like to believe Sir John's wistful fancy, but I fear that *our poets are voices crying in a wilderness of politics and machinery.*

Two or three years ago I bought in Oxford an extremely beautiful gold coin. It is an Elizabethan

" angel ". Despite its beauty and its heroic associations a taxi-driver, a greengrocer or a dentist would, I suppose, refuse to accept it in payment for his services. It is not current coin, and my taxi-driver would much prefer a dirty piece of paper if it happened to be a Treasury Note. Well, so it is with poetry. It is not current. Men prefer the newspaper, women prefer the novel: or, as a Canadian lumberjack once said to me " You can keep your Shakespeare,—I prefer Ruff's Guide." There are several reasons for this increasing distaste for poetry. Shall we examine a few of them ? Very well, then,—(1) the metrical beat in traditional poetry has an emotional origin and an emotional effect. Indeed, the regular rhythms of that old poetry may be fundamentally derived from our heart-beats. Now, every student of occultism knows that men have been steadily living more and more in their intelligence, less and less in their emotions and instincts. Prose is the medium of our age. (2) Politics and the will-to-power have brought us into so violent an era that poetry to most people seems to have no connection with what they call " real life ". The newspaper, in a word, wins again. (3) Most of the newest poets, very significantly abandoning repeated rhythm, have been " left-wingers " and champions of the proletariat. This has not stayed them from writing in an idiom so obscure that, quite apart from any member of the proletariat,

no hot-house professor can tell us what Mr. Auden or Mr. Dylan Thomas means. The poets themselves have alienated "the common reader" as far as they possibly could have done so. Your true left-wing poet should have written like Vachell Lindsey or even like Longfellow: but their creed lay only in their skulls.

Let us admit, nevertheless, that there is just one living poet—T. S. Eliot—who has had a considerable cultural influence upon "Young England". We may feel that for some time he has been strangely over-rated, but the point is that his expression of the feeling that nothing matters and that everything is rotten did chime with the post-other-war attitude of his juniors especially in the two most famous of our Universities. He was the voice of a generation. We cannot say this of any poet since the Kipling of nineteen-hundred.

The productions of these rhymeless writers are frequently of considerable sociological interest (why, for example, should most of them pine for a communistic revolution?) but our grandchildren may decide that these notable minds were writing something which is no more poetry than a tongue-sandwich is a ham-sandwich. Well, there it is,—I conceive that the poetic tempo has faded from the mind of humanity as definitely as youth fades out in a man.

The poet does at least work by his fireside or under his fig-tree. The dramatist is out in the hurly-burly

of the world. He must attract interest at once or his play will be sunk for good. In my country, drama is a commercial commodity which, in many instances, men of æsthetic aspiration must try to sell. Fitzgerald's "Omar" became a twopenny "remainder" in Quaritch's shop. It became subsequently the "bed-book" and constant companion of millions of people, many of them (as I could testify) the most unforeseeable. This belated glory does not happen to the dramatist. He must hit or miss.

Long ago in the days when my Elizabethan angel was, like poetry, current coin, drama had an incalculable influence upon the vocabulary, and therefore the thought-power, of Londoners. They were learning their own language, and these dramatists were making it. Shakespeare, the perfect humanist (for we cannot say this of all his contemporaries), must also have had a strong moral influence upon the England of his age if only because his plays are suffused with admiration of courage and pity for pain. He probably civilised us English in a degree which no wiseacre has truly appreciated.

Since then—and how long ago it is—the English drama has, I am afraid, done little or nothing to till the soil of the English mind. In pre-war Paris the best theatres upheld a high standard of speech; and by familiarising the public with the works of men like Racine those theatres provided men and women with what is so great a part of

culture,—an intellectual delight. In Germany and in Russia the public used to attend a play in order that it might at least attempt to grow beyond itself. In the British Empire and in the United States the theatre, not subsidised by the State, solely on account of the puritanism which was common to both countries, has always been a commercial enterprise comparable with the selling of firearms or cosmetics. That is why our London theatre was ignored by two brightminded American students who visited Europe some fifteen years ago. We supplied a minimum of thought. Our theatre-managers catered (a most significant word) for two tastes,—for those who liked “thrillers” and for those who were more interested in the savouries which they had left than in the drawing-room comedy which, ostensibly, they were watching.

There has, all the same, been one dramatist who very powerfully affected the culture of his time and country,—to wit, Bernard Shaw. We are not being extravagant if we say that Shaw and H. G. Wells have had a large part in forming the minds of two generations of young people in this country,—and perhaps elsewhere. Shaw's most valuable contribution to British culture has been, I believe, in stretching and opening our minds, very much in the manner of a gym-sergeant, so that the current generation is ready to examine any nation, and to pre-judge none. Shaw must have added immensely to the political tolerance and moral

broadmindedness of England. For more than half a century he has been a pick-me-up and a tonic.

Just on the other side of the present hideous war, J. B. Priestley was bravely attempting to use the theatre for something of more value than surface entertainment. Those of us who wish that Englishmen could see that to be cultured is only to be a little more civilised, and who regret that so many fine Englishmen leave their brains with their hats in the theatre cloakroom, can hardly praise Priestley with sufficient force. What courage,—to invite pre-war West-Enders to leave their dinners in order that they should consider Mr. Dunne's difficult but exciting theory of time,—a theory which, if it should be proven, will establish the immortality of the long derided “soul”... Even this daring, uncommercial venture impressed and delighted me, however, much less than the same author's courageous and profound play,—“Johnson Over Jordan”. Here drama, even in the West End of London, was exclusively concerned with the dreamlike, after-death adventures of the soul. The theatre had become, as it once was, a Hall of Initiation. Every man and woman in that audience was shown vividly the experiences which he or she is likely to face when the soul has left the body.

The public, misled by the cretinous dramatic critics, who were quite unable to expand their little minds, neglected this play: but if Mr. Priestley, as a dramatist, survives the present war, he indeed might do something to cultivate my highly-civilised but uncultured fellow-countrymen.

CLIFFORD BAX

THE GIANT AND THE DWARFS

THE NOVELIST OF TODAY AND TOMORROW

[Claude Houghton has been described as "a novelist with a message." He is the author of *Crisis*, *I am Jonathan Scrivner*, *Chaos is Come Again*, *Julian Grant Loses His Way*—all novels which deal with psychological problems and spiritual themes. He has also written plays and in his *Judas* and *In the House of the High Spirit* there are striking imaginative elements.—ED.]

When a word is prominently in use, it is possible that what it represents is conspicuously absent from the contemporary scene. For some years before the war, the word, Security, dominated every political discussion. It is only too easy to assume that a thing exists because you are talking about it, whereas, quite often, you are talking about it because it has ceased to be. When Health is the dominant topic in a house, some one is sick—and when all men cry Peace, Peace, there is no peace.

There may be a two-edged significance, therefore, in the fact that the word, Culture, has invaded everyday speech in such a surprising manner of recent years and it would be instructive to know what meaning is attached to the word by those who now use it daily.

Culture has been defined as "the self-evident" and it would be a mistake to dismiss this definition on account of its brevity. We should add little if we amplified it by the statement that: Culture is a hierarchy of standards, the inevitability of which is *instinctively* recognised. The whole point is that

Culture is—or was—a scale of values accepted unquestioningly by the choice and master spirits of the age.

What scale of values is accepted unquestioningly by any class today? What pattern is imposed, as a corporate spiritual creation, on "the flux of things"? What is "self-evident"? What aim compels instinctive allegiance? Which creed is a rallying centre? Is not Culture—in the former connotation of the word—dead long ago, and buried long ago, and do we merely invoke its ghost by discussing it?

Unless the world is again to become without form and void, a new Culture must be evolved, for, lacking any distinction between essentials and non-essentials—lacking the latitudes and longitudes created by values held in common—life must be reduced to an uncharted waste of meaningless monotony.

If the actual situation today is that the old order has collapsed and a new order is struggling to emerge from ruins, what is the task of the novelist who is not wholly an entertainer, or chiefly a reporter, or merely an anæsthetist?

Of recent years, in the majority

of cases, his work has been negative in that it consisted either of revealing the ruins of the old régime—or a stripping of those “ myths ” which the past cherished. But, today, everything has been debunked—including debunking—and *the problem of problems, therefore, is to find positive values with which to give shape to an ever-widening void.* It is necessary to stress this need for positive values, because there is still a monkey-like delight over the fall of the old order, rather than a realization of the titanic challenge created by the fact that chaos is come again. Only a mighty spirit will move upon the face of these modern waters.

It follows that the task facing the novelist is different from any which confronted his predecessors. Today, there are no “ givens ”. There is only an unknown X. The map of the future has been torn up and, oddly enough, one result is to invest our most intimate memories with an unreal air. The world has entered a new dimension.

One consequence of this, for the novelist is, that all normal ‘ settings ’—all stock-in-trade ‘ situations ’—all ready-made ‘ plots ’—all standard ‘ problems ’—have gone with the wind. The familiar is a fast-fading memory. Inevitably, therefore, the ‘ background ’ paraphernalia of some recent novels has almost a period interest. Humanity is on trek (although it has no idea where it is going) with the consequent result that boundaries, frontiers, sign-posts,

destinations, have no more significance for us than they have for sleep-walkers. It follows that if a novelist is to depict even one aspect of this new-dimensional age, he will need new themes, new treatment, new tempo. It is important to remember that, already, a not inconsiderable part of his audience consists of those who have no memories of the pre-1914 world and, obviously, their number increases rapidly, so the novelist who wants to employ the old technique would be wise to use the Georgian or Victorian past for background. The Georgian or Victorian past—treated romantically and slickly edited, in conformity with the well-known recipe.

One fact is plain, although its many implications may not be so obvious, and that is :—People are thinking, feeling, suffering as they never thought, felt, suffered. A new universe, therefore, awaits exploration, revelation, and interpretation by the novelist equipped for the task ; but, to be equipped, it is essential that he too is thinking, feeling, suffering, on unprecedented levels. *Extremity* has invaded life—and extremity reveals unsuspected potentialities and unsuspected abysses in the human spirit. The spiritual and psychological states of being awakened by the coming of extremity await revelation by the novelist equipped to reveal them.

Another, and a greater, task confronts the writer whose vision is broad and deep enough to confer meaning on the apocalyptic events

of these years. The deepest darkness in many hearts today is cast by the dread that nothing has meaning—that the individual is an isolated atom in a chaotic universe. It is this feeling of individual emptiness—this sense of individual importance—which is responsible for modern mass movements. Humans herd together like cattle when skies lower and storm threatens. In every crisis the desire to be with others becomes an overwhelming necessity for most people, and the greater the crisis the more overwhelming does this necessity become. Few go willingly, alone, to Gethsemane. Even those whose temperaments handcuff them to solitude—even a Baudelaire—know and welcome the numbing effect of the “bath of the multitude.” It has been suggested that even the fear of death is lessened for those who live in monstrous modern cities with their endless distractions and ever-moving mobs—and that this fact is at any rate one of the reasons why home-sickness for the thronged pavements is a unique type of nostalgia, especially for those who “can never find the country again, since the love of it died long ago in their hearts.” *Nevertheless, it is well to remember that physical proximity is the lowest form of unity and that, therefore, modern mass movements tragically reveal the inner emptiness of countless individuals to whom life is becoming increasingly meaningless.*

The world awaits the writer or the seer who can reveal and interpret all that has happened to us by relating

it to a vision which will confer meaning and substance on events which are chaotic and spectral to us. This is the supreme task for, given its accomplishment, the values of the new Culture will have emerged. This task awaits the man, but the work of every novelist—of every writer, in his degree—will consist in part of revealing and interpreting what has happened to us; because, mysteriously enough, it is only the writer or the artist who *can* compel us to recognise our deepest experience. His work shocks and startles us to a recognition of what has become ours without our being aware of it. And, it may be, that his work shocks and startles us to a recognition of what has withered in us. But, in either event, it is through his work that we learn what has happened to us.

Surely it follows that, as people are thinking and feeling on unprecedented levels, every novelist is confronted with a unique task of revelation and interpretation. To induce readers to recognise what has happened to them as the result of cataclysmic experience is certainly no easy task but it is an essential one—if modern fiction is to have any substance; any relevance to this new-dimensional age. In addition to this, if the work of a modern novelist is to have purpose and direction, it can possess these only to the degree to which it is oriented towards positive values. Surely that must be so, if literature is to retain its claim to be creative. And if it

be argued, as it might well be, that only a giant could give definition and meaning to the void which encompasses us today, the argument would have to be admitted—with the qualification that there is plenty of preliminary work to be done by dwarfs.

We are frequently reminded that man's extremity is God's opportunity—and it may be the novelist's. It depends on the novelist. But there are two certainties:—One is that extremity is here; and the other is that, *unless literature is to abdicate, it must accept extremity and challenge with positive values the despair which extremity so easily breeds.*

Literature must cease to be negative. It must cease to be content with petty virtues and backwater triumphs. It must stop sniggering. It must stop analysing itself out of existence. It must give up its glib acceptance of corruption, and surrender its little vanities. It is better to be crude and vital than dignified and dead. And literature would do well to remember that it is threatened as it has never been threatened, even in those countries which still pay lip-service tribute. It is threatened by those who would indignantly and sincerely deny that they are its foes. (Few people nowadays know the front on which they are fighting.)

Nothing is going to survive today if it does not possess the virility that ensures survival. The times are too revolutionary to be impressed by a facade, or by the deafening self-applause of the long-established, the

once-venerated. It will be useless for literature, as it is useless for virtue, to seek "remuneration for the thing it was." *The simple fact is that the heavens have opened—and the familiar has been obliterated.* That is the fact, and literature is confronted by it just as much as everything else—and perhaps more nearly. Facile optimism, senile sentimentality, silly sensationalism will avail nothing. Only the Ark survived the Flood.

We must find courage to face full up to the situation. Issues which, formerly, were clear only to prophets and poets are now clear—or very soon will be—to every man who is not a fool. We may as well confront the situation because in the end we shall be unable to evade it.

Novelists, certainly, will be unable to evade it—if only by reason of the fact that every novel is to some extent a social commentary and, surely, it is now clear to the intelligence of the least intelligent that a revolutionary age has overwhelmed us as suddenly and as totally as a tidal wave. Consequently it is no longer a question of fidelity to long-established and clearly defined frontiers. It is no longer a question of allegiance to venerable standards. *And it is no longer a question of serving Culture—it is a question of creating it.*

It seems therefore that we must do one of two things:—either we must make a final and total surrender to the machine, in which case it would be agony to retain even a

glimmer of the imaginative faculty; or we must accept the challenge of destiny and create a new Culture. We cannot deny the experience of these years and *so we cannot accept former standards—in religion, in politics, in literature, or in anything else.* We must evolve new forms, new standards, adequate to our experience.

The task, then, that seems to challenge all of us—statesmen, writers, men with a will-to-good everywhere—is to salvage from the wreck of the past those elements of enduring value and to fuse them with all that is vital, positive, creative in the dynamism of today.

The new Culture will be a new synthesis.

CLAUDE HOUGHTON

PRISON REFORM

It has been stated time and time again that the death penalty is no deterrent to crime. The National Council for the Abolition of the Death Penalty has just issued its fourth War-Time Bulletin which includes convincing statistics proving that

the volume of murder is little or not at all affected at any time by the nature of the penalty inflicted but is almost wholly determined by a set of general circumstances having nothing to do with the penal code.

We might even claim that the very fact that the law authorizes and inflicts legalized murder on a large scale is bound to increase crime waves. Facts and figures however are enough to prove our point to those who prefer not to go into the domain of psychology. In 1939 there were in the whole of the U. S. A. 7,514 murders, or more than twenty a day. New York City alone had 291 murders, Chicago 239, Boston only 6.

It should be noted that, in all but a tiny

minority, the cities investigated have the death penalty in active operation, obviously with little deterrent effect. In the cities specifically mentioned above, the death penalty is in the penal code of all three and, yet, there is an immense disparity shown as between Boston and the other two.

In England and Wales there were in 1940 twenty-one death sentences and twelve executions. In certain cases where the sentence is never carried out and reprieve is automatic the pronouncement of the death penalty by the Judge with the black cap on his head is still carried out, a needless, cruel and hideous formality. For some this is true mediæval mental torture. As a matter of fact, not much progress seems to have been made by our civilization, since looting can now be paid for by death. About a century ago property offences were punishable by death. Today there are those who demand death for "profit-eers acting against the national interest"! How much further shall we go?

MODERN INDIAN LITERATURE

[The two essays on Indian literature which we publish here with the kind consent of their respective writers will be of added interest to readers of *THE ARYAN PATH* from their having been among the articles collected by Mr. Alexander Janta in 1939, for the proposed Special Indian Number of the Polish literary journal *Wiadomosci Literackie*. The swift and merciless crushing of Poland in the early autumn of that year meant, alas, the abandonment of that project, so valuable to international understanding, along with all other cultural undertakings.

Amiya Chakravarty, M. A., D. PHIL. (Oxon.), who in *The Dynasts and the Post-War Age in Poetry : A Study in Modern Ideas* presented some of the results of his research in modern English literature, is well fitted to make this sympathetic evaluation of trends in contemporary Indian letters, especially in the languages of North and Central India.

K. Ramakotiswara Rau, through the English translations in his admirable cultural journal *Triveni*, published from Madras, has long been making a distinguished contribution to the spread of appreciation, in India and abroad, of the literatures in all the leading languages of India. In the second of these articles, he examines the literary tendencies in the great South Indian language group, with one of which, Telugu, his own affinities are particularly close.—ED.]

I.—A NOTE ON CONTEMPORARY TENDENCIES

Literature in India is passing through a phase of conscious adjustment. The impact of Western civilization was disturbing, there was an initial process of submergence, mere imitation, and a turning away from the deeper traditions of our own civilization. Up to the twentieth century, we find a gradual process of absorption of new tendencies. A fusion of culture was taking place in our provincial literatures in which indigenous culture began asserting itself, but mainly in an atmosphere of unsure individuality.

In Tagore, for the first time the Indian voice was heard again ; here was a blending of the European stream of thought with the genius

of India. Tagore's poetry rooted itself in the soil ; he lived very near to the elemental life of nature, both in its human and its cosmic aspects. For years he frequented the river ways of Bengal, using his boat as moving contact with life in the fairs, the market-places and the villages. But his mind at the same time was nourished with the great thoughts and visions that came from the West. He was a poet who had been brought up in daily communion with the Upanishads and with Sanskrit literature, whose early childhood was saturated with the lore, the legends and the epics of India. We know also that the Vaishnava poets played a great part in the

formation of his mind. In the home of the Tagores, which was like a cultural island, had mingled diverse influences, Persian as well as Chinese and Japanese, Western as well as ancient Indian. But in Tagore the blending which had started as an unconscious process rapidly reached the conscious plane.

With the later works of Tagore began that new stage in Indian literature which still continues. Flourishing on original roots, our literatures have gained light and inspiration from many skies and their movement is no longer naive and purely reactional, but creative. The Bengali literature, which came directly under Tagore's powerful influence, soon put forth new branches and vivid flowers and foliage. In tracing the growth of Hindi, which perhaps comes next in importance, in variety and in excellence of creative output, we find the stamp of Tagore's creative nationalism which had restored and renovated the ancient mould and poured into it the new wine of civilization. In various degrees writers and poets, with Munshi Premchand as their most distinguished leader, followed in the wake of Tagore. In Gujarati, the influence of Tagore can similarly be traced and also in other Indian literatures. But here we must pause and recognise another influence which, coming from outside the domain of literature, practically revolutionised the life and the thought of the land.

This great force in Indian civiliza-

tion has been the life and work of Mahatma Gandhi. It would be difficult for a contemporary to trace the manifold effects of Mahatma Gandhi's dynamic personality on the trend of Indian culture. But the self-conscious phase of absorption and assertion of the Indian art and literature has received a tremendous impetus from the Gandhian concept of Indianism. Nandalal Bose's posters and paintings done for a recent Indian National Congress at Mahatma Gandhi's invitation are outstanding examples. In one way Mahatma Gandhi has a greater affinity with Western religious thought and with certain Western social ideas than any other maker of modern India. More than Tagore he has followed some definite Western ideas which, though universal in character, are yet associated with specific leaders of thought. The Tolstoyan ethics, for example, have a very large place in Gandhiji's concept and practice. Profoundly influenced by the Gita and by medieval saintly literature, steeped in Indian traditions and beliefs, Gandhiji has also chosen leadership of great European minds. As his autobiography points out, he has read few books but among these were great works which, produced outside India, have remained as models throughout his self-creative career. The influence of his thinking, in this regard, has made for greater self-consciousness in Indian culture, and has helped towards a wide catholicity in the selective process.

Gandhiji's influence on literature has been pervasive and has fed the sources of India's continuing emergence. Characterised by a new outlook on village problems, a new conception of specific details, of economic and social facts, his influence has made for a sterner discipline of imagination than India has known in recent times. Economic awareness as well as an insistent social conscience have penetrated and are still penetrating into the literatures of India. The incessant vital impact of Gandhiji's ideas, even when some of them are rejected, and of the social and political movement which is being shaped by them must be realised in tracing the growth of the Indian mind.

Gujarati naturally has been the language most affected by Mahatma Gandhi's inspiration. His own writings in Gujarati—his autobiography was first written in that language during a period of prison life—have imparted to it the lucid and vital power which characterises his utterances, whether written or verbal. The Gujarati language has been practically transformed and its scope has been widened almost beyond recognition. His humour, earnestness, penetrating analysis of moral problems, concreteness of mind and imagery have made Gujarati a powerful medium for modern use.

Mahatma Gandhi's influence, therefore, has supplemented Tagore's though the mould for modern Indian literature remains Tagorian. As a

thinker and a philosopher who has expressed the synthetic mind of India and has projected into the modern age the tradition of cultural communion which can be traced to Ram Mohan Roy, the poet Tagore represents the Modern Age in India. Gandhiji's literary contribution has been of potent force but mainly from an extra-literary domain. Though no dividing line can be drawn between the trends of literature and the fundamental political and social movements, a distinction must be made between the creative arts flourishing in their own atmosphere and the many vital currents which enrich and sustain literary tradition. Tagore, in every realm a pioneer, has revolutionised the social texture and the political thinking of our times. It is not always realised that his contribution as a reformer, as an interpreter of India's social traditions and as a builder of true nationalism is no less important than his purely literary and philosophical contribution. Both Tagore and Gandhi have been, in the fullest sense, both technical and moral, educators. Their gift to the human race, in creative advancement and in stabilisation of culture, awaits the chronicler not merely of Indian history but also of the ascent of civilization.

The late Sir Muhammad Iqbal's luminous mind has stirred our literature but, due to a variety of causes, cultural and linguistic, his poems have found congenial soil almost entirely among the Urdu-speaking

people of India. His appeal is restricted though powerful. His epigrammatic mind chose a few aspects of life for brilliant satire and deliberately narrowed the field of imagination. He represents the latest phase of disillusionment and intellectual discontent. European civilization is anatomised in its post-war atavism, and though he is one with Tagore and Gandhi in standing for the culture of the East, he does not admit, as his great contemporaries do, the spiritual power of the West. In this he represents a section of the modern Indian ferment, and his poetry also touches the desperate hopes of revolutionary and iconoclastic moderns whose affiliations with the West are to be found in groups which deny Western spiritualism. But Iqbal's power of language, no less than his profound interpretation of Islamic faith, is destined to spread beyond the confines of the Urdu literature to which he has added immortal lustre.

Bhai Vir Singh of Amritsar has enriched Panjabi literature and the Gurumukhi script now enshrines a new wealth of mystic poetry as well as of patriotic Sikh literature which is now being known and admired outside of the Panjab. If Sarojini Naidu has sacrificed her poetic career for a life of devoted national service in the sphere of politics and social reform, the sacrifice has produced its own great results. Her poetry belongs to a particular province of Indian literature written in the

English language. Its music has charmed Indian as well as Western lovers of literature

The story of modern Indian literature is thus simply told; the details and the variations should occupy a more elaborate discussion. The main point to reckon with is that the Indian literatures have found their own soil and have responded self-consciously to the call of the new age. Life in Indian villages and industrial areas, political problems and cultural assertions are imparting new reality to the experimental writings of modern Indian writers. The new humanism, in which Science begins to inspire the religious spirit, the attempt to link up moral law with material law and thus to provide a sane foundation for a complete expression of life—these are the deeper characteristics of modern Indian literature. Analysis will show that the influence of Tagore and Gandhi are dominant and the stamp of the age that they have inaugurated is evident in all significant products of contemporary India. It remains to be seen whether the humanistic, spiritual aspects will play an increasing part or whether there will be, as some fear, a rejection of science in favour of a truncated spiritual life because of the disastrous abuse of scientific achievement. The emergent India, it seems likely, will outgrow a somewhat acutely self-conscious phase in our literary life. Industrialised India may establish new values of science, which, as we would interpret them,

are necessary for the fullest spiritual expression of man's inherent gifts. In achieving this balance between the life forces of modern history,

Indian thought may well prove once again its synthetic power and its literatures avert the spirit of frustration or of false compromise.

AMIYA CHAKRAVARTY

II.—THE LITERATURES OF SOUTH INDIA

The influence of Tagore and of Gandhi, which Dr. Amiya Chakravarty mentions in his article, is as pervasive in the literatures of South India as in those of the North. The Southern languages, however, belong to a distinctive group, the Dravidian, and there are some special features of their recent development.

Tamil was undoubtedly the first to evolve an independent literature : its great classics are nearly two thousand years old. But the primacy with regard to literary achievement in the *modern* period belongs to Telugu, judging from abundance of volume, variety of form, and richness of content. Telugu (or Andhra), "the Italian of the East", occupies in the South today a position similar to that of Bengali in the North. The harmonious blending of the Sanskritic and Dravidian elements in its vocabulary and its verse-forms have contributed to its enrichment. Sweetness allied to strength, and energy combined with ease, have made it the principal language of music in the entire South, and the language also of diplomacy and of commerce.

The task of assimilating the culture of the West and of paving the way

to fresh creative effort in Telugu fell to Viresalingam of Rajahmundry, on the bank of the Godavari. Viresalingam was great as a scholar and a social reformer, and he fashioned a great prose style in Telugu. In poetry, the transition from the decadent classicism of the Post-Vijayanagara period to the lyrical outburst of the present day was rendered easy by the gifted poets Tirupati Sastri and Venkata Sastri, who, like Beaumont and Fletcher, wrote as twin-poets. Their verse marks at once the end of the old poetry and the commencement of the new.

Among contemporary poets, Prof. Rayaprolu Subba Rao of the Osmania University, Hyderabad, D. V. Krishna Sastri, Viswanatha Satyanarayana and Nayani Subba Rao occupy the front rank. They have studied English literature with care and their knowledge of the Sanskrit and Telugu classics is intimate. While the drama, the novel, the short story, biography and history have all made rapid strides in recent years in Telugu, that which constitutes the special glory of modern Telugu literature is the poetry of love and of devotion which

these poets have given us. In their poetry we see the idealisation of woman, the homage paid to the Beloved, and the age-old yet ever-new longing for the Lord. Choice in expression and elevated in sentiment, the poetry of the modern group of Telugu writers represents the peak of achievement in Indian literature today.

The short lyrical poem, expressive of the dominant mood of the poet who pours forth the inmost yearnings of his soul, is the typical literary form in modern Telugu. But the first important modern *Kavya*—a long, sustained poetic effort—is the *Soundara-Nandam* of Lakshmi Kantam and Venkateswara Rao. This long poem possesses the perfection of form associated with the classic tradition, together with the lyrical sweetness of the moderns. The composing of songs and ballads of great beauty, in the manner of the folk-songs of the peasants, is an interesting development. The best writers of such songs are Adivi Bapiraju, painter, poet and storyteller, and Nanduri Subba Rao, the Andhra Burns whose "Yenki Patalu" are on everybody's lips.

In Kannada (Canarese) the growth of literature in its many forms has not been far different from that in Telugu. Both peoples reacted similarly to the contact with Western culture and the first steps towards the creation of a new literature were taken by scholars well-versed in English. The pioneer of the new movement in Kannada poetry is

Prof. B. M. Srikantia. His *English Geetaganu* began a new era in the literary history of Karnataka. By his lectures and essays, no less than by his poems, Professor Srikantia has contributed to the literary awakening among his Kannada countrymen. Masti Venkatesa Iyengar, D. R. Bendre, K. V. Puttappa and V. K. Gokak are among the foremost poets in modern Karnataka. Kailasam and Jagirdar, the playwrights, and Rajaratnam the songwriter, are other prominent figures. If lyrical poetry is the distinguishing feature of modern Telugu literature, the Kannadigas are pre-eminent in the field of the short story. "Masumatti" and some other stories of Masti Venkatesa Iyengar deserve to rank with the best of Tagore and of Premchand.

In the expression of the Renaissance spirit the Tamils are not so vocal as the Telugus or the Kannadigas. By temperament they are conservative—more intellectual than emotional, more critical than creative. The greatest modern *littérateur* among them, Pandit Swaminatha Iyer, has given a lifetime to the editing and interpretation of the classics of ancient Tamil. He wields a clear, incisive prose style. The greatest Tamil poet in recent times, Subrahmanya Bharati, broke away from the classic tradition and wrote verse and song instinct with the new life of an awakened India. In him, the poetry of patriotism took the highest flights. Neglected during his lifetime, Bharati's is today a

name to cherish and to adore. A few of his immediate disciples have written elegant verse, but there is as yet no great outpouring of soulful Tamil poetry in our day comparable to that in Bengali, or in the other South Indian languages. In the domain of prose, however, the Tamils are marching ahead, and they have very nearly outstripped the Kannadigas and the Telugus. Journals like *Ananda Vikatan* and *Kalaimagal* have helped, within an incredibly brief space of time, the growth of a live Tamil, easy, humorous and extremely effective as a vehicle of modern thought. The short story, the satire, and the critical essay are the means which the modern Tamil has chosen for the expression of his peculiar genius.

Malayalam is an offshoot of Tamil, but it has absorbed much more of the Sanskritic element than the latter. Thus it happens that in Kerala—the home of Malayalam—good writers are also good Sanskrit scholars. The tradition of the great classic poets of Kerala is a living force, and Mahakavi Ullur Parmeswara Iyer represents the best in that tradition. The late Kumaran

Asan was a poet after the manner of Keats and his lyrical poems are treasured by his countrymen. In Vallathol Narayana Menon the modern Renaissance has found its greatest votary. In the Far South, he is hailed as the “Kerala Tagore.” Like Tagore he is a poet and a prophet who dreams golden dreams. Like him too, he has set himself to preserve and advance the great arts of music and dance embodied in the “Kathakali”. The “Kerala Kalamandalam” founded by the poet Vallathol is a veritable Temple of the Muses, where incense is offered by art-lovers, Indian and foreign. The short story in Malayalam is of recent growth, but the “Tarwad” of Sardar K. M. Panikkar and some other stories point to a great future.

To sum up, the literatures of South India have achieved some notable triumphs. While they share some features with their North Indian sisters, they are developing, each of them, a marked individuality due to differences in cultural heritage and to historical accident. The story of their growth in the last three or four decades is a necessary part of any literary history of modern India.

K. RAMAKOTISWARA RAU

SYMBOLISM, ALLEGORY AND COLERIDGE

[T. Sturge Moore has already made an impress on English literature by creating poems that delight, entertain and, at times, uplift. More, he has also put his countrymen under a debt by rendering into English verse exquisite pieces of other tongues ; for example, " *Les Chercheuses de Poux* " of Arthur Reinbaud. The following is from a forthcoming book of the author, entitled " *Provocations*. "—ED.]

For long I scouted symbol and allegory. So many tastes seemed entirely vitiated because they prized works of art as allegories in spite of obvious defects. Should not art justify estimation by formal felicities and other reasons be discounted ? Yet, many masterpieces were intended as allegories, and symbols are meant to convey more than simple images.

I myself enjoyed reading unapparent interpretations into poems, though I held this made them neither better nor worse. But why should I differentiate this from any other general character which, though an essential part of a valuable whole, might also occur in a worthless one, and therefore could not, apart from a given instance, be considered valuable ; that persons seeking uplift or religious confirmation are misled does not alter success.

Evocative language can never be exact. Theology should be poetry. By parading as science its true function is thwarted. God is not subject to investigation and therefore can be neither defined nor argued about. Likewise value is always hypothetical and to be tentatively proposed.

Art enriches the possibilities of

conception but holds a mirror up to nature at its peril.

Of course nature mirrored as seen by a more gifted man does enrich conception, but this effect entirely depends on his extra potency and not on the mechanical fidelity of the mirror.

Conception is dual as concerned with the use of the master's materials and as concerned with the evocation of his theme.

A landscape that conveys some master's conception may often be poetical only not by fidelity to what was seen, but by what was never on sea or land but solely in the spirit of man. Artists forget that nature cannot be copied (duplicated) and that the paintable can only be partially reminiscent of the observed.

We admire art for evoking better than it represents ; we admire natural appearance for unintentional actuality ; merely by being they exercise our power of conceiving, till we become more sublime, more delicate, more peaceful, more self-sufficing than we were.

In art the manner is more valuable than the matter ; the vastness, infinitesimal subtlety and incomprehensibility of nature enlarges both

mind and soul. The opportunity is so great and constant as often to stupefy, so rarely are we able to respond.

Allegory and symbol are tentative responses to that in natural sequences which provokes yet baffles.

I have ready regrets that *The Ancient Mariner* had been proved wholly derived from books and not from experience. A very prevalent confusion this, for language is always derived from language, new uses of words from older, as has been proved for Shakespeare even more mincingly than for Coleridge.

So with pigment, stone and bronze, actual treatments are derived from traditional.

To confuse language with experience, images with significance, treatment with theme, as critics, who so complain, do, is gross.

That detective story, *The Road to Xanadu*, hides Coleridge's "pleasure dome" in a fog and fastens attention on separate coloured titles. A wish that Memory were not merely mother of the Muses but the only Muse seems to lurk there and is certainly abroad in the world.

We must enter imaginatively into another's described experience before we realize the descriptability of our own; a young child cannot describe any event, not having heard the words he needs frequently enough.

Thought too derives from thought, even when freshly applied. Our devotees of first-hand experience imply that physical events and observations are the only theme and

truth the only value, all else is derived—is, as they scornfully say, "literature" (see Verlaine "Art poétique" Jadiset Naguère).

Mere observation never appears in art, and has no value save for science. Those who clamour for it really attribute all value to chance; for them what happens has innate virtue; fact is the only source. But art is never a direct reflection but at nearest one strangely altered by a living mirror.

Poets are all blunderers till they have so loved the happy phrases of their predecessors that the texture of their own equally satisfies man's desire for enchantment, which, working through individuals, is hindered in various degrees.

Experience is both of the world and of the spirit; this latter informs each private capacity for joy, for suffering, for distinction and for sympathy. Language must furnish symbols: a precarious process since multitudes of words will serve. The nearest may look more strange than those far-fetched. Oddity arouses attention, yet precision is only attained when syntax compels the mind to consent. Thus the soul not only thieves from commonplace, but, if outlawed by usage, depends on affinity and intuition for communication.

Value being independent of origin, the inner experience symbolised in *The Ancient Mariner* may have been extremely private though it has proved universal. The soul's discovery of its own complicity with

the casual heartlessness of the world kills delight and creates the immeasurable loneliness of guilt. Then an accidental worship of beauty, and of the kindness thus experienced, leads to recovery. The fable is both novel and comprehensive and is far less dependent on any previous use of symbols than Dante's *Comedy*.

Coleridge, when eight years old, thwarted by his brother, snatched a carving knife with intent to kill; that incident may have crushed a paralysing cramp over his will, even as the rheumatic fever from which he suffered life-long was bruised into his flesh by the night of exposure he then underwent from dread of returning to his father's house. The whole poem thus becomes a projection of the poet's lonely frustrate "nightmare life in death," which, in spite of almost constant torture, yet remains so eloquent and fascinating.

The growth of eloquence is easily prophetic as it gages the spirit's assimilative power. He cut his coat out of the rarities of report because they fitted better than his bodily history. And philosophy and theology served him worse, for when he had recourse to their vocabularies he lost poetic power and critical divination, and grew confused and dogmatic. His acceptance of common terms destroyed his distinction and felicity.

Lovers of *The Ancient Mariner* have often reluctantly come to believe they had been tricked. But this was merely because they tried

to analyse; sympathy and intuition would have enlightened instead of blindfolding them.

A symbol acts as a nucleus for emotion: if there is no emotion nothing happens. Half-way between an intuition and conclusion it collects potency till the spirit can experiment, whereupon discoveries sometimes follow.

The beauty of symbols is chiefly that of the object or event referred to, not that of those symbolised, though the apposite use of symbols enhances this value.

Art is always derived from art and can only be original in effect. *The Ancient Mariner* is as original as it is moving. Such symbols as the incidents and observations used had never occurred before. What travelled poet has ever so flooded his experience with spiritual intensity?

Why should we suppose that Coleridge did all this sub-consciously, as though he had not taught that symbol and image should be suspended in poetry like salts dissolved in water, not pinned out and explained like scientific specimens?

He does not tell us how much of his mariner's tale was rooted in delirium or how much is a foreshortened record of actuality, but assumes that the narrator believed that the whole had happened and had revealed kindness. Superstitious and religious lore are mingled as in such a man's mind was inevitable. Daylight and vision, extravagance and homeliness, fuse in its beauty.

Some confusion as to the nature

of *The Ancient Mariner* seems to have arisen between Coleridge and Wordsworth before it was drafted. Since it was intended to illustrate the use of the supernatural as opposed to natural agents and events. This purpose is at once well nigh contradicted as supernatural incidents are asserted to be "real to any human being who, from whatever source of illusion, has at any time believed himself under supernatural agency." What more could be wanted? Coleridge would seem to have come never-the-less to think of the spirit agents objectively except in the poem itself where all is put into the mouth of the Mariner who obviously and self-confessedly believes himself "under supernatural agency," and who has passed through trances and deliriums the contents of which he recounts as objective events. All Wordsworth pedantic tale of obvious faults in the poem succumbs to this constata-tion. The Mariner from being callous, as young men in pursuit of sport are apt to be, becomes an active member of the Christian church. The true superiority of the poem over *Peter Bell* is due to the form and theme having arisen together and developed hand in hand. Whereas *Peter Bell* illustrates a theme intellectually digested beforehand, *The Feast at Brougham Castle* in this respect resembles *The Ancient Mariner*. Perhaps Coleridge intended to illustrate a moral, but his impulse proved too strong for

later on he was seeking excuses for not having proceeded more as Wordsworth prescribed. Of course there never had been an essential difference between the classes of theme they set out to contrast. Aesthetically one thing alone was necessary to create the illusion that whatever was recounted had seemed true to the mind of the narrator, beyond that there is no reason why he should have a character and for this the Mariner's is more than sufficient.

Those for whom it merely is a story told are blind to the profound psychological intuitions from which it bloomed with or without premeditation.

Each statement should double its significance as though accompanied by an image. Rossetti alone, and never in a poem of equal length, has since equalled Coleridge in resolving symbols into a spiritual iridescence*. And they prefer Christina to him because those who are running after omnibuses can take her meaning at a glance! How like them!

I once found fault with that invention, the Spirit who loved the Albatross, for coming like cogwheels between intention and effect, whereas direct action is the essence of spirit. I feel less certain now; an hierarchy of transmitters well symbolises the painful ground swell of the poet's conscience: the lover of slain beauty lives "nine fathom deep" in the heart and pursues individual cruelty "from the land of mist and snow"

Of course Baudelaire, Paul Valery and Yeats have triumphed in the like kind.

till it founder in compassion and humility and leave helplessness spinning round, on a whirlpool where it sunk. But where all is suggestion, statements venture too far, and yet may awaken more delicate interpretations in those who once read in the poet's words only what a child might.

Admiration quickens aromas of meaning which resemble those auras partly due to atmosphere and which obtain locality and shape from objects. Never was so much done with so little as in the seascapes of *The Ancient Mariner*. The ship, the calm, the motions of sun and moon interpreted by fever and ecstasy become as manifold as the story of Psyche, implication veiling implication, as tears mist sight, while all echoes the past and prophesies the future of the poet's endurance.

Might not the Albatross figure that animal buoyancy which clothes one phase of the soul's growth with a foreign charm?

As if it had been a Christian soul
We hailed it in God's name

after its death the personal and communal consequences lead on to

Instead of the Cross, the Albatross
About my neck was hung

the mariner's moods having re-integrated his outraged sense of value,

The Albatross fell off, and sank
Like lead into the sea.

Although the interplay of the poem's symbols with Christian symbols is extremely fecund, and makes the query "why we are told nothing of ship's officers and captain or of the purpose of the voyage" sound grotesque, since this spiritual body is too alive to suggest anatomy lessons, the corpse-like commonplaces of realism being more suitable for dissection. However reluctantly, we must accept the fact that poetry is poetry and neither riddles nor sermons. We are asked to feel and wonder not to analyse and conclude.

Stillness immense sinks through the printed page
Till gentleness there floods unbounded room
While youth expands the cramping ribs of age
And bliss from grief returns as from a tomb.

You must let the poem dissolve in your life before it can be yours. Mere intellectuals never have sufficient time. They must crystallize every suggestion into some inadequate phrase before they have been reached; they freeze. what should permeate.

T. STURGE MOORE

ISLAMIC MYSTICISM

ITS EFFECT ON URDU POETRY

[**Khan Bahadur Dr. S. N. A. Jafri** B. A., LL. D. Bar-at-Law, is the author of *Flashlights on Islam, Constitution of the World* (Urdu), *Bharatmata* (Urdu), *Essay on Socio-Islamic Subjects*, and other books.—ED.]

Those who wish to have a vision of God, says the *Quran*, must do good deeds. Mohammad Ibn Arabi, the great exponent of Sufism, has this passage of the *Quran* in mind when he says: " The reward for a virtuous life is the illumination of the heart by the Divine Being. " A man is to be judged by his behaviour in this world, by his service to humanity, by his true, honest and just life. Humanity is regarded as one compact whole. The *Quran* says :—

O men, fear your Lord who created you from a single nafs (essence) and from that created its mate and spread from these two, many men and women,

The ascetic life itself did not mean goodness. Indeed the ascetic life was tabooed. The Prophet says, there is no renunciation or asceticism in Islam. Mohammad Ibn Arabi also repeats this idea when he says : " There are religions fabricated by human misconception, as for instance asceticism. " Shaikh Saadi very vividly explains this : Sufism is nothing but service to humanity. It does not consist in counting the rosary, kneeling before the altar and wearing ascetic robes.

In Islam, life has two aspects, *Husn* and *Quba*, beauty and ugliness. All that is conducive to the realiza-

tion of man's responsibilities towards God and man is beauty and the rest is ugliness. The conquest over ugliness is possible only by struggle and endeavour and not by inactivity and seclusion. The main Sufis of this school are Owais Qarni with his love for spiritual elegance, Sulaiman with his love for the eminence of truth and Junaid with his love for patience.

This phase of Islam gradually passed into oblivion but there emerged from contact with different philosophies and religions, including the Vedantic philosophy, a mysticism which aimed at minimising the value of dogmas and laid stress on purification of heart. Maulana Rumi says :—

Religious ritual and prayers are good but the dwelling of the beloved is not in the mosque, temple or church ; it is in a pure heart.

Jami, the well-known Sufi poet of Iran, expresses this idea more boldly thus :—

Control the heart, for it is the biggest pilgrimage to Mecca.

One heart is better than thousands of Kabas, [the house of God.]

The word " Love " became the whole of the dictionary of this school ; from its phases were derived the

names of different stages of spiritual progress, e. g., *Mahw* or *Jazb* (self-effacement), *Lahq* (Sobriety, or consciousness of men's spiritual progress), *Fana* (Annihilation), *Maqam* (a stage, or a stage of spiritualization) and *Haal* (the state of ecstasy, or a mystic practice). A Sufi regards the various mystic practices as indispensable for illuminating his heart and for edifying his soul.

This high philosophy permeated the Urdu poetry of the early days when in fact most of the Urdu poets were themselves Sufis, like Wali, Mirza Mazhar Jan Jana, Ameer Khusru and Mir Dard.

Their poetry is full of such thoughts. They know no distinction of caste or creed and see the atmosphere of Divinity in a universe full of harmonies. The following lines illustrate this :—

Mir ke deen wa mazhab ko kiya pochhte ho
unne to—
Qashqah khincha, deer men baitha, kab ka
tark islam kiya. —Mir.

(What do you ask about the faith and religion of Mir? He made such a sign on his forehead as Brahmans do, sat in the temple and left Islam long ago.)

Ham mowahid hain hamara kaesh hai tark-e-
rasoom—
Millaten jab mit gayeen ajzai eaman ho
gayeen. —Galib.

(I am atheist and my faith is abolition of ceremonies. When creeds die, they merge in a faith which recognises but one thing in the world.)

Zunnar bandh sabha-e-sad dana toor dal-
Rahrou chale hai rah ko hamwar dekh kar.
—Galib.

(Tie the thread and break the rosary of a hundred beads. The traveller moves along after fully judging the evenness of the path.)

In these lines the poets have condemned the sectional tendencies of religion and have preached a brotherhood of man by pointing out that there is no difference between Muslim and Hindu and Christian methods of approach to God.

Allah re jazb kamil raha umr bhar tasawwar-
Keh main tere rubaru hun tu mere rubaru hai.

(What an ecstasy that for the whole life! I was under the impression that I was before Thee and Thou wast before me.)

Jannat men bhej de keh jahannam men dal de-
Jalwah dekha ke par meri hasrat nikal de.

(Send me to Heaven or throw me into Hell but do satisfy my ambition by showing me Thy vision!)

Azan de kaaba men naqoos deer men phunka-
Kahan kahan tera ashiq tujhe pukar aaya.

(A call to prayer was made in the Kaaba and a conch was blown in the temple. In how many places has Thy lover searched for Thee!)

Hogaya mehman sarai kasrat-e-mauhoom ah!
Woh dil khali keh tera khas khilwat khana tha.

(It is a pity that the heart which was Thy abode alone, now accommodates a number of unreal things.)

In these lines the poets have given expression to the deepest love for God — a passion which makes them indifferent to all mundane happiness.

Jabkeh tum bin nahin koi maojood-
Phir yeh hangama aye khuda kiya hai.

—Galib.

(When no one exists except Thee, why is there all this struggle and commotion in the world, O! God?)

Parda kiya hai eak baray-e-nam hai-
Husn tera Jalwah gah-e-am hai.

(The veil is but nominal. Thy beauty is visible in everything.)

The central idea moving in the minds of the poets in these lines is the Vedantic philosophy of Hama Ust (All is he) which finds Divinity in everything and denies everything else.

Material happiness as a reward for attaining Divinity does not appeal to Sufi poets.

Aisi jannat ko kiya kare koi—
Jismen lakhon baras ki hooren hon.—Galib.

(What will one do with a paradise where there are houris (damsels) of lacs of years?)

Kiya karoonga hath se horoon ke waiz leke
jam—
Inn main sagar kash kisi ke nargis-e-makh-
moor ka.—Sauda.

(O preacher, why should I take a cup from the hand of a damsel of paradise? I am athirst for a transcendent vision.)

Gar huwa hai talib-e-azadgi—
Band mat ho sabah-o-zunnaar ka.—Wali.

(If you are searching after freedom (light) don't bind yourself to rosary and thread.)

The time came when the spirit of Sufism was replaced only by its outer expressions of renunciation, by rosary and robe of a peculiar kind. This was the time when the Muslim rule also was feeling the pangs of death. These acted and reacted on Urdu poetry. It has been said that when a nation is at its ebb poetry flows. This is true of the Urdu poetry of this time. Perhaps that is why we find its Ghazals full of pangs, pathos and pessimism.

At this stage material love was

uppermost and therefore the poetry appealed only to the lower passions of man. Daag is the chief exponent of this school and his pupils are still moving in the same groove.

Bosa lekar dil diya hai aur phir nalan hain
daag—
Koi jane muft men hazrat ka nuqsan
hogaya.—Hy.

(Daag has given his heart in return for a kiss and yet he complains that he has been robbed.)

A reaction to this school was set up by Hasrat, Josh and Jigar, three living poets. They dive deep into the philosophy of love. Jigar has even something of Hafiz of Shiraz in him.

Usne sagar ko uchchala the kisi din dam-e-
kaif—
Ban gaya alam-e-hasti hamatan alam-e-kaif,
—Jigar.

(He had raised the cup of drink one day in a state of deep exhilaration. That is why the whole region of existence is intoxicated with love for Him.)

The first note of warning against aimless poetry, especially that of the Daag school, was struck by Hali, a great realist among poets. He reminded the poets of early Islam and introduced into Urdu poetry that philosophy of life which prepares a man for success in the worldly struggle. But the poet who revived the early thoughts of Islam and who has rejuvenated and galvanised into action all that is desirable for the struggle of life is Iqbal, who rides the crest of the wave of the present renaissance of Islam.

While the old poets repudiate the self, Iqbal emphasises it and warns

it to face the storm and stress of life; while the old poets say that our existence is like a short-lived dew and therefore we should ignore it, Iqbal says that even this dew is not to be despised, for if collected together and put to work, it can perform miracles; while the old poets opine that self must be destroyed because it is a veil between man and God, who is love, Iqbal says that if there were no self there would be none to appreciate the beauties of "Love"; while the old poets ask, since one is to die one day, why not die now—that is, become inactive in life—Iqbal says that man is born with some purpose in view, to attain which he has to lead an active life in this world, and that, therefore, to bring about an unnatural death would be ingratitude to Nature.

The main drawback of the old school is that it creates an atmosphere of pessimism and depression. Some people say that this is due to the mystic principles of renunciation and negation of self, but it may be that since Sufi ideas are mostly expressed in Ghazals and a Ghazal is generally full of *Yas* (Depression) and *Hirman* (Sadness) expressing disappointment and yearning to attain the *beau-ideal* of love, it naturally develops a feeling of pessimism. Bloomfield says that there is something inherent in the climate and the environment of India which leads to pessimism. But pessimism is natural to man, even according to Homer, who says that man is the saddest of creatures. An Urdu poet

also expresses this idea beautifully :—
 Bulbul ko diya nalah to parwanah ko jalna-
 Gham hamko diya sabse jo mushkil nazar
 aaya.

(Bewailing is for the nightingale and burning is for the moth, but sorrow, the most difficult thing, is for us.)

Iqbal, on the other hand, creates optimism and youthful vitality. The following comparison between the old school and Iqbal will bear out the point. The old poets sing :—

Waye nakami keh bad az marg yeh sabit
 huwa-
 Khab that jo kuch keh dekha jo suna afsana
 tha.

(Alas, failure ! It came to light after death that what we had seen was a dream and that what we had heard was only a story.)

Aye ajal eak din akhir tujhe aana hai walay-
 Aaj aati shab-e-furqat nien to ahsan hota.

(O death, after all, thou hast to come one day. If thou comest tonight—the night of separation—I shall feel grateful.)

Zindigi hai ya koi toofan hai
 Ham to is jine ke haton mar chalay.

(Is it life or a storm ? The hands of life have done me to death.)

Iqbal, on the contrary, exclaims :—

Kion chaman men besada misl-e-ram shabuam
 hai tu.
 Lab Kusha hoja surood-e-barbat-e-alam hai
 tu.

(Why art thou lifeless and silent in this garden like an evaporating dew ? Open thy lips ; get on ; thou art the tune of the music of this world.)

Be khabar tu jawahar-e-aaina-e-aiyam hai-
 Tu zamana men khuda ka akhri paigam hai.

(O ignorant, thou art the essence of the reflex of the times. Thou art the last message of God in this world.)

NAWAB JAFFAR 'ALĪ KHĀN ASAR'S MYSTICAL POETRY

[The poet is the natural ally of the prophet and both build with their words a bulwark against the tidal wave of materialism that ever and anon threatens to engulf men's minds. Dr. Md. Hafiz Syed contributes this sensitive appreciation of the mysticism of a leading Urdu poet whose own study of "The Poet Insha " appeared in our January 1940 issue.—Ed.]

There is no dearth of Urdu poets in modern India. Some of them are quite content in pursuing the traditional forms of poetry, whereas a few have departed from the beaten track and have chalked out a line of their own which they follow independently. Asar combines in his poetry both the early and modern forms. He is a purist in language and his diction is as flawless as that of any mediæval poet. Notwithstanding his great admiration for Mir and Sauda and Dard he does not always linger in their footsteps, but occasionally gives evidence of a boldness of conception and a flight of thought all his own. He has a deep insight into the value and the dignity of man, whom he believes to be the crest-jewel of creation. He has endless faith in man's progress and glorious destiny.

A careful and critical study of Asar's works reveals that he has a philosophical outlook on life. He has bestowed no small amount of thought on the problem of the origin and the final destiny of man. His poetic imagination has raised the flight of his thought to unknown and invisible regions where words

have no value and expressions no significance. It is the realm of direct vision, beyond the limitations of time and space.

His observations on human society, man and his relation to nature, and the lack of ethical values in ordinary life, and his distrust of cant and hypocrisy are so thought-provoking and striking that one cannot help admiring them.

Almost all the schools of Eastern and Western mysticism believe that unless a man transcends his limitations and overcomes his sense of separateness by self-forgetfulness he cannot be vouchsafed Divine vision. The Infinite is invisible and fathomless. It is the real source of our being. It lies beyond time and space. In Christian phraseology, "He who loseth his life shall find it." This ideal of self-realization through self-forgetfulness is pithily summed up in the following couplet :—

*Dekhā lai aksar mujhay bekhudī
Woh ālam jahān hoi ālam nahin.*

[My] self-forgetfulness has shown me oftentimes that world where no one world exists, i. e., the region beyond time and space. [In other words, the

aspirant gets a glimpse of the Reality only when through self-abnegation he rises above his physical surroundings and dives deep into his real being.]

Our common humanity; a fact in nature, is verbally admitted by many but in actual dealings it is hardly recognized by even a few. People talk grandly of the philosophy and the underlying religious significance of it but never show fellow-feeling when they see some one in distress.

Asar has embodied this ideal in a couplet and says in an emphatic tone :—

*Iman ghalat, ūsūl ghalat, iddeā ghalat --
Insan hī dīldehī agar insan na kar sake.*

A man's claim to superiority, his moral principles and his faith [in God or in religion] are all false if a man [has not learnt] to sympathise with his fellow beings

It is a long-accepted mystic maxim that self-knowledge is the beginning of Divine knowledge. In the words of Ali the great, in order to acquire Divine knowledge it is necessary first to know oneself. The higher human self, free from all limitations, has an affinity—nay, according to some, identity—with the Divine Self, the Supreme Reality. Ordinarily a man is not aware of his Divine nature. He is deluded in thinking that he is too frail and weak to rise to any height, moral or spiritual. When he is awakened to his higher self he finds that he has immense possibilities and that he can attain self-realization in course of time. What stood in his

way was his ignorance and his underestimation of his own worth. This idea is beautifully portrayed in the following verse :—

*Ay bandui auhām kīdhar dhyān hay terā
Ay mard-e-khudakhud talabī, haq talabī hay.*

O you who are the victim of delusion, what are you thinking of ? O man in search of God, to seek one's self is the [true] search of God.

It may be noted that the self referred to here is the higher self, that which is called in Sūfī terminology *ananiyat-haqiqī* as against *andaniyat-shahshī*, human personality. Therefore one who truly seeks to understand his higher self is in a position to know what Divine knowledge really means.

Spiritual life, union with God, truly begins with renunciation. It is the *sine qua non* of higher life. There is nothing so great as supreme Reality. Everything earthly, however great or glorious it may be, loses all its value in His presence. He is the fount of life, glory and greatness. He is really the highest, the incomparable, the Supreme. It is in accordance with this fundamental principle of spiritual life that the poet gives vent to his innermost feelings in these words :—

*Khayāl us Jān-e-Jān kā hay to har raf'at ho
thukhrāday
Nazar kī had sahī, parwēz kī had dsman
hiyon ho.*

Spurn every kind of [worldly] greatness if thou desirest [union] with that life of life. The sky is the limit of vision, one cannot see beyond it; it cannot be the limit of flight [of thought].

Man shares the Divine life. His essential nature is creative. There is nothing of value in this world of which he is not an architect. Man is acknowledged to be the lord of creation. The fact of the immense potentialities hidden in man is couched in the following lines which awaken man's self-respect in no small measure and remind him of his hidden power and untold possibilities :—

*Khudā mālūm hetne gulstān maine banādāle,
Khaso Khāshdāh kī tamir mera ashīyan
keyon ho.*

God alone knows how many gardens I have created. My nest is not made of straw and grass.

The first and the last duty of man is self-realization, self-awareness. If a man does not occupy his time and energy in this noble pursuit his life is spent in vain. The purpose of his earthly existence is defeated. So the poet has well said :—

*Maqsūd zindigī kā bedāriye khūdī hay
Ay bekhābar, wagar na besud zindigī hay.*

The purpose of [human] life is the awakening of [the higher] Self, O negligent one; otherwise life has no value.

Man is not a mere speck of dust come today into existence and tomorrow gone away for ever. His outer form may change and disappear but the real man, the ensouling life, remains for ever and ever. It is immutable and eternal. The solidity of man is proclaimed in no uncertain tone in these lines :—

*Insān ruhe-e-āzam, insān wajhe dām;
aur tum samajh rahe ho murat wo mitti kī hai.*

Man is a great soul; he is the cause of the world; you are under the impression that he is a mere image made out of clay.

In another couplet the same ideal of man's immortality is thus expressed :—

*Ak mustaqil haqīqat, naqabile-taggaīyyār;
Hasti Jo yah nāhī hay hastī kī naystī hay.*

[Man has in him] a permanent reality which is incapable of change. If this is not [the nature] of his existence, this existence is no better than non-existence.

Some of the Sufis and Vedāntists believe that there is only one Reality without a second. He alone exists at all times. There is none else beside Him. He is all-pervasive and omniscient. If once it is accepted that throughout the whole of this manifested universe there is nothing real save Him, the Supreme Reality, then the question of existence or non-existence loses its force. The same idea is beautifully expressed in poetic language by Asar. He says :—

*Jab tū hī tū hay to phir ghāib o hāzār hāsī
Ak hī rang jānā aur baqa ka, nekla.*

When thou alone existest, what sense is there in the assertion that one is present or absent from Him? [In that case] eternity and annihilation may be said to have been tinged with the same colour.

A Tibetan mystic has well said, "Thou art the object of thine own search." When an aspirant comes to the end of his journey and finds his rest and peace in Him, he is amazed at the final discovery that

he has found nothing more than his own higher Self. This is a great mystical truth known and accepted by all the great mystics of the world. Asar has put it in his own words :—

*Āp apnī arzā hay, āp apnī justujū
Jahva zār-e-behhudī main laili-e-mahmil
kahan.*

Thou art thy end of thy desire and the object of thy search. The Laila sitting in a Camel-litter [i. e. the beloved separated from the lover] loses her charm when an aspirant enters the garden of self-forgetfulness.

The problem of life and death has always puzzled humanity. Only those who have deeper insight and who see the everlasting life pulsating through all existence, have been known to face death calmly and bravely. They know that death does not put an end to our existence. It is a mere stage in evolution. Every particle has endless potentialities embedded in it. Its future destiny is glorious. No amount of change and transformation can mar its utility and existence. Life is a continuous stream, never-ending, ever-existing, perpetual,

ancient and eternal. This comforting and consoling ideal is brought out in this couplet :—

*Mustaqbil-e-tāza hay jo khākh ka zarrā hay,
Jab rist musalsal hai, mar jāne ko kayd
kahiya ?*

Every particle of earth has a fresh future [every time]. When life is continuous, what will you say to death ? [i. e., it should have no terror].

Pleasure and pain, joy and happiness are passing phases in human life. A man who is endowed with wisdom tries to transcend both. He knows that the real self is beyond their influence. It is free from the anxiety of joy or fear. It is eternally peaceful and above all change and sorrow. So Asar warns us to beware of their seductions and look up to our higher destiny.

*Raghuzare hayāt men kaisī khūshī, Kāhān kā
gham*

In say baland tar hūy tū aur yah arzī na dekh.

In the thoroughfare of [human] life what is pleasure and what is pain [i. e., both are passing and therefore unreal]. Thy real self is higher than these; do not set thy eyes on their transitory phase.

M. HAFIZ SYED

THE EVOLUTION OF INDIAN MYSTICISM

VI.—NORTH INDIAN HINDU MYSTICISM IN THE MIDDLE AGES :

[**Dewan Bahadur K. S. Ramaswami Sastri**, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the sixth instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

Hindu mysticism in the middle ages flowed in two great streams which had more similarities than dissimilarities and many points of contact with each other. The one stream carried forward the early mystical tradition as enriched by the Puranas and the Agamas. The other stream carried forward a mingled tradition in which blended the ancient tradition and Sufi mysticism as well as orthodox Islamic tradition which insisted on God's being above form and on there being no barrier between man and man. In North India the ancient Hindu mystical tradition centres round Tulsidas and Mira Bai and others in the West and round Vidyapati and Chandidas and others in the East. Tulsidas's *Rama Charita Mānas* was and is and ever will be one of the greatest spiritual forces in the world. Mira Bai's songs on Krishna are full of the spiritual fervour which breathes in the *Bhāgawata*. The songs about the Universal Mother and Krishna in Bengal are of supreme charm. But probably the greatest works in the line of traditional Hindu mysticism are Jayadeva's *Gita Govinda* and

Chaitanya's songs. The former glorifies the longings of the Soul of Devotion and its mystical union with the Oversoul. The *Sankirtan* movement and the mood of devotional ecstasy which it achieved and communicated are among the finest flowers of North Indian Mysticism.

Beside this stream of traditional Hindu mysticism, there flowed also the blended triple stream already referred to. Ramananda, inspired by Ramanuja, spread liberal Vaishnavism in North India and gave a great impetus to Hindi by giving his message in that language. Among his disciples are Ravidas, a shoemaker, Kabir, a Mahomedan weaver, Sena, a barber, and others belonging to the lower castes. He had women disciples also. He is reported to have said: "Why do you any longer call me to go to the temple? Him, omnipresent and all-pervading, I have met in the very temple of my heart." He taught that Rama was the supreme God. The following couplet is significant:

Bhakti Dravir Upaji laye Ramanand.
Pragat Kiyo Kabir-ne Sapta Dvip nam-
khand I

(Bhakti was born in Dravida. Ramanand took it north. Kabir spread it all over the world which consists of seven islands and nine khandas).

Kabir's poems are among the most famous in Indian literature. Rabindranath Tagore published some years ago an excellent translation of one hundred poems of Kabir. The following are among the finest of Kabir's mystic poems. These are in Hindi, and he said, comparing Sanskrit with the spoken Indian languages: "O Kabir, Sanskrit is the water of the well while Bhāsā (the spoken languages) are the waters of the running stream." He says about the interrelation of the Infinite and the Finite: "From beyond the Infinite the Infinite comes, and from the Infinite the Finite extends". He speaks about "the unstruck music of the Infinite". The following are some other beautiful songs by him:—

"O Servant! Where dost thou seek Me? Lo! I am beside thee. I am neither in temple nor in mosque. I am neither in Kaaba nor in Kailas. Neither am I in rites and ceremonies, nor in Yoga and renunciation.

"If thou art a true seeker, thou shalt at once see Me. Thou shalt meet Me in a moment of time:

Kabir says: 'O Sādhu! God is the breath of all breath."

"The musk is in the deer, but it seeks it not within itself.

It wanders in quest of grass."

"Do not go to the garden of flowers. O friend! go not there.

In your body is the garden of flowers. Take your seat on the thousand petals

of the lotus and there gaze on the Infinite Beauty."

Putting aside the legends about Kabir, one view is that probably he was the son of a Mahomedan weaver whose ancestor had become a convert to Islam from Hinduism. Another view is that he was a Hindu who was brought up by a Muslim couple. He imbibed both Sufi and Hindu mysticism. His son Kamāl and his daughter Kamālī also were mystics of a high order. His disciple Dādu was another famous mystic who organised what is known as the Brahma-Sampradāya (the Divine tradition).

There is a story about Kabir which is significant in many ways. Once, Hindu Pandits and Mahomedan Kazis made common cause to arraign him before the Court of Emperor Sikandar Shah Lodi. Kabir said to the Emperor: "My object was to unite the Hindus and the Mussulmans but it looked impossible. I am glad that it has become possible today. If it could occur under the throne of an earthly sovereign like your Majesty, would not a bigger platform be available for them under the throne of the Lord of the Universe? If it is possible through hatred, would it not be even more possible through love? Is not love stronger than hate?" The Emperor felt the justice of his words and respected him and let him go.

Dādu was probably a son of *muchi* (shoemaker parents) though about him also we have legends—as about Kabir—which try to give him a

higher caste. His earlier name was Daud. He taught the worship of God in the heart through love and the service of the children of God and the uselessness of pilgrimage and vows and rituals and image-worship. He, like Kabir, had both Hindu and Mahomedan disciples. He spent his life in meditation and contemplation. He says: "From separation I have come to union. The bonds of self are loosened, all error has fled, and the light of Brahman shines upon my soul." He looked upon the married state not as a hindrance but as a help in the practice of *Sādhana*. According to him, *Sādhana* meant the development of all our good qualities. He says:—

"When all the strings of the Vina are played, then is the melody entrancing. So when all the powers and faculties and ideas of man are cultivated in the same degree, in tune with the wisdom of all cults, all ages, all climes, then does it become a true Yoga, the Brahma Yoga."

He says further:—"As the scent is in the flower, the life in the veins, as everywhere the light of the sun, so is He naturally within you." He says again: "This body is my book, in which the All Merciful writes his messages. My life is my Pandit... My temple of God is within me." He held that God took form in the universe because of his joy in it. Man is like God when he is artistically creative and when he finds joy in service. Dādu gave a new meaning to the old words Dwaita and Adwaita. He said that in

Dwaita Man was a suppliant before God and that in Adwaita Man and God merge into each other and into the creation. The knowledge of the Many makes us proud but our communion with the One makes us joyful. God's Bliss flashes as Beauty in Nature and in Love. He is mirrored in His Creation and beholds His beauty in that mirror. The world is His Leela.

Ravidas's songs are equally beautiful. In one of them he says: "Him for whose sake I have wandered far away, I have discovered just now in my own worthless body." About communion with God, he says: —

"The pure sweetness of it is peerless and it has no birth or death. It is past and yet not past; it never decays; and it exists in all beings."

Bhavanada, who was a learned disciple of Rāmānada, wrote a work called *Amrit-Dhar* which explains in simple Hindi the highest Vedantic mysticism. He as well as the other disciples of Rāmānanda walked in the latter's footsteps and spread the doctrine of mystic love and devotional ecstasy all over North India.

Nanak, who founded Sikhism, was another great saint. He composed many beautiful songs. He was against caste and image-worship and all forms of sectarian bigotry. He taught that if we surrender ourselves to God in a spirit of pure love and meditate on God we can easily realise him. The Sikh Granth Sahib contains the songs and poems of various saints. It contains *pad*s (teachings)

arranged according to *rāgs*. After the *rāgs* come the *bhōg* (offering), *stav* (adoration) and *dohā* (collection of verses). The ideas therein are of an exalted and spiritual character. Guru Nanak was deeply influenced by Islam. In the preamble to the *Japji* he said: "There is but one God whose name is true, the Creator devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful. Repeat His name." He replied to the High Priest of Baghdad: "I reject all sects and only know one God, whom I recognise in the earth, the heavens and in all directions." His successors were Guru Argud, Guru Amardas, Guru Ramdas, Guru Arjun, Guru Har Gobind, Guru Har Rai, Guru Har Krishan, Guru Tej Bahadur and Guru Gobind Singh. They carried forward his principles and his policy and founded and spread Sikhism.

It is not possible to go in detail into the poems and songs composed by the innumerable mystic poets and saints of North India. The following sayings of Agra Das are very fine:—

Worship God who is the god of gods.

Days that are spent in joy are the fruit of life.

To attain Hari, lose your body and mind in him.

Rajjab says: "Within our own selves is that lamp which will dispel the darkness that surrounds us." He says further:—

"There are as many sects as there are men. The worship of different sects, which are like so many small

streams, are moving together to meet God who is like the ocean.... All the world is the Veda and the entire creation is the Koran."

"My eyes have opened unto God in His own form, and the wealth of beauty that I now see is too vast to be contained by this world.... *Sadhana* means the end of all doubt and hesitation. It means lying prostrate at the feet of God." (Kesava Das)

A special mention should, however, be made of the Baul singers. Rabindranath Tagore has made them immortal by his essay on *An Indian Folk Religion* in his *Creative Unity*. He says in it:—

"Man would never feel the indignity of his limitations if these were inevitable. Within him he has glimpses of the Infinite, which give him assurance that this truth is not in his limitations but that this truth can be attained by love.... The members of the religious sect I have mentioned call themselves 'Baul'. They live outside social recognition, and their very obscurity helps them in their seeking, from a direct source, the enlightenment which the soul longs for, the eternal light of love."

He refers to the following Baul songs:—

Make way, O bud, make way,

Burst open thy heart and make way.

The opening spirit has overtaken thee,
'Anst thou remain a bud any longer?

Where shall I meet him, the Man of my
Heart?

He is lost to me and I seek him, wandering
from land to land.

I am listless for that moonrise of beauty,
which is light to my life,
which I long to see in the fulness of
vision, in gladness of heart.

The author of the above song was

NEW BOOKS AND OLD

The Mind of The Maker. By DOROTHY L. SAYERS. (Methuen, London. 6s.)

Miss Sayers published some time ago an article in which she plainly set down the essentials of Christian doctrine as the Church defines them, and was irritated to find that reviewers and readers insisted on regarding this objective statement as a profession of personal faith or opinion. The irritation is understandable, but I have some sympathy with the reviewer who called it "a personal confession of faith by a woman who feels sure she is right."

For it is Miss Sayers's strength (and may be her weakness) to write with the utmost assurance, to write, one might almost say, with a punch, which is stimulating, though it may flatten out a little the finer shades. Her new book, also, has a reference to Christian doctrine, but it is not, as she hastens to say, either an apology for Christianity or an expression of personal religious belief, exact by implication. It is a commentary in the light of her experience as a creative writer on certain statements made in the Christian creeds which aim at defining the nature of God, conceived in his capacity as Creator. As she truly says, the "experience of the creative imagination in the common man or woman and in the artist is the only thing we have to go upon in entertaining and formulating the concept of creation." And the Christian doctrines which attempt to define the nature of the Creator, notably the

doctrine of "the Trinity", are those which, rightly understood, can be most readily accepted by non-Christians and which indeed are not peculiar to Christian teaching.

Certainly Miss Sayers by re-interpreting them in the light of the artist's actual experience infuses new meaning into them, while at the same time adding significance to the problems of the artist, in whom the trinity of idea, energy, and power, as she calls them, are seen at work, seeking the synthesis of a perfect embodiment. One of her most fascinating chapters is that in which she distinguishes writers who are respectively 'father-ridden', 'son-ridden', and 'ghost-ridden', placing Swinburne, for example, or the Euphuists among the 'son-ridden', in whom "the immense ingenuity and sensuous loveliness of the manner is developed out of all proportion to the tenuity of the ruling idea"; or Beddoes as a supreme example of "genuine incoherence and atrophy of the fatherhood". Stated thus, out of its context, this may seem far-fetched. But in fact it is based in exact and verifiable experience. Nor is it confined to the artist since everyone is a potential artist. We all have a trinity in us which is striving to become a unity. And Miss Sayers neatly defines the different possibilities of failure when she writes that "whereas failure in the father may be roughly summed up as a failure in Thought and failure in the son as a failure in Action, failure in the ghost is a failure in Wisdom."

But she does not confine herself to the mystery of the Trinity. In the artist's experience she finds, too, an exemplification of the combined transcendence and immanence of the Creator, of the necessity of evil and its redemption, and the reconciliation of divine pre-destination with free created will. For the novelist or playwright in creating imaginary characters is, as she writes, "conscious of the paradoxical need—namely the complete

independence of the creature combined with its willing co-operation in his purpose in conformity with the law of its nature."

This will suggest the kind of way in which she seeks to illuminate the mind of the divine Maker through that of the human. She has written a stimulating little book, the interest of which transcends any narrow Christian boundaries.

H. I.A. FAUSSET

My Spirit Walks Alone. By HERMON OULD. (Published by the Author from The Porch, Tring, Herts., England. 2s. 6d.)

This little book, creeping from privacy into an exploding world, deserves more attention than it is likely to receive. It is the best book, in any form, which Mr. Ould has produced. It is simple, sincere, intense and deft.

On the left-hand pages are short passages in a kind of rhymed prose. On the right-hand pages are twelve-line poems all of them in the simplest stanza that could be used. And the whole work forms a dialogue between Body and Spirit, Body not wishing to give up his accustomed delights (not all of them sinful even from the strictest height of morality), and Soul who, intent upon her high and lonely quest, pities Body and weeps for his "doubt" and "pain".

These lines will show the style and

the direction of the poems :—

" Within the walls of paradise
The body knows not shame ;
Five senses, heritage of man,
Their rightful tribute claim.
And you, my spirit, make no moan :
Scale your Tibetan heights, alone. "

Again :—

" But how can body be content ?
Can body be aware
Of beatific bliss, if Truth
Be one with Dark Despair ?
Shake free, my spirit, from concern
With body's bliss. Let body learn. "

And even when Body has to resign some of his major hopes of happiness, the poet consoles him by saying " All poetry remains, all music, art ; Hamlet eternally reveals his heart and ours. Beethoven through the blackest night proclaims the light ; and what poor lover's tears will e'er efface the Wingéd Victory of Samothrace ? " There is more gold in this small book than in twenty volumes of ordinary verse.

CLIFFORD BAX

The Preparation of Peace. By LAURENCE HOUSMAN. (Jonathan Cape, London. 8s. 6d.)

Everyman's Affair : A Plea for a Sane Peace. By A. RUTH FRY. (Andrew Dakers, London. 1s.)

A Real Peace. By VISCOUNT CECIL. (Hamish Hamilton, London. 6d.)

The paradox of peace as a war aim is apparently deterring Western politicians from preparing for peace after the war. But constructive planning is being done by some thoughtful, non-political people behind the scenes. These three books limn a representative picture of intelligent minority opinion in Britain.

Mr. Housman brings his highly civilised mind to bear on the problem of post-war security, and asks for " consent to move in the direction of that fundamentally necessary concession for international control of powers and possessions which we have hitherto held to be exclusively our own ". Miss Fry, a Christian Quaker, calls upon us to envisage problems from a world point of view, working and planning for the good of all. Viscount Cecil believes that " there must be a general international authority " if world peace is to be achieved and maintained.

In some respects, Miss Fry's book accomplishes best what all three set out to do. If she could only have overcome a tendency to lay down God's laws, the influence of her pen might have moved the war-ridden mass-mind in the direction of peace. Such phrases as " War is like sliding down a water chute " are calculated

to catch the popular eye and, backed by straightforward argument as they are, might well have made the colourful rhetoric of opportunist politicians pale by comparison.

Mr. Housman's approach is subtler, more spiritual than conventionally religious. He speaks of " conscientious objectors to State-worship " ; he attributes war-mindedness to tribal religion, national convention, lack of thought and imagination, selfrighteousness and sentimentality ; he reduces the familiar militarist plea that " Human nature cannot change " to a delightful *reductio ad absurdum*. On man's mismanagement of human relationships he feels strongly, and is an advocate of love against hatred, of heart rather than head.

The Treaty of Versailles, stands a monument to the unimaginativeness of clever minds, clinging obstinately to an old school of thought which has again and again failed to bring peace or security by methods of vengeance and punishment, and will always so fail. . . . Imagination is a spiritual gift, working for the realisation of things spiritual ; and war is not, and never can be, either in its operation or its results, a spiritual thing.

Viscount Cecil gives the impression that he would be shocked by much that Mr. Housman has had the courage to write. His own book is altogether too reserved and cautious. He makes an astonishing, but refreshingly unpharisaical admission on the ethics of war : " The rightfulness of using force does not depend on the moral guilt of the person against whom it is employed. " If only politicians were as explicit in their propaganda, there would be fewer and shorter wars.

D. STOLL

The Secret Splendour. By K. D. SETHNA. (Published by the Author, 47, Warden Road, Bombay. Rs. 2/8)

These lyrics are described on the dust-cover as "Poems seeking a new intensity of vision and emotion, a mystic inwardness that catches alive the deepest rhythms of the Spirit." It is an apt description. True, "the deepest rhythms of the Spirit" are hardly to be captured in any net of words, however cunningly spread, but Mr. Sethna certainly has caught the haunting echo of a wing-beat in these lines.

The eponymous poem is not the best of this collection and has wisely not been given first place—but its title does give a clue to the predominant mood. This is poetry for the mystically inclined. Others will make little of it.

For every poet except the greatest

genius there are certain images to which he turns again and yet again for the embodiment of his thought: he can never exhaust their possibilities. Mr. Sethna has many symbols at his command but of them all Night, with her "circumambient mystery," her "wide magnificence of silent beauty half-revealed, remote" draws him most often to her contemplation. "Night in the Open" and "Violet Wisdom" are very beautiful. So are many other poems in the collection. The transcendent significance for Dante of "mystery-haunted, flower-sweet" Beatrice has a fascination for Mr. Sethna; he devotes to it three of his loveliest lyrics. His translations of French sonnets are felicitous.

We heartily commend *The Secret Splendour* to lovers of poetry, East and West.

E. M. H.

Marxism and the Indian Ideal. By BRAJENDRA KISHORE ROY CHOWDHURY. (Thacker, Spink & Co., Ltd., Calcutta. Cloth Rs. 3/-, Paper Re. 1/-)

This little book endeavours to show the utter uselessness of such forms of government as the West has instituted, Marxism in particular, to which many of India's young thinkers are attracted, for the future development of India. The picture given by the author of Ancient India and its system of Government is indeed an attractive one, and we cannot think why "it is not possible

or necessary to bring back those ancient formations".

And as the author further points out, it is because of this ancient background that foreign institutions are not in keeping with the life of the Indian people, for in their "subconsciousness there remains the essentials of the Ancient Indian organization."

Sir S. Radhakrishnan, in a very fine Foreword, puts forward the goal not only for India, but that towards which it should be the constant endeavour of all nations to reach.

C. M.

CORRESPONDENCE

LITERATURE AS PROPAGANDA

The Greeks and the ancient Indians agree that the purpose of literature is to enable man to know himself. Christian thinkers from Paul to Thomas 'A Kempis proclaim that the Bible transforms the reader into Christ. But with the emergence of nationalism as the religion of Europe, literature began to serve as the unconscious tool of collective greed and collective prejudice.

The modern tragedy is that man's control of himself has not kept pace with his control of external forces. Literature, if properly used, can restore the balance: but the impulse that produced the major evil also produces the illusion that literature gives information about the external world. Literature is therefore used as a means to transform not the world within but the world outside. The unbalanced civilization of the West is meeting its end.

But the wrong idea about literature is spreading to India. In a village of the U. P., I came across an enthusiast who had got his knowledge of economics from "progressive" novels. He was positive that all zamindars were bloodsuckers. The information that 97% of the zamindars of the locality were really petty peasants came to him as a surprise. If a man has no time, inclination or ability to study facts and figures, let him not go to literature in order to decide whether zamindars deserve to be shot. For one thing, even the most objective art deals with some particular event or object. Miss Mayo may have seen what she record-

ed, but, in judging that what she saw was typical, she erred because she had made no statistical survey. And so prejudice got free play. Art is coloured and distorted because artistic needs and the facts of the outer world do not coincide.

The function of art is not to spread opinions. Our opinions are determined by feelings, feelings spring from inner dissociation, and this in turn is traceable to identifications. Propagandists know this. An advertising agent puts up a picture of an enchanting girl smoking "Abdulla" cigarettes, and the demand for that brand increases. Unconscious identification deprives us of the power to reason coherently. People believe that a particular economic or political doctrine is sound because they have identified themselves with the leader who has propounded it. Modern psychology shows that certain men quarrel and commit murder because of lack of inner adjustment. Even to respond to outer environment we need some insight into ourselves.

Literature is the time-honoured method of bringing this about. In essence it has not changed from Greek to modern times. Galsworthy, for example, enlists our sympathy with the character who evinces sympathy. The spectator of his play identifies himself with the progressive principle and experiences a conflict within himself. Our true nature is Divine, and its final victory is *swaraj*. I have been reading the *Bhagawata*, the *Saptasati*, the *Skanda Purana*, the *Ramayana* and other ancient Indian books. Everywhere I find the one truth: the surrender of the individual will to the Cosmic. This is the teaching also of Islam and Christianity.

C. NARAYANA MENON
Hindu University, Benares.

ENDS AND SAYINGS

*"_____ends of verse
And sayings of philosophers."*

HUDIBRAS

The seventeenth session of the All-India Education Conference took place in Srinagar (Kashmir) from September 25 to 29. Shri Amaranatha Jha, Vice Chancellor of the Allahabad University, delivered the Presidential Address. It is a pity that a copy of this address could not come into the hands of every teacher and professor the world over. It would be hard to find a broader, more truly international and humanitarian and cultural point of view. Shri Amaranatha Jha reviewed the present day systems of education impartially and speaking of the Ideals of Education quoted Eric Gill who said a few months ago :

that most educators have no idea of man except that his only reason for existence is to get on in this world and have as good a time as possible.

Continuing, he said :

It is necessary that we should be clear in our minds about human destiny and be sure whether we are merely to earn our living and enjoy our life on earth or are a being nobler and higher than only a larger ape. Of course, the ability to live and live well must be acquired, but the notion of the survival of the fittest and struggle for existence is responsible for giving to education a purely materialistic turn and for the loss of faith in a spiritual perfection of life. The proper care of the body and the training of the intellect are of course necessary; they are the foundation of all systems of education. But must the process stop there? Is it not to lead to something higher? The healthy animal, the intellectual animal—is that all we seek to produce?... Education should equip men so that their body, mind and spirit should work in harmony for the glory and ad-

vancement of man as a creature of God. They should be trained for harmony and not for strife. They should be taught to work for Peace, for the Universe, and for the Soul of Man. That should be the teacher's great aim; towards that must all his efforts be directed. He should consciously and of set purpose put this ideal before himself. The young should be taught to aspire to harmony in bodily movement, harmony in thought, harmony in vision and aspiration. The oneness of life must be stressed: oneness with one's neighbours, oneness with environment, oneness with the Creator of all things. The young should be taught that the ultimate reality is joy. If all the world over, they can be brought up on this ideal, if strife and discord can be shown to be what they really are—the results of base ambition and want of respect for others,—if the youth can be imbued with the sense of the dignity of manhood and of the sanctity of human life, what a difference will it mean to the world! Will the teachers take up the challenge?

To these ideals Shri Amarnatha Jha adds practical suggestions about Vocational, Art and Adult Education and about Nursery Schools, but we lack space to comment upon them. But his pronouncement on religious and denominational institutions is most important and we quote it at length with our whole-hearted acceptance of his views:—

They have had their day and should cease to be. They recognize, if they do not actively promote, religious differences. They impart to the young mind ideas of separatism rather than of solidarity. They teach the impressionable youths to look upon themselves as units distinct from the rest. They breathe the spirit of discord and faction. From very early youth the Mussalman, the Christian and the Hindu is taught that he is Mussalman, Christian and Hindu. As if that were not

bad enough, there are sub-denominational institutions now. But sectarianism in modern institutions spells disaster and may to a large extent be responsible for the separatist movements that are disturbing the harmony of national life.

Religious education, however, is not to be abandoned but rather enlarged to include all religions.

How shall we train our youths so that they may grow to be God-fearing and God-loving? All religions are attempts to state and explain the problems of life, of the universe and of the real nature of man; they are all based on certain fundamental truths. Round these basic principles have grown, in course of centuries, accretions of commentary, gloss, explanation, elucidation. Shorn of these, the naked truths shine resplendent, serving as beacon lights on the path of enlightened progress. If the main principles of Christianity, Hinduism, Islam, Buddhism, Zoroastrianism and the other faiths are collected together not only would much religious bitterness and misunderstanding disappear, but every young person would learn to have a wide, tolerant, and catholic outlook that would augur well for the future of mankind. There would then be no talk of Kafir, mlechha or heathen. Religion would then cease to be a pretext for preserving effete institutions and customs that smother Truth beneath their dead weight.

Dr. K. C. Varadachari contributes to the latest issue of the *Journal of Sri Venkatesvara Oriental Institute*, Triupati, a study of "The Doctrine of Substitution in Religion and Mysticism." He defines the goal and the content of mystical experience as Reality (*satyam*) and places the mystic vision higher than intuition. Of practical value is his maintaining that the mystic vision, while sometimes apparently sudden and unexpected, is actually the result of prolonged preparation of the inner being through control of the psychophysical organism. It

could not be otherwise. The mystic experience brings about a "transvaluation of all values" by the new vision that it opens, but that (not "psychical" but) spiritual "perception of a new order of existence" is "an extension in the direction of depth rather than elongation." It is not that previously accepted ends or those which are instinctive or habitual are suddenly expelled from the consciousness. Rather there is a gradual substitution of new ends. Patanjali is cited in substantiation of the development of moral life's depending on the substitution of bad habits by their contraries.

So far, so good. But when Dr. Varadachari goes on to declare that the drive or power inherent in any instinct must be conserved and its force canalized towards ideal ends, he enters debatable territory. With his doctrine of substitution we have no quarrel, but substitution is not sublimation. It is a most dangerous fallacy that "lust could be utilized in such a way as to yield love instead of disgust and hate and misery."

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong.—*The Voice of the Silence*

It is vain to fancy that the fury and force of the animal passions can be turned towards higher and holier purposes. As soon could mutton tallow be transmuted into the crystalline waters of life. A relationship that begins in lust may yield at last the fine flower of love, but that love is in no sense the outcome of lust, of which it is the direct antithesis. It is only when lust has been overcome that pure love can come to birth in the

heart; the conquest may be gradual but love, which is the negation of self-seeking, can come to full fruition only when lust is crushed out past resurrection.

Dr. Varadachari's own words can be quoted against him on this point: "Substitution is twofold, firstly, the *abandonment* of the contrary [italics ours] and, secondly, the acceptance of the true end which is the vision of Reality."

Modern medicine is beginning to accept as plausible some of the cures of the ancient Ayurvedic system. If it is not yet accepted in Europe it is recognized more and more in India, even by a number of European doctors who have tried certain herbs in their ultra modern hospitals with amazing success.

Nature is a wise and kind mother who has placed within our reach the necessary herbs to relieve us of all our ailments. The art of using them has been lost in most countries. It still survives in India in the Ayurvedic system and it is the medicine best suited to the race and the climate of this country. Dr. Lakshmipati lately inaugurated at the Arogya Asrama, Avadi, fourteen miles from Madras, the Ayurveda Adhyapaka Siksha Parishad (Ayurvedic Teachers' Training Course). He not only stressed the fact that this was India's heritage from time immemorial and a necessity that should be revived in every Indian village, but he pointed out that it was a science which belonged to the whole world. Dr. Lakshmipathi is himself an allopathic doctor and practised medicine for over a decade, but turning to Ayurveda he came to see its full value

after years of intensive study. He has not rejected allopathy because he has seen a great similarity in the fundamental principles of the two systems, but he condemns the manner in which the science of medicine is being taught to students. Narrow-mindedness in any field is bound to bring disastrous effects.

In case there are still doubts as to the efficacy and knowledge of the Ayurvedic system, let us quote Dr. Radhakumud Mookerji of the Lucknow University. Also speaking at Avadi on "Education in ancient India," he explained that then admission to the study of medicine depended upon specific physical and moral qualifications, and specialisation was not permitted except on the basis of knowledge of the whole medical science. Theoretical and practical knowledge was demanded, and the licence to practise was given only after the completion of a seven years' course and a rigorous practical examination including first hand study of the properties of the medicinal plants of the neighbourhood. Hospitals were attached to the schools and colleges as well as State botanical gardens. Physicians were to give free treatment to the poor, orphans, guests, saints and teachers. Old Sanskrit and Pali texts give details of various diseases and their remedies—dysentery, jaundice, diabetes, consumption, heart-diseases, etc. Surgery had reached a great degree of skill since difficult skull, brain and abdomen operations were successfully performed. Some medicine was included as part of the general education, while Education itself was carried along individual lines—mass education, as mass production, being rejected as

unfit. The University of Nalanda, for instance, although sheltering over 10,000 people—a record not yet reached by our modern universities—had 1,510 teachers to 8,500 students, or one teacher for six students. Even in the midst of collectivism the principle of individual treatment was preserved.

Culture is the result and state of being cultivated, improved and refined. Yet what atrocities have been committed in the past and are daily being perpetrated in the name of culture! This thought led Rajamantrapravina N. Madhava Rao, Dewan of Mysore, to say, when inaugurating the Mysore Sanskrit Academy :

I see you recognize the need to let in new light to revivify ancient learning. That is as it should be, if exponents of old schools of thought are to keep abreast of the times. Modern thought certainly cannot be ignored without injuring the cause of ancient learning which we revere and seek to resuscitate. The ideal to be attained is a true blending of the old and the new. . . . Intellectual humility and catholicity are among the attributes of true culture and it is in the companionship of fellow-workers that these qualities are best fostered. . . . Anarchy of culture? That is the question before the civilized world today. There is no doubt of the answer which an institution like yours would furnish to such a question. The safeguarding of culture is your highest aim and even as you pursue this noble task in this peaceful atmosphere of your Academy, you are assisting in the war that is being waged for the vindication of truth, morality and honour and the freedom of the human spirit.

The President of the Mysore Sanskrit Academy, Mr. A. V. Ramanathan, stressed the truly cultural value of Sanskrit; not a culture of external show but one which "can only derive its reward, beyond the breath of fame, in a fixed endowment." Mr. Rama-

nathan quoted Vivekananda who said of Sanskrit culture:

The gems of spirituality stored up in Sanskrit should be made popular. The ideas must be taught in the language of the people. At the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race.

And His Highness the late Maharaja of Mysore:

Sanskrit learning utters more clearly, more powerfully than any other learning or literature—the truth which finds in Brahma and the peace of Brahma, in other words, in the oneness of man and all creation, in the cosmic reality and in the realisation of that oneness, the sovereign cure for the malady of the world, a malady which an ill-directed pursuit of science and power has only aggravated, has indeed brought to a paroxysmal fury in our age, . . . Sanskrit learning and the spirit enshrined in it are of inestimable value to this world's emancipation.

From time immemorial Mysore has been the refuge of Indian culture and it is gratifying to see that it still continues to be a centre of study and research, preserving it until such time as it may be called upon to spread far and wide the heritage of true culture.

Referring in these columns in March 1940 to the then newly launched *Philosophic Abstracts*, published at 884 Riverside Drive, New York City, and apparently aiming at world-wide coverage, we expressed surprise at the inclusion of India in the "United States and Great Britain" group of publications. This has been rectified; in the Summer, 1941 issue, India at least with a heading of its own, brings up the rear of the procession with three meagre reviews, by a Contributing Editor in the U. S. A., of books by Indian writers—all of them

English-language publications, by Dr. A. K. Coomaraswamy, Anagarika B. Govinda and Rahula Sankrtaayam, respectively. This is surely not a very creditable showing. Indian writers might well, for the honour of the country, send this American journal adequate English abstracts of the outstanding recent publications in the field of philosophy, whether written in English or in one or other of the Indian languages. As we mentioned previously, the Editor, Mr. Dagobert D. Runes, promises careful attention to unsolicited reviews. It touches Indian pride in a very sensitive spot to have this country figure—in philosophy of all subjects—as an “also ran.”

Runaway slaves with hounds hot on their trail used to have one chance of safety ; if they could reach and cross a stream of running water their pursuers would be thrown off the scent. The baffled pack might bay their discomfiture on the bank, while their intended victim, far out of hearing, made good his escape. Death interposes a more effective barrier between the victim of orthodox persecution and his tormentors. But if the dead are happily unaware of post-mortem indignities visited upon the bodies they have left, the offering of such indignities reflects small credit on the living.

The pious Christians' refusal to the unrepentant sinner of burial in consecrated ground is paralleled by the orthodox Hindus' objection to the burning of the body of a Harijan at a cremation ground reserved for the elect. Both in Bombay and in its suburb Vile Parle there has been recent agitation for the removal of this final stigma

of untouchability. The movement is most commendable.

The agitation brings to the fore again, however, the desirability of a modern crematorium for the metropolis of Western India.

The sanitary and hygienic advantages of cremation are incontestable ; so is the desirability of making available to all on equal terms the most scientific developments in this method of disposal of the corpse.

The growing recognition by the educated women of India of their responsibilities towards their less fortunate sisters in the villages is one of the most hopeful recent developments. *The Rural India* for September describes the project for remodelling one or more selected villages, which the All-India Women's Conference is to consider at its next annual meeting, which is to be held at Rajahmundry during Christmas week. It is a noble ideal for Indian womanhood formulated by Dr. M. B. Kagal in her recent article in the *Bulletin* of the National Council of Women in India—that of every educated woman's feeling that “ she holds both her leisure and wealth, in trust, for the benefit of her helpless sister in the village.” It is natural that, as Dr. Kagal shows, the haphazard attempts of the urban amateur at village uplift often arouse the village woman's suspicion. It is a normal human reaction, which Thoreau expressed when he wrote that if he knew for a certainty that a man was coming to his house with the conscious design of doing him good, he “ would run for his life.” And he added sagely what every village uplift worker would do well to keep in mind :—

Be sure that you give the poor the aid they most need, though it be your example which leaves them far behind. If you give money, spend yourself with it.

There is something infinitely pathetic in the harping of so many of the younger poets upon the need of facing "reality," of coming to grips with "reality." They make so much of "reality," Robert Herring writes editorially in *Life and Letters Today* for June, "because, familiarizing themselves with the word, they hope to lessen their fright of the fact." The phantasmagoria passing before our eyes is frightening enough, in all conscience, if regarded as real, but are we children, to tremble before bogies?

The only Real is the Unchanging, in which both man and the universe have their roots. As the *Gita* puts it, "The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away." He who has established conscious touch, however fleeting, however partial, with that Unchanging Real, can go through the battle of embodied existence cool and unwearied, in the spirit which Walt Whitman expressed in the words,

Whether I came to my own today, or in
ten thousand or ten million years,
I can cheerfully take it now, or with equal
cheerfulness I can wait;
My foothold is tenon'd and mortised in
granite;
I laugh at what you call dissolution;
And I know the amplitude of time.

But the very world of forms moves under law; History alone, with its record of the successive rise and fall of civilization and culture, brings assurance that values threatened with submergence in our unhappy time will certainly re-emerge in a rising cycle.

No achievement, no effort even, is ever lost, and certainly no vision of a better, happier world can fade out forever, leaving no impress behind.

But the threat to the civilization of our own generation, and perhaps of many generations to come, is real enough and, curiously, it does not come only from the avowed foes of humane ideals. To quote Mr. Herring again:—

Straining every nerve to defend what they hold most dear, men subconsciously tend to blame that very thing for the strain it puts upon them. Then they belittle it, next they belabour it.

Take the ideal of Democracy itself, betrayed in our day by so many of its own household. On every side the cry is raised that Democracy has failed. No. We have failed Democracy. We have looked upon Democracy as a form of government and have forgotten that it is first and foremost a mental attitude and a way that begins in self-control and good-will to all men and that would lead, if followed to the end, to that general realization of Universal Brotherhood which would be the Kingdom of Heaven brought down on earth.

What may turn out to be more important to humanity in the long run than any military campaign of the present war is the stirring of revolt among scientists themselves against the prostitution of science to destructive ends. The attitude that the scientist's business is discovery and that he can wash his hands of responsibility for the application of his findings is almost out of date. Francis Thompson, nearly half a century ago, wrote that "Science is a Caliban only fit to hew wood and draw water for Prospero."

Years ago, too, Albert Einstein said to the Right Hon. Viscount Samuel that "the present troubles of the world are due to science having advanced faster than morality; when morality catches up with science those troubles will draw to an end." Presidents of the British Association in other years, notably Sir Alfred Ewing in 1932, have similarly warned that the command of Nature has been put into man's hands before he knows how to command himself; but Sir Richard Gregory, the present President, went farther in explaining in advance the objects of the proposed World Conference on Science and World Order which was held at the Royal Institute at the end of September, officially under the auspices of the Ministry of Information but with the support of the British Association.

The war now raging not only makes a "World" Conference a sad misnomer, despite the attendance of German and Austrian expatriates, but also makes it very doubtful how far the States represented will tolerate decisive action in the direction proposed while hostilities continue, for the chief exploiters of science today are undoubtedly the national governments themselves. But the explanation of Sir Richard is fraught with hope for the future. The London Correspondent of *The Hindu* quotes him as saying,

that science could be used for good or evil and the time had arrived when scientists, who themselves constituted a great democracy that knew no distinctions of race, colour or

creed, should determine how their work should benefit, not injure, humanity. The main theme of the Conference would be the use of science for constructive, not destructive, purposes. They hoped to devise a Charter to which all scientists could subscribe and reach decisions that would keep science from the hands of gangsters, who used it to wreck society.

A perhaps prudent reticence left the gangsters unspecified and the means to foil them nebulous, but Sir Richard told the Conference plainly at its opening session that

the anguish which the world is suffering today is due to the perverted use of knowledge and the rejection of all high ideals by cultivated barbarity.

Did the conference ask why man has been faithless to high ideals and why scientists have been false to their trust? Are not both betrayals rooted in one cause—man's ignorance of his own nature and of the bond that links him willy-nilly with all other men? Man as a free-will being stands between his higher nature, in which ideals are inherent and to which altruism is natural, and his body, with its selfish cravings and the personal ambitions which, multiplied to national dimensions, become imperialistic greed and the will-to-power.

Fellow-feeling for all men everywhere and willing co-operation for the common good would be natural expressions if men but recognized their own divinity; and the scientist who made a lethal discovery would die himself before he would reveal it to the irresponsible.

THE ARYAN PATH

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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RELIGIOUS REFORM

At the end of this month Christendom will be celebrating its chief festival. The spirit of jollity will prevail in many homes. Here in India non-Christians will participate in the festivities of their Christian brethren in their own way. But what a mockery it really will be! A spirit of friendliness for a week, forbearance for a week, less hatred of the enemy for a week, and then the world will go its way—business making money, politics pulling wires, society hoping for a good time to come, while the masses everywhere continue to suffer disease, hunger, poverty!

Christmas represents the Birth of Christ—not a historical event but a mystical one. It symbolizes the Second Birth—the awakened soul enlightening the mind to live the life of peace within and of good-will to all creatures. Christianity, like every other organized religion, suffers from materialism of the spirit. It does not help men to live a conscious life in spirit because it calls its votaries away from the quest of Truth to a mere belief in notions and taboos.

A revaluation of religion as an aid to life is overdue. In this issue four religious-minded Indians write

on the subject, two of them dealing with Christianity, the other two with Buddhism. No one can help appreciating the motive of these writers eager to see radical reform introduced in the sphere of religion; but we doubt if a real and lasting spiritual revolution can come from within the sectarian creeds. By leaving them alone, by proclaiming that all religions are at their roots the same, but that each is overgrown with false belief and with superstition, by seeking the one common source of them all can men and women of today find the way to the Higher Life—conscious life in spirit. Instead of trying to reform organized religions run by salaried priests and money-seeking purohits men should reform themselves and experience the joy of real Christmas—Second Birth. Even a few attempting and succeeding in this task will prove themselves real Servants of their fellow-men, superior to politicians, economists and sociologists.

Meanwhile, we greet our readers with the prayer that they may attain some peace of mind, some inspiration of heart, some feeling of brotherliness for all; for in these alone are to be found the prosperity and happiness which all are seeking.

REVOLUTIONIZE CHRISTIANITY

[Two Indians who belong to Indian Christian families desire to see churchianity metamorphosed into Christianity. The first article by Shri S. A. Das deals more with theological ideas, while the second by Shri S. K. George has a distinctly social approach.—Ed.]

I.—RE-THINKING CHRISTIANITY

The present war is proving every day that Church Christianity is being weighed in the balance and found wanting. If it is to live and to progress it can no longer remain indifferent, in view of modern problems, to the challenge of the thinking Christian and the non-Christian world to justify its claims.

As far as India is concerned, leaving aside other causes which have brought about a lack of appreciation of organised Christianity, the following seem to have contributed largely towards it :—

1. The lack of a careful and sincere examination of its creeds and dogmas in the light of modern thought.
2. The lack of consideration for the complexity of human nature.
3. The lack of sincere appreciation of what is best in the religious thought of non-Christians.
4. The lack of readiness to appreciate and to adjust its technique in the light of the religious experience of non-Christian saints and seers.

Until a few decades ago, Christianity as such took no interest in the psychology of human beings. It had always advocated, and unfortunately is still advocating, that what is good for John is good for James, though the physical, mental and

social outlook of John and of James may differ fundamentally. "The message, " Believe in the Lord Jesus Christ and thou shalt be saved," will profit only those who are capable of believing. It will be of no use to one with a scientific or a philosophic turn of mind, who can believe in nothing that his reason cannot accept. To such, the idea of incarnation will also seem unnecessary and futile. In the case of St. Paul, for instance, it is likely that his philosophic mind clamoured for something more tangible than mere faith, and so we find him drawing upon his metaphysical store to formulate a Christian theology to buttress his faith.

One frequently comes across men and women who sincerely make an effort to believe, but cannot do so as deep down in their consciousness there is a disbelief in things that cannot be scientifically verified or intellectually grasped. Of course, to many Westerners, an argument such as the above may seem trivial, but to the Indian mind nothing is trivial when it concerns spiritual matters.

On the other hand, there are a large number of earnest Christians who are beset with doubts and

difficulties but are content to console themselves with the belief that it is life that matters. They seem to overlook that the Christ exhorted his followers to worship God with all their heart, strength and understanding. They seem to lack the courage to investigate with a view to clarifying the issues.

First, let us examine the theory of Incarnation. Here again, it is only that type of mind which has the capacity to believe or to love intensely, that is benefited by this aspect of religion, either in Hinduism or in Christianity. Those who lack this capacity can find inspiration and help only in a God who is not subject to limitations or in an immanent God in whom one lives and moves and has his being ; or even, in an idea which could infuse into one's Soul the power necessary to sustain it and to develop it to its fullest stature. As far as Jesus is concerned, the theory does not fit in with the last few days of his life. From his prayer in the garden of Gethsemane it is evident that his will was something distinct from God's will, otherwise there would have been no need for him to ask that not his will but God's will be done, and from his cry on the Cross, " My God, my God, why hast thou forsaken me ? " we can only surmise that, as a little of his own will seems to have been lurking somewhere, he felt a touch of despair, which, however, he instantly overcame by surrendering himself fully to the Divine.

Secondly, consider the question of Evil. Emotionalism being the centre of Christianity, that religion strongly emphasises its attitude towards evil. It has no satisfactory explanation to offer as to the origin of evil. It takes up a negative attitude and builds around itself a fence of " Don't's "—a kind of conventional barbed-wire entanglement. It cannot view evil as a necessary element in the mental and spiritual evolution of humanity, as then it would have to admit that sin or evil is a factor in God's plan and, therefore, an incentive to progress and not an agent trying to overthrow God's domain in order to establish a Satanic one in its place.

Someone has said that " If there were no such thing as evil, human beings would have been unmoral." If so, there would have been but little difference between them and the animals, and there would have been no such thing as personality. As a result of experience, man develops the sense of discrimination between right and wrong. His response to either depends partly upon his prenatal and his post-natal acquisitions and handicaps. To the question " Who has sinned, this man or his parents ? " Christianity has no reasonable answer to give.

The Indian mind views sin as a state—a state of ignorance and not a reality. Furthermore, what would be considered sin or evil in one circumstance, might not be considered such in another. This change-

ability is due to evil's being but a stage in the evolution of the mind. The Hindu asserts there is but one reality, unchanging and unchangeable, and that is Deity; all else is unreal, and because man is fundamentally Divine and not a sinner, he craves for the realization of the Divine within himself.

Thirdly, the idea of atonement also requires a thorough examination. Self-sacrifice when it is shorn of its sanctified garb reveals itself in its naked simplicity. We then discover that it is only a high-sounding name for the price one has to pay to achieve something higher. To win the Victoria Cross in battle a soldier has to risk his life. An intense happiness fills his heart when he has saved another's life and won the coveted honour. The price of this happiness is his readiness to risk his life and not to cling to it. In the same manner, Jesus would never have become the Christ if he had shirked the ordeal that awaited him during his last days. Each rung in the ladder of spirituality means the giving up of something dear and costly on a lower plane, and this giving up is the price one has to pay for the growth of one's personality. Christianity unnecessarily dwells far too much on the physical suffering of Jesus in Gethsemane and on the Cross, and does not contemplate enough on his struggle for self-surrender on the Mount and on his complete surrender on the Cross: though, all through his life, Christ had been

feeling his oneness with the Divine, it was not until his Divine consciousness transcended all his other consciousnesses on the Cross that he achieved complete oneness with the Divine.

Fourthly, one very often hears responsible Christian leaders say that, unless Christianity receives a new orientation, it will not appeal to the modern mind and yet conferences and conventions meet and disperse without having accomplished anything worth while in that direction. We are not unmindful of the risks involved in an undertaking of this nature. We can appreciate the difficulties that confront organised Christianity. We realize that foreign missions have to proceed very cautiously lest they lose the sympathy and the support of their constituencies, who can appraise things only from an Occidental point of view.

In the circumstances, there seem to be only two alternatives left: one, that earnest Christian men and women should associate themselves with existing non-Christian religious organisations in India, with a view not to proselytising but to infusing the Spirit of Christ into them by living in their midst, as friends and companions on life's journey towards eternity.

This method of evangelising will not appeal to foreign missions, whose growth and expansion depend so much on facts, figures, reports and snapshots received at home from their mission agents in this

country. Moreover, a venture of this sort would doubtless throw a bombshell amidst people nurtured on time-honoured creeds and dogmas, and it is more than possible that even the so-called progressive Christian may rebel against the idea of reviewing things sacred to him in the light of the spiritual experience of non-Christian sages and saints. The greatest opposition will, of course, come from the custodians of the cloistered Christ who, naturally, would not like to see their religion lose its individuality and its militant spirit. In spite of this, unless Christianity takes a bold step now, it will perhaps be a case of "never" later, for who knows if the future may not usher on to the British, French and American stage a Lenin, a Mussolini, or a Hitler, to play his part in the remaking of the history of the world through these countries ?

In an effort to re-think Christianity, a distinction has to be made at the outset between religion and spirituality, for religion hitherto has, unfortunately, been identified with emotionalism ; consequently, the God that has been offered in various religions is meant to give a sort of emotional self-satisfaction. Spirituality, on the other hand, puts the emphasis on the divine Spirit or Life and therefore covers the whole gamut of human experience in various shapes and forms. Christ said that he came to give life—and an abundant life. The complex nature of man cannot be satisfied

by conventions, creeds and taboos, but only by the sublimation of things that contribute to his happiness. Religion is not a negative attitude towards life, but a positive one. The Divine is eternal bliss. He expands, so to say, through Anand or enjoyment. The Soul, therefore, has to determine its wants through enjoyment or happiness.

Western activity, we are inclined to think, is the outcome of a psychophysical agitation. One derives a certain amount of pleasure from doing good and kindly acts. This pleasure acts as a sort of intoxication which has to be maintained through further activities. Very often one comes across people who have been doing such acts for years and yet one finds them spiritually where they were when one first met them. People say that there is such a thing as losing one's Soul in good work. This is not exactly true, but if good work becomes a matter of profession the Soul withdraws itself for want of expansiveness.

One often wonders why Jesus, Buddha and Mohammed stand foremost amongst the many great religious teachers of the world, and why none of their followers have attained anywhere near the stature that they attained. In the case of the last two, the answer seems to be simple—they had no personal static ideal to dwarf the expansion of their soul ; like the oak of the hills, they grew spiritually tall and strong. Neither the storm of temptations nor the hail of doubts and disbeliefs was able to

hinder their growth. It stands to reason that the man who aims at a pinnacle can never shoot a star, so also, one who imitates another can never grow to the fullest stature of the one whom he idolises.

In the case of Jesus, it is not so easy to answer the question, as some of his reputed sayings are contradictory. However, his definite belief in God being a Spirit, and his clear consciousness that he and God were one in essence, seem to have enabled him to outgrow the human standard and to attain a Divine one—not through inhibitions but through sublimation; not through self-limitation but through love, which is but another word for Ananda or happiness.

The Eastern mind always makes a difference between belief in a God and belief in the idea of a God. With the exception of a few advanced Christian thinkers in the West like John MacMurray, others seem to pay little attention to this most important difference. If there is a God at all, He must be a nucleus of all ideas and, in fact, He alone can be the only Supreme Idea. "In the beginning was the Word." (St. John) This can only refer to the cosmic beginning, for every word presupposes an idea and without an idea there can be no expression. Furthermore, while the idea is always absolute, the expression is always relative and therefore limited.

We appreciate the difficulty in reconciling the absolute Idea with the necessity for expression or, in

other words, the problem of "Being and Becoming." Why should the Idea express itself at all? Why should it subject itself to the limitation of Time? We must admit that these questions cannot be answered. The answer will remain an eternal secret, that which the Hindu calls Maya—so grossly misunderstood by the West.

Again, if the Idea is infinite, it cannot admit of any finality of expression. This is where Christianity often stumbles. We have to admit that the whole cosmic process is a reflection of the Divine for, if we do not, it would evidently follow that there was no such thing as the Divine. Although one realizes that there would be discrimination due to the Time factor, one fails to see how there could be any division, unless one is prepared to admit the existence of a multiplicity of divinities.

Just to make the position clear, let us see the Hindu point of view. The Hindu says that there are different levels of consciousness and that God passes through a process of self-limitation. Unfortunately, the Christian doctrine of self-limitation excludes Time from the Divine process, so that the element of ignorance or sin is left unaccounted for. In other words, Christianity offers an ultra-cosmic Deity who let the world turn on its own axis until it was redeemed by the sacrifice of His son on the Cross. The dualities involved in this position should, in all self-consistency, introduce another

competitor in the divine field, thereby opening out the possibility of either party's winning the race.

The Hindu position is decidedly clearer: As Time is included in the Divine through a power which at best we call "Maya Sakti," God had to introduce an element of ignorance or so-called evil. Surely, if self-limitation meant the withdrawal of the Divine, there would be no point in man's seeking the Divine at all, for then man *ipso facto* would become an antagonist to the Divine.

There are Christian thinkers who admit the premises but are afraid to draw the conclusion for reasons best known to themselves. On the other hand, Hindu thinkers have the courage to admit and to appropriate the Logos without fighting over its form and nomenclature. Christ himself had to harmonise Time with Eternity, inasmuch as finally, on the Cross, he had to surrender his will completely to the Divine. This appears to be the logical explanation of the tragedy of the Cross.

From what little we know of the life of saints who have realized the Divine, we find that the Soul of such men has realized its Divine nature after a prolonged period of silence and meditation; and we believe that it was during the forty days and forty nights of fast and meditation that Christ attained his oneness with the Divine. Such a period of quiescence does not mean indolence, but rather an inner growth

in silence and an outer withdrawal of sense activities in order that the lower mind, *i.e.*, the sense mind, may be completely stilled and that the power of the Divine in us may be allowed to spiritualise our other faculties.

If organised Christianity has failed so far it is because it has not recognized that the thinker is only one, even God, and that the only way to allow His thought to percolate into our Subconscious Self is through deep and prolonged meditation which, from the Western point of view, is gross selfishness and a waste of precious time. India, on the other hand, asserts that as long as the West is individualistic in her thought and outlook, it will not be possible for her to surrender herself completely to the Divine and to achieve His purpose in life.

Religion is just the finer quality of life dormant in the natural order. Wherever there is detachment, wherever there is working for ideal ends, there is true religion. Service is but a phase of pseudo-idealism, for, as Jesus says, without Him we can do nothing. The only service we can render is to help to deepen the consciousness in order to discover the finer levels of it. The way to recognize that is to admit the ultimate nature of God's thought—the Divine Logos or the Cosmic power, which is responsible for the Universe and all that is in it.

S. A. DAS

II.—THE RELIGIOUS SANCTION FOR SOCIAL ACTION

In April last the Editor drew attention to the challenge that faces religion, in salvaging a civilisation that seems doomed. I submit that religion does provide the needed dynamic, that it has been and is still the spring of all satisfying social conduct.

Some time ago in an interesting article on "Reactions to Religion in Modern India" the Hon. Mr. Justice Chenchiah of Pudukottah pointed out two current tendencies, which, though contradictory in outlook and intention, agree in certain expressions. These are the Secularist and the Sanatanist attitudes, the one radically materialistic and the other conservatively orthodox. Both see danger in mixing religion with politics. The Secularist sees danger to politics; the Sanatanist, to religion. To the Secularist, to import religious ideals into politics is to confuse issues; religion is a superstition from which man is to be freed. It upholds values that hamper his objectives and render impossible their swift realization.

To the Sanatanist, religion is a precious heritage. To bring it into the market-place, to make it serve the exigencies of the moment, is to corrupt it. Salvation is of the individual, not of Society; it is from this world, not of it. It has little to do with life here which is but the divinely ordained stage on which the embodied self, beyond time and

change, works out its redemption. Hence any preoccupation with this world and its concerns is dangerous to religion.

Both trends of thought unite in opposing a third that would bring religion to bear on all life's concerns, including politics, as symbolised by Mahatma Gandhi. That is why we find a Roy joining hands with a Srinivasa Iyengar in denouncing Gandhiji as a dangerous innovator, seeing in him the one serious obstacle to India's political salvation. The gulf between him and secularist thought is almost unbridgeable. Soon after Mr. Roy's release from long imprisonment he visited Gandhiji at the latter's ashram. They had a long and intimate conversation on political ideals and methods. Both were men with long and varied experience of handling men in the mass. But they couldn't agree and it was time to part. But it was prayer-time in Gandhiji's ashram and the Mahatma asked Mr. Roy whether he would stay for prayers. Mr. Roy coolly replied, "Well, Mr. Gandhi, I don't suffer from neurasthenia." No answer could better express the gulf between the two.

Mr. Srinivasa Iyengar, though almost a secularist politician like Mr. Roy, is, unlike him, a man of religion as well and that of the Sanatanist variety. He has all along opposed Gandhian politics. But perhaps the opposition from this

quarter is better symbolised by the Sanatanists of South India, who are still agitating against even such desirable social changes as the removal of untouchability or the sanctioning of widow remarriage, with the cry "Hands off religion!"

I unashamedly hold the Gandhian point of view on this and I find the sanction for that attitude in religion. I hold with Gandhiji that those who say that religion has nothing to do with politics know not what either is. Some years ago Mr. B. G. Horniman remarked to Gandhiji, "Well, Bapu, I have no religion. Politics is my religion." Swift came Gandhiji's retort: "Religion is my politics." If we take religion seriously it must necessarily involve politics and will inevitably lead to political and social action.

Christianity is the religion I know best. Its teaching is unmistakable that religion demands from man love to God and to his fellow-man. The strength of Christianity lies in its emphasis on this. *It may be philosophically less satisfying than certain other systems and it may have much to learn from them*; but on this topic it speaks with a clarity and provides a dynamic that are distinctive. Jesus summed up the duty of man in the twin commandments, which he placed on an equal footing: Thou shalt love the Lord, thy God; and thou shalt love thy neighbour as thyself. Christian teaching has overlaid with many excrescences, but it can never hide, this basic demand of the Master or the challenge of his

glorious example. Time and again men and women of insight have returned to this fundamental teaching. Said Abraham Lincoln "I shall enter that Church and none other over whose altar is inscribed those two commandments and nothing else."

This insistence that love to God must express itself in love to man and in service, was not original in Christianity. In the long line of Hebrew prophets we see this teaching crystal clear. Prophets like Amos, Isaiah and Micah taught that God demands righteousness and justice, not rituals and professions. In burning words that have come ringing down the ages they denounced the idle rich and the oppressors of the poor, as well as those who gave a religious sanction to injustice and oppression. This is to bring religion into life. These prophets dared to give advice in God's name to Kings and politicians, to denounce foolish policies and even to initiate revolutions. Every crisis in their nation's history produced some prophet giving God's message, not merely echoing or justifying the leaders of the moment. They dared to advocate unpopular policies because they judged everything in the light of eternal principles.

Jesus stands in the line of succession to these prophets, endorsing and carrying forward their message. The Kingdom that he preached was the realisation of God's will on earth. His teachings were all concerned with the laws of that Kingdom and

the conditions of entry. True, he lived in a less complicated society than ours and like all religious teachers he dealt with principles and conveyed his teachings in parables. It is for those who claim to follow him to apply his spirit to the problems with which they are confronted. In parable after parable he brought home to his disciples that what he demanded was Justice and Mercy and not sacrifice ; fruits and not professions ; doing the will of God and not calling " Lord, Lord."

Religion, wherever it is a reality, is a binding force, an expression of the sense of the community of its followers.

Today the realisation of that ideal demands first the realisation of the One Community of Mankind, the breaking down of all barriers of colour or class or race, and secondly, social justice. Both these come clearly within the scope of religion today.

Mankind has passed, in idea at least, to the One God, whether conceived as personal or as an integrating principle. That conception demands for its social expression the realisation of the Community of Mankind, which is hindered by anachronistic nationalisms and rabid racialisms ; and also by the unseemly and irreligious antagonism of rival religious systems. But the insight of religion that we are each other's keepers is brought home to men everywhere today by the hard facts of economics and of politics. War and depression in any part of the world inevitably affect

every part. There is now, in the words of Mr. H. G. Wells, " No prosperity but a common prosperity ; no peace but a common peace." Religion gives the sanction for the building of this common prosperity and common peace, which are the conditions of our continued survival. But religion must fight for this ideal in these days, when narrow walls, national, racial and even communal, threaten to break up into warring fragments this fair world and to engulf us all in internecine quarrels.

The second demand of modern religion alive to its responsibilities is for social justice. Too often has religion been content with individual charity and acquiescent in public unrighteousness. Justice must express itself in economic independence and security for the common man. The ridding of the world of exploitation of individuals as well as of groups, is the outward task of enlightened religion today. The Communist principle, " To each according to his need ; from each according to his ability," is essentially religious. Such social justice is now demanded as a right and seen by the dispossessed everywhere to be a realizable goal. They have become conscious not only of their dependence, but also of their power to achieve independence and equality.

Religion is at one with revolutionary socialism in this demand for elementary justice. What can be more radical than these words of the Prophet Isaiah :—

Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ?

The realization of this in modern days involves complicated economic and political principles and demands resolute action. It is the glory of Mahatma Gandhi that he has demonstrated how religion can act effectively without sacrificing its basic principles, how love can achieve justice without ceasing to be love.

I have written so far with special reference to Christianity. This sanction is most clearly seen in that religion. But it is certainly not absent in other systems. What is the Hindu concept of Dharma but an organisation of society according to the demands of religion ? I shall not go into how far the Varnashrama ideal is a valid ordering of society for all time. But in its conception it was an attempt to order society on the principles of security and prosperity for all. It has broken down under modern conditions but the point I want to make is that Hinduism also gives the sanction for social organisation and the achievement of social justice. What it demands now is the working out

of a new Dharma in consonance with modern life.

I have already referred to Gandhiji as bringing home even to Christians the challenge to apply their religion to every aspect of life. The poet Rabindranath Tagore says, addressing misguided devotees who think they are worshipping God in running away from life—the eternal temptation of false religion :—

Leave this chanting and singing and telling
of beads !
Open thine eyes and look upon thy God !
Whom dost thou worship in this temple with
doors all shut ?
Open thine eyes and see thy God is not before
thee.

He is where the tiller is tilling the hard
ground,
And where the path-maker is breaking stones,
He is with them in sun and in shower,
And his garment is covered with dust.

Put off thy holy mantle and even like him
Come out on the dusty soil !
For our Master has taken upon him the bonds
of creation,
He is bound with us all for ever.

Come out of thy meditations ! Leave aside
thy flowers and incense,
What harm if thy clothes become tattered ?
Meet him in toil and in sweat of thy brow ;
What harm if thy clothes become stained ?

It is to such religious action that we are challenged by the religious situation. Any religion that does not meet that challenge resolutely is not really alive and deserves to be cast out, as Jesus said, like salt that has lost its savour.

S. K. GEORGE

BUDDHISM IN INDIA

[N. V. Eswar and J. M. Ganguli discuss the present status and the future development of Buddhism in India. Starting with different view-points, they arrive at similar conclusions.

The Spirit of Buddhism is not dead. It is living in the hearts of the Indian people and manifests itself in their aspirations and ideals—unity in diversity of religions, non-violence in morality, freedom in politics. This is Shri Eswar's opinion.

Shri Ganguli sees Buddhism as an inseparable element of Indian thought, springing from the main stream of Vedic philosophy. This philosophy is still a living, vital part of India, and Buddhism, which is not really dead but only dormant, will once more manifest itself as a concrete movement.

Although disfigured and distorted to a certain extent, the Buddhist religion still towers above all others, in that blood has never been shed in its name. We who are so desperately searching for a way to end all wars might do well to apply the simple precepts of Lord Buddha :—

"Let a man conquer anger by absence of anger, wickedness by absence of wickedness, miserliness by liberality and a liar by truth. "

" Never in this world can hatred be stilled by hatred; it will be stilled only by non-hatred—this is the Law Eternal. "—ED.]

I.—IS BUDDHISM DEAD IN INDIA ?

It is—in the eyes of those who search for it within the folds of yellow robes. The world is so obsessed with forms that the indwelling spirit escapes notice. Therefore those who subscribe to the belief that Buddhism found ignominiously its grave in the land of its birth, merely because there is no extraneous evidence to prove it still the motive power that directs and guides the life of the people, are living in a delusion. The rank materialism of the modern world has been subjecting religion incessantly to such tests that persons who had no interest in religion and therethrough in themselves, are now beginning to look

upon themselves as not the nonentities that they were once contented to be. Religion has, by discussion and study, now come within the range of even the poor intellect; people have perceived the light of true religion.

The truth is becoming clearer day by day that through all these strifes we have been definitely on the march towards the realisation of a universal religion, though this trend is prevented by the misty atmosphere from being perceived by all. Of course this universal religion is not the product of any agreed solution or arrangement ; it is being moulded into a reality by individual contributions.

As a natural corollary, all religions are commencing to shed their separate identity; they are merging into one. To render this merging complete and real no vestige of those trappings that once separated one religion from the other can be allowed to remain. Consequently many changes have taken place in all religions, doing away with the glaring and crude practices—the formalities inherent in them. It is therefore quite natural for those who hug formalities to their bosom as constituting the true religion to see the religions of the past as on their death-bed. But logically, therefore, to them, not only Buddhism but all other religions must be dead.

Religion is deathless. Religion is the embodiment in a concrete form of the fundamental and immutable laws of life. Religion is the essence of life. And mankind will perish without a true knowledge of the laws that govern and guide the flow of life. These laws or religion will therefore continue to exist so long as there is life in the universe in one form or another. Therefore if the religions of the past seem to some minds to have suffered death owing to the transition through which they have been passing, such death is only apparent, not real. For in the sprouting forth of a common religion, all religions, not excluding a single one, have undergone the death of a seed. What is a biological truth must remain ideologically true.

A man is treading on dangerous ground when he puts forward the

plea that Buddhism must be treated as dead simply because all Indians do not call themselves Buddhists. And people who are convinced of the death of Buddhism in our land easily forget what Buddha said of religion and what true religion is.

There has been propounded in the world no simpler religion than Buddhism. But its simplicity does not deny it the highest privilege of having proclaimed to the world far greater truths than have been expressed by other religions. Hence it can be no exaggeration to suggest that Buddhism may have exercised a far greater influence in the evolution of a common religion than all the others have.

Again, religion is an indwelling spirit that manifests itself in the activities of man; it is nothing independent of man or of his living. The deeper religion has sunk into the marrow of our existence, the less is it perceivable through the help of extraneous symbols. For garments and other distinguishing features then become quite meaningless. Are we not therefore justified in believing that the spirit of Buddhism has entered deep into and manifests itself in our life today? An analysis of the general outlook on life of an average Indian will reveal to what extent the belief that Buddhism is dead in India contains germs of truth.

No one will deny that Gandhi has given India an ideal to live for. It is not beside the truth to suggest that Indians have, because of Gandhiji's

unflinching devotion to his ideal in the very midst of destruction and death, begun searching their hearts once again and are gradually realising that violence saps life. As a result every thinking Indian now gives expression to his leaning towards non-violence as a principal ingredient in life—if not in practice and action, at least in theory and belief. Of course all have not come out in favour of absolute non-violence. But faith can be established only after considerable wrangling with doubts. Events that have taken place in the world during recent years have unnerved many of these doubters and, as a result, they are losing their faith in violence too. Therefore the alternative is only non-violence, though many would struggle vainly against admitting this fact. The present thus shows the acceptance by India of non-violence as a cardinal principle of life.

Having understood the essentials of religion, the desire to discard all forms and to lead a consciously righteous and just life has grown up in the minds of thinking persons. This has had the effect of a gradually diminishing patronage of temples and of other places of worship. It is not denied that the masses of India are still great observers of form; they are, undoubtedly, and their religiosity shows unmistakable signs of deteriorating into mechanical observances—surely not a development that one would welcome. It is, however, only thinking minds that will help to uphold religion in its

pristine purity. Therefore let us survey the attitude of the thinking section towards religion. That thinking section of India has set its face definitely against all forms. It insists on religion in action. For religion is to be found not in the formalities that one observes, which can be mechanical, but in one's relationship towards one's fellow beings, towards the world at large. This insistence may be faint at the moment. Nevertheless signs are not lacking to give one the hope that it is going to entrench itself in the minds of all.

The fallacy and the irrationality of restricting the omnipresence of Gods to the circle of those whose forbears some thousands of years back, in their seclusion, believed in the existence of such Gods, are dawning on all thinking persons. The indefensibility of the personal God idea has been brought home in the most clear and forceful manner by recent happenings which have administered a rude shock to those who clung to the idea of personal Gods. It is therefore not surprising that many are inclined to place less and less faith in personal Gods.

With that paling of personal Gods into insignificance all human beings have come to occupy the position of thinkers in their own individual sphere. It means that individual freedom is beginning to assert itself. And a recognition of it is not slow in showing itself. Freedom of thought is a greater reality today than it ever was before. Further,

the continual stress upon the need of it for a healthy life only ensures our enjoying more of it in future. So that the day is not far off when complete and unadulterated ideological equality will be the regnant factor in our life, and ideological equality is the root of all other forms of equality, including the achievement of universal brotherhood.

A further development has been the inculcation of the spirit of service to humanity that pervades the Indian atmosphere today. This is undoubtedly the highest religion. It can even be said to be the essence of religion. There is a progressive realisation of the futility of searching for the highest in an individualistic way. And this has resulted in a number of people dedicating their lives for the sake of humanity. With that example before them it is no longer possible for others who stay outside today to keep on moving along the same path on which they accidentally find themselves at present. The call to service is apparently irresistible. Hence it is that we find many more turning their attention and devoting all their time to an effort, however negligible in itself, to improve the condition of the masses. The number of such selfless workers is increasing day by day. And lack of faith in free competition of the Western type is administering a still further effective impetus to swell the ranks of such servants of humanity. Therefore we are justified in looking forward to a future in which all will

have others in mind whenever they embark upon any activity. That is to say: Service of humanity will be the watchword of the future.

The above are the essentials of Buddhism. By no means are they exhaustive. Yet they are useful in showing us whether we have not imbibed more of the spirit of Buddhism than of any other religion. In this sense we are one and all Buddhists. It is not then blasphemy to suggest that Buddhism is dead in our land? I believe it is.

There is of course legitimate ground for asking if these principles are the exclusive monopoly of Buddhism. I admit they are not. All the other religions can lay equal claim to these principles. But against this is the unassailable fact that it was Buddhism that laid the greatest emphasis on these essentials. All other religions have left fairly sufficient room for doubt.

The above answer may not be deemed sufficient to allay doubt. Then, if it is suggested that all religions are agreed on these fundamental laws of life and that they are the common property of all religions, we must pick up the necessary courage to admit that there is practically no distinction between the various faiths. The oneness of all religions must be unreservedly and openly accepted without any qualification. And the mistake of naming religions must be owned and abjured. As a clear proof of this recognition we must stop branding ourselves Hindus, Buddhists, Muslims, Christ-

ians etc. And when this unity of all religions is made a living faith, the question of the death of Buddhism

or of any other religion does not arise at all.

N. VELLESWAR

II.—BRING BACK BUDDHISM WITHIN VEDANTISM!

Buddhism has gone into exile,—out of its homeland, away from the soil, the tradition-laden atmosphere, the divine-afflatus-clad surroundings which had inspired its philosophy and made a Prince restless in his kingdom. The perennial thought-streams flowing over the soil of this land, the inspiring ideas ever floating in its atmosphere, the grandeur of its lofty hills and the murmur of its sacred rivers, the sublimeness of its blue sky, the challenging stillness of its starry nights, the green lustre of its forests,—and the many other thought-arresting manifestations of Nature, as also the association with the vairagya-infected, thoughtful people of the land—all these subtle influences ever working on the mind prepare it for spiritual growth and subtle stimulation.

The spirit of Buddhism was, therefore, not a rare streak of light in the firmament curving over the country; its idea was not a chance ripple on the thought-current flowing down the ages here; nor was the inspiration that struck Siddharta in his palace and drove him out into the wilds of nature to sit in rapt meditation under a lonely tree a sudden bolt from the blue. That spirit was diffused in the Indian sky; that idea was an inseparable element in the thought-flow watering the Indian

soil; that inspiration was in saturation in the atmosphere which Gautama breathed. He imbibed that spirit, caught that idea and inhaled that inspiration which stirred and provoked him.

As the young boy grew into maturity and his eyes opened he looked out and saw misery. The thin sheath of unlasting temporal prosperity, the insensibility coming from luxury and indulgence, the befooling intoxication generated by excited impulses—nothing of those could blind the penetrating vision of the awakened Prince and arrest the searching thoughts of his agitated mind. He saw misery, he saw suffering, he saw unhappiness, he saw unreality; and the spirit of vairagya ever present in the air in which he was born and which was in the blood of his ancestors that flowed in his veins,—these overcame him, and the intensity of the urge to reflect over the why's and the how's and the significance and purpose of things he beheld, which had driven many a sage before him into mountain caves and undisturbed loneliness, and which has been and will be similarly driving many an aroused soul in this land of meditation, made him also walk out of his palace and its gardens and all its attractions, to seek light under the Bodhi tree.

The light came and wisdom dawned; and as he expressed his thoughts and feelings there was but another tide, like so many others in the past, in the current of religious fervour and philosophy that had been sustaining the mass mind of this country. The tide overflowed the banks at places, forming growths and tendencies which gave some distinguishing features to Buddhism. The people were neither bewildered nor disturbed. Ahimsa, universal sympathy and brotherhood, renunciation for higher attainments,—these were no new flashes to them, but the heritage of their land and of their ancestors. The Buddhistic impulse only broke their existing stupor, and they hailed Buddha as another Avatar and flocked to his call. In numbers they went into renunciation, putting on the orange robe and carrying the Buddha's gospel far and wide. Their fervour and devotion attracted pilgrims from beyond, who carried back the message to their home-land.

This manner of the spread of Buddhism through and beyond India was nothing singular. In such a way other waves of religious thought and inspiration had in the past travelled beyond. Saivism, for instance, had reached even the other hemisphere. The singularity, however, which gradually developed within Buddhism was different and was most unfortunate. Uncomprehending the genesis of its birth and growth, the later fanatics cut it out of the main stream of Vedāntic philoso-

phy, of which it was but a passing overflow, and in their blind zealotry they even denounced the traditions out of which Buddhism had emanated—it might be in a fresh garb—and persecuted those who held to those traditions. The reaction started and in due course Buddhism became estranged from the land of its birth, from its natural soil and environment. Unfed by the fountain-head its streams dried up, and, as a result, away in foreign places its form and its symbols only could remain; the spirit and the inspiration evaporated.

There was no thought emanation from its dried-up source to sustain and to inspire the real Buddhism in those lands, the soil and the air of which were not naturally congenial to it. Left thus parched in exile on foreign soil it had to derive its life maintenance from its environment. And so it did. It imbibed the spirit of the place, it conformed gradually to the mentality and the outlook of the people there, it followed the ideas and the traditions native to the land. And what a change came over it! Go out and see if you can recognise the Buddhism of China and Japan, for instance, as the philosophy of the great Buddha. Has that Buddhism grown, flowered and produced anything to add to and adorn the original? Rather, has it not been stunted, decayed, developed false notions and imbibed contrary ideas?

Happily, however, a realisation of this is appearing to dawn on some

ardent Buddhists, who are unhappy at the fall and the disfigurement of a great teaching, a great moving feeling, a great inspiration. But the way to revive that doctrine and to infuse life into its skeleton is probably not clear to them. They may think of following European organisation and propaganda methods, but these will not avail, for they depend for success on tickling human weaknesses only, but are incapable of touching and overwhelming the human heart. A moral principle or a theological doctrine has to be otherwise spread, not by speeches, meetings and press publicity, but by sincerity, devotion, faith and practice. To resuscitate Buddhism, raise it to its former spiritual plane; cleanse it of the shallow and destructive rationalism of the West, which has sucked out devotionism, ardent faith and spirituality from it; idealise the lives of its preachers and bikhus; and insist on its teachings being actually applied in life by its followers.

And, what is more—undo the great wrong and damage perpetrated by those in the past, who in their small wisdom and narrow comprehension estranged it from the all-embracing philosophy of the Vedanta, which filled the Indian air, soaked the Indian soil and permeated the Indian mass mind. Doctrines of the past, which had come like rising waves on the ever-flowing current of this philosophy, were never so detached from the stream. Saivism, Vaisnavism, Sankhyaism

and the rest, how smoothly they were all reconciled to the mother-stream! Buddhism has also likewise to be reconciled in order that it may regain vitality, as a drying branch river does when it is rejoined to and re-fed at its source by the main stream. It was so originally, and Buddha, in fact, was readily accepted as another Avatar come to help and comfort the miserable and to redeem the fallen. An Avatar always appears whenever the need for such help and guidance is crying. Has not such a moment arrived, and is not such a cry rending the atmosphere in this land and in other lands of ancient Buddhism?

Reunite Buddhism to the undying spirit and the ever true and all-embracing, immemorial philosophy of Vedantism, of which it was only a passing phase and an efflux. Spread that message far and wide in China, Japan, Thailand, Indo-China, the Far-Eastern lands, Burma, Ceylon, Tibet and wherever Buddhism had spread and left its mark. Let the people in those countries realise that, whatever the form and the denomination of the doctrine they and their ancestors have been following, in essence and in reality they, with their brethren in India, the Saivas, the Vaisnavas, the Jainas, the Zoroastrians, the Sankhyaites, the Tantriks and others, have all been within the great fold of Vedantism. That realisation has to be awakened in them all so that a deep feeling of religious and cultural kinship may develop among the peoples of all

those countries. Such a feeling will bring them together in the urgent task not only of helping one another in refinding their soul through an awakened consciousness of their great religious and spiritual heritage, but also of spreading light in a benighted world that is apparently more and more sinking into animalism and alluring materialism, and that is becoming deadened in sensibility to the subtle, inner, divine urgings in man.

To fulfil that task, as I have already said, two things are necessary. On the one hand, the great harm and evil done by some zealous sectarians in the past and also at present, who, unable to comprehend the all-embracing significance of Vedantism, have sought to cut off their doctrines from it, have to be mended ; and, on the other hand, the misleading expositions of Oriental thought and culture by Europeans, who because of their prejudices and outlook are incompetent to appreciate and to appraise them, and who seek to justify their conclusions by presenting what are at the best hasty and insufficiently investigated historical data, have to be

cast off. And also the speculative methods of European propaganda have to be discarded.

The torch-bearers of light must have inhaled soul-moving inspiration through a life of strict piety and virtue, of careful self-discipline and unhalting renunciation, of intense devotion and synthetic outlook. It is such sanyasis and bikhus, who have borne the torch before and can bear it again, who can win back people to the message they carry, the message of peace, love, ahimsa, contentment, and universal brotherhood. It is they who can effectively impress them, who can idealise their life and fill it with thoughtfulness, devotion, faith and reverence to things of spiritual value and significance. The great moment for carrying that message has come with urgency—for, see, the world is heading towards ruin, humanity is forgetting its own real self and is looking upon itself as no more than a moving figure of flesh and bone, and the outward glamour of European materialism and of the European mode of living is maddening and debasing the people of education and intelligence.

J. M. GANGULI

ROBERT BROWNING, VEDANTIST

[Mr. C. N. Zutshi pointed out in THE ARYAN PATH for September 1939 the importance for our time of Browning's courageous and constructive lead. Here he shows Browning's affinities with the philosophy of ancient India.—ED.]

"God's gift was just that man conceive of truth
And yearn to gain it."—Robert Browning.

Of all the nineteenth-century poets in the English tongue, Robert Browning appears to be the most highly endowed with wisdom, and his poetry saturated with the spirit of Vedanta. In his boyhood days Browning was first under the influence of Byron and then under the inspiration of Shelley. At the age of twenty Browning produced his *Pauline*, which bears the stamp of Shelley's influence and contains a definite germ of Browning's mature outlook on life :—

Sun-treader, I believe in God and Truth
And love ; and as one just escaped from death
Would bind himself in bands of friends to feel
He lives indeed, so, I would lean on Thee !

Browning had drunk deep at the Shelleyan fount ; the influence of Shelley was, however, but a passing phase in the early development of his own genius and was in the nature of stock-taking. The most potent and abiding influence on the development of Browning's genius to maturity was that of his wife. Mrs. Browning's criticism and advice were an unerring light and influenced him to write his best and most vital poems. *The Ring and the Book*, published seven years after her death, was written by Robert Browning with the afterglow of her

influence full upon him. It marks the climax of his art, his search for truth by his elaborate method of sifting the grain from the chaff, his dissection of the universe in its multifarious manifestations in individuals and his apotheosis of individuals as replicas of the universe. Browning saw with clear vision unity in diversity and diversity in unity—a vision which lifts man to the Godhead. The cardinal point of his philosophy of life lies in taking the human soul as the unit of humanity ; life to him was the training of the soul in the school of self-realization, or in perceiving the Spark Divine in man. He says in *Rabbi Ben Ezra* :—

Therefore I summon age
To grant youth's heritage
Life's struggle having so far reached its term :
Thence shall I pass, approved
A man, for aye removed
From the developed brute ; a God though in
the germ.

Now in determining how far Browning's poems breathe the spirit of Vedanta, we must first consider some fundamental spiritual axioms which give us a key to his success in the art of interpreting, on the lines of Vedantic thought, the human life and soul in their manifestation in the universe.

To begin with, Truth is one and spirit transcends all boundaries. Truth is the common property of all who have the right vision; and he who sees it can belong neither to the East nor to the West; he is of God. What is that which impels men to that Supreme Vision, wherein God and Truth appear to them as one? It is self-realization, when the soul of man, tossed on the turbid and tempestuous ocean of dualism, seeing always two lights of good and evil, triumphs over evil and sees the wonder of God's glory in its full effulgence. It was at this moment of self-realization that Browning came to awaken mankind to its true "Self." In his *Fool's Paradise* he says :—

I am made of intensest life,
Of a most clear idea of consciousness
Of self, distinct from all its qualities,
From all affections, passions, feelings, powers.

The condition essential for the realization of Truth is that there must be a yearning heart searching after truth, an illumined soul which shrinks from all racial and provincial animosities and antipathies—a heart which is always ready to break through human crystallization to realize man's divine nature. In other words, only those who have touched God-being are God-men themselves, and they alone are fitted to refresh, to regenerate and to enlighten mankind. Browning declares in *Cleon* :—

Those divine men of old time
Have reached, thou sayest well, each at one
point

The outside verge that rounds our faculty,
And where they reached, who can do more
than reach.

It was this divine vision that illumined the hearts of the ancient Rishis of India to pour down from the silvan silent heights of the Himalayas the lofty revelations set forth in the Vedas; it was this vision that made it possible for Buddha to conquer Asia by giving to the world the greatest ideal of love, and to be called the Enlightened; it was this divine vision that made it possible for Mohemet to emerge from the dark caves of Arabia, the Messenger of God; and it was this very Divine Vision that made Christ the Saviour of Christendom, and the Scribes pause and listen to his words for enlightenment, lost in the wonder of God's glory. Vedanta invariably proclaims that there can be no boundary line in the realm of thought to attain the highest truth. The aim of the Vedantic philosophy is to bring all into one universal fold, yet to let each follow his own particular form of faith. This is because Truth is one but the methods of expressing it are different. It was this Supreme Vision of the oneness of Truth that made the Indo-Aryan sages realize that there is but one life, one cosmic principle, one conscience, permeating the universe.

With these basic thoughts it is interesting to turn to an examination of Browning's poems in some detail.

The first and foremost teaching of

the Vedas is that the aim of life is the realization of Supreme Knowledge—a knowledge which cannot be learnt from a university or a library : it is that Knowledge which lies behind all knowledge. This higher revelation lies beyond the ordinary powers of perception, it lies in the realization of the " Self," in knowing what man is with all his states of consciousness ; as Browning puts it in his *Death in the Desert*,

Three souls which make up one soul ; first, to
wit,

A soul of each and all the bodily parts,
Seated therein, which works, and is what
Does,

And has the use of earth, and ends the man
Downward ; but tending upward for advice,
Grows into, and again is grown into
By the next soul, which, seated in the brain,
Useth the first with its collected use,
And feeleth, thinketh, willeth,—is what
knows ;

Which, duly tending in its turn,
Grows into, and again is grown into
By the last soul, that uses both the first,
Subsisting whether they assist or no,
And, constituting man's self, is what is,
And leans upon the former, makes it play,
As that played off the first ; and, tending
upward,

Holds, is upheld by, God, and ends the man
Upward in that dread point of intercourse,
Nor needs a place, for it returns to Him
What does, what knows, what is : three souls,
one man.

The three souls here referred to by Browning are the Subconscious, the Conscious and the Super-conscious—in other words, the passional

mind, the intellectual mind and the spiritual mind ; all these, Vedanta recognises working in unison constitute the higher perceptive powers necessary for acquiring the Supreme Knowledge. It is through the inner light¹ kindled in the human heart that man sees the image of God within him and thereby perceives the true nature of his "Self." This is the Sat-Chit-Ananda of the Vedas, which Browning, in *Rabbi Ben Ezra*, calls Knowledge Absolute :—

Enough now, if the Right
And Good and Infinite
Be named here, as thou callest thy hand
thine own,
With knowledge absolute
Subject to no dispute . . .

With the realization of the soul in its true nature comes a realization of the mutability of all finite things. Browning says in *Fine at the Fair* :—

Each has a false appearance, whereby a truth
is forced
To issue from within. Life means learning
to abhor
The false, and love the true, truth treasured
snatch by snatch.

This is exactly the doctrine of Maya preached by the Vedic sages, which does not mean delusion but the universal law of change. Behind the vicious circle of Maya there is the Changeless Cause,² the Absolute which holds the relative. Browning says in *Rabbi Ben Ezra* :—

¹ " When the light of the Atman or Self has risen, there is no day, no night, neither existence nor non-existence—when He shines, everything shines after Him ; by His light all this is lighted. He makes all. He knows all, the Self-cause, the Knower, the Time of time."—*The Svetasvatara-Upanishad*.

² " He who holds all beings in the Great Self and the Self in all beings, never turns away from it (the Self). He who perceives all beings as the Self, for him how can there be delusion, or grief, when he sees oneness everywhere."—*The Isa-Upanishad*.

Fool ! All that is, at all,
Lasts ever, past recall ;
Earth changes, but the soul and God stand
sure :

What entered into thee,
That was, is, and shall be ;
Time's wheel runs back or stops ; Potter and
clay^a endure.

However fleeting the nature of
the universe may be, men should
not be deluded into a feeling of
morbid nothingness about the things
of this world. Again in *Rabbi Ben
Ezra* Browning says :—

Let us not always say,
"Spite of this flesh today
I strove, made head, gained ground upon the
whole !"

As the bird wings and sings,
Let us cry, " All good things
Are ours, nor soul helps flesh more, now,
than flesh helps soul ! "

These lines also give us the great-
est proof of Browning's genius, his
response to the higher vision which
lies in balancing between the divine
and the human, or between flesh
and spirit. It is exactly the basis of
the Vedic system of the spiritual
development which is the secret of
spiritual illumination through medi-
tation. This doctrine of balance is
also the main teaching of the *Gita*^d ;
and it is that state of equipoise
which enables a man to see things
in their true perspective. It is, in
other words, the Yoga Philosophy^e

or the science of the control of one's
senses, so essential for spiritual dis-
cipline and perfection. Browning
says in *Rabbi Ben Ezra* :—

Rejoice we are allied
To that which doth provide
And not partake, effect and not receive !
A spark disturbs our clod ;
Nearer we hold of God . . .

Since the soul is immortal and all
material things are perishable, a
question naturally arises—What is
death ? This Browning answers
quite clearly in *At the Mermaid* :—

Must in death our daylight finish ?
My sun sets to rise again.

He says, " New life comes in the
old life's stead," and " My feet are
on the threshold of boundless life."

Death is thus merely a change
from one life to another : such is
the doctrine of rebirth, or of the
transmigration of soul.^f It is a
Vedic doctrine which Browning also
holds as true. He makes his belief
in reincarnation quite clear in *Evelyn
Hope* when he says :—

Delayed it may be for more lives^g yet,
Through worlds I shall traverse, not a few :
Much is to learn, much to forget
Ere the time be come for taking you.

The following lines in *Sordello*
vividly and in modern manner voice
his belief :—

^a Scientists may call this doctrine of the Potter and the Clay the doctrine of the continuity of energy.

^d " Yoga is hard to attain, methinks, by a self that is uncontrolled ; but by the soul controlled it is attainable by properly directed energy. "—*The Bhagavad Gita*.

^e One of the six systems of Indian Philosophy ; it deals with meditation, as the Sankhya of the same system deals with evolution.

^f " As a man casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. "—*The Bhagavad Gita*.

We die : which means to say, the whole's
removed,
Dismounted wheel by wheel, this complex
gin,—

To be set up anew elsewhere, begin
A task indeed, but with a clearer clime
Than the murky lodgment of our building-time.

These lines indisputably show that Browning, like all Vedantists, believed in reincarnation. This belief is not, however, peculiar to Browning alone among Western poets.

Lastly, the *Taittiriya-Upanishad* lays down that the Absolute Truth is bliss itself ; on attaining it the soul feels joy. Browning answers in *Paracelsus* thus :—

Truth is within ourselves ; it takes no rise
From outward things, whatever you may
believe,

There is an inmost centre in us all,
Where truth abides in fulness ; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear conception which is truth
A baffling and perverting carnal mesh
Binds it, and makes all error ; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

Therefore set free the soul alike in all,
Discovering the true laws by which the flesh
Accloys the Spirit.

These lines in *Paracelsus* while furnishing an answer to the question "What is the purpose of life when it is fettered by rebirth ?" also show Browning's belief in the Vedic doctrine of Free-Will, and therefore these lines support the Law of Karma which means that man is the architect of his own fate.

We may now sum up our argu-

ment that Browning was a true Vedantist: he believed in the doctrine of Maya, as also in reincarnation and in Karma ; he was also keenly alive to the spiritual discipline which goes by the name of Yoga ; he believed in the mutability of all material things and in the immortality of the soul ; he held that God is the Absolute Truth—God is Truth and Truth is God. Lastly, he believed that perfect happiness lies in realizing one's own "Self," in seeking out the Illumined One, and that, knowing the Divine Spirit, man can escape from the cycle of rebirths, in other words, can attain Nirvana or everlasting bliss.⁷

What God is, what we are ;
What life is—how God tastes an infinite joy
In infinite way—one everlasting bliss,
From whom all emanates, all power
Proceeds, in whom is life for ever more
Yet whom, existence in lowest form
Includes. . . .

All this divine knowledge dawned upon him because he was a genuine seeker after truth, which is the secret of all mysticism and the foundation of all religion, and because, like all other prophets, Browning, walking with Greatheart in the Valley Perilous, saw a rift in the clouds and caught a few gleams of the Light which flooded his heart and soul with Divine Vision. Browning was a genius : his inspired voice is the trumpet-call to the world today.

Hold on, hope hard in the subtle thing
That's Spirit.

C. N. ZUTSHI

⁷ "The Absolute, though one, is conceived as many. He abides equally in the soul of all existing things ; He is the inner Self of all beings ; He is the ruler of all creatures, and all beings become one in Him."—*The Yajur Veda*.

THE EVOLUTION OF INDIAN MYSTICISM

VII.—NORTH INDIAN MYSTICISM IN THE MIDDLE AGES: SUFISM

[**Dewan Bahadur K. S. Ramaswami Sastri**, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the seventh instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

The innate mysticism of the Indian people has found expression through the Hindus as well as through the Mahomedans and the Christians and through non-Brahmans as well as Brahmans among the Hindus, through the apparently ignorant as well as the apparently learned, through the young as well as the old, and through women as well as men. Rabindranath Tagore has said well :—

Its spring is within the innermost heart of the people whence it has gushed forth in its spontaneity and broken through the barriers of rules, prescriptive as well as proscriptive. Most of the persons from whose heart this spring has come forth belong to the masses and whatever they have realised and expressed was "not by means of intellect or much learning of sacred lore" (*na medhayā no bahunā srutena*).

That is why the declarations of Indian mystics are so natural and even naïve and have a wonderful directness and freshness, spontaneity and multiform loveliness and charm.

Nor must we forget the place of Islam in the evocation and direction of Indian mysticism. There were

many conversions to Islam by force or by greed. But the sweet, subtle and gentle influence of Sufi mysticism was more noteworthy because it went into the warp and the woof of the mind of the people. Further, the great doctrines of the unity and majesty and glory of God and of the brotherhood of man—which are the most vital doctrines of Islam—indelibly impressed Hindu religious thought. Further, the innate strength and sweetness of the Hindu culture, thwarted in its political self-expression, suddenly broke into bloom in the realm of religion. All these three factors must be understood and assessed properly if we are to evaluate mediæval Indian mysticism correctly.

Fanā is the Sufi word for mystical realisation of union with God. It means dying alive or the sublimation of the ego by annihilating it. Poverty, discipline, uttering mantras, rhythmic and controlled breathing, silence, meditation, introspection, etc. are the means by which the animal in man is transformed into the angel by divine grace. He has no sense of possessiveness ; his egoism

is no more ; he is perfectly passionless and enjoys perfect equipoise. One of the early Sufi mystics said :—

For him who prays four things are needful : the annihilation of the carnal soul, the passing away of the natural qualities, the purification of the inmost self, and perfect contemplation. By him who is intent on prayer, annihilation can only be obtained by concentration of thought, by which he secures control of the lower soul ; the passing away of the human nature is attained only by the affirmation of the Divine Majesty, for the Divine Majesty is eternal ; purity of the inmost self is obtained only by love, and perfect contemplation only by purity of the inmost self.

The Sufi sought to behold God and yet to remain in the service of Man. His aim was to be with the world but not of it. The Persian mystic Jami said :—

Life is a whisper of dreams, it awakens the young and the old to the reality of service, to the purpose of help of all that is and will be.

Tasawwuf (Sufism) thus combines ecstasy and service. The ecstasy aspect is well brought out in the following poem of Rumi :—

Oh ! hear the flute's sad tale again,
Of separation I complain ;
E'er since it was my fate to be
Thus cut off from the parent tree ;
Sweet moan I've made with pensive sigh
While men and women join my cry.

Man's life is like this hollow rod :
One end is in the lips of God,
And from the other sweet notes fall
That to the mind the spirit call,
And join us with the All in All.

The Sufi language of ecstasy refers

to the divine experience in many ways, calling it perfume, sweetness, intoxication, sleep, death, etc. Rumi describes also how man is ascending, from clod to God :—

Low in the earth
I lived in realms of ore and stone ;
And then I smiled in many-tinted flowers ;
Then roving with the wild and wandering
hours,
O'er earth and air and ocean's zone,
In a new birth
I dived and flew,
And crept and ran,
And all the secret of my essence drew
Within a form that brought them all to view—
And lo, a Man !
And then my goal,
Beyond the clouds, beyond the sky,
In realms where none may change or die—
In angel form ; and then away
Beyond the bounds of night and day,
And life and Death, unseen or seen,
Where all that is hath ever been,
As one and whole.

Sufism searched for the All and found that the whole is whole in every part. Gulshani-Raz says : " If you cleave the heart of one drop of water, a hundred pure oceans emerge from it. " Sufism thus brought the sweet note of God's Immanence into the majestic note of God's Transcendence. It is thus clear that perfection and immortality and ecstasy and service are all blended into a harmonious whole in Sufi thought and experience. Gulshani Raz says : " He is the perfect man who, with his perfection and in spite of his mastery, does the work of a slave. " The mystic sees the All in the all and finds new life after dying to self. There is a profound spiritual truth in the Sufi

story of the Lover who went to the house of the Beloved, knocked at the door and answered " I " when the question came from within " Who is there ? " The door did not open to him until, when the query was repeated, he replied " Thou. " The Sufi calls the human heart "the palace of the Beloved." He does not care for dogmas or doctrines, creeds or sects. He dives into his own being, realises his higher self and surrenders his lower self to it. Shah Latif says :—

Be thou as a child. Give up individuality. They that are thus absorbed, they neither stand in prayer nor do they bend ; they enter into absolute Being, when they enter into non-being.

In Sufism all duality is melted into Unity in the fires of introspection. Beauty leads to Love and Love to Bliss. The Sufi's search is for Absolute Beauty, Absolute Love and Absolute Bliss. Sufism says that the individual Soul's duty is to be pure and to love God and that union with God is solely due to Divine Grace.

Very possibly the word Sufi is connected with the word Suf (wool) or with the Greek word Sophia (wisdom). Sufism aims at Divine Wisdom by seeking the ultimate truth. The Sufi method combines the Indian methods of Jnana and Bhakti. Both Sufism and Vedantism affirm the existence of one God and say that He is the Soul and friend and Lord of all individual souls. Both are full of toleration. The Sufi respects all scriptures while he pre-

fers the Book of Nature to all of them. The *Gita* says that men in all times and climes seek God in diverse ways and reach Him by diverse means. Saadi says : "Every Soul is born for a certain purpose and the light of that purpose is kindled in his soul." The Sufi says : " I saw Thee in the Sacred Kaba and in the temple of the idol also Thee I saw. " No sectarian would hold such a view. Both Sufism and Vedantism seek the Divine Light and yearn for Divine Union. Both affirm God as having form and as being formless. Both advocate practising meditation, obedience to a Guru (called a *Pir* in Sufism), fasts, penances, *Japa* or recitation of the sacred word (called *Zikr* in Sufism), the use of the rosary, and universal non-injury and love based on detachment and dispassion and self-control. Both affirm the Fatherhood of God and the Brotherhood of Man. Both command the sublimation of the false ego into the real self. The only important difference between them is that Sufism, like Islamic thought in general, does not accept the Vedantic doctrine of Divine Incarnation (*Avatāra*).

Indian Sufism is a blend of Persian, Sufism and Hindu mysticism. It attracted the Hindu mind in North India to a large extent. The great Akbar gave encouragement to it but his great-grandson Aurangzeb put it down as far as he could because it offended his rigid orthodoxy. The ancestors of Faizi and Abul Fazl, who were Akbar's minis-

ters, came from Arabia and settled in Sind and then migrated to Nagore in Jodhpur. Mubarak was the father of Faizi and Abul Fazl. Faizi translated the *Ramayana* and the *Mahābhārata* and some Vedantic texts into Persian for the benefit of Akbar. Abul Fazl helped his elder brother Faizi in the translation of the Sanskrit epics. It is well known that Akbar's theology was of the most liberal description. The following lines in Tennyson's great poem *Akbar's Dream* give us a perfect description of Akbar's spiritual passion and vision :—

There is light in all,
And light, with more or less of shade, in all
Man-modes of worship.

I can but lift the torch
Of Reason in the dusky cave of Life,
And gaze on this great miracle, the World,
Adoring That who made, and makes, and is,
And is not, what I gaze on—all else, Form,
Ritual, varying with the tribes of men.

A silken cord let down from Paradise,
When fine philosophies would fail, to draw
The crowd from wallowing in the mire of earth.

Abdul Rahim Khan Khānān (1553-1629) was a minister of Akbar and was a scholar in Sanskrit and Hindi as well as in Persian and Arabic. He was also a Hindi poet and wrote a poem called *Rahim Sat Sai*. He was a devoted admirer of Tulsi Das's *Ramayana* and loved the poet sincerely. It is said also that he collected and preserved most of Sur Das's devotional songs about Sri Krishna. Shah Jahan's eldest son, Prince Dārā Shukoh had the same liberal outlook as Akbar and was a profound scholar in Hindi and in Sanskrit. In his *Najmual-Bahrain* (The

Junction of Two Seas), he synthesised the Hindu mystical doctrine and the Sufi doctrine. He translated some *Upanishads* into Persian and got his friends to translate other *Upanishads*. These translations were entitled *Sirri-Akbar*. His sister Princess Jahanara and Aurangzeb's son Prince Azam Shah carried forward his tradition and inspiration. The latter edited Bihari's *Sat-Sai* and patronised the Vaishnava poet Dev who was the author of *Ras Vilas* and *Premchandrika*.

It is in Sind, Gujarat, the Punjab and some other places in North India that we meet the most noteworthy examples of the blending of Hindu and Sufi mysticism. There are even today some sects which exhibit such a blend in beliefs as well as in customs. Some of them say that Nishkalanha (Nakalanki), i.e., the Spotless One, who is the tenth of the Avatars of Vishnu, is their Messiah. In the seventeenth century a Mussulman lady named Taj composed devotional songs on Sri Krishna. Saiyad Ibrahim and his disciple Qādir Bakhsh became Vaishnavites and wrote songs on Krishna. Malik Muhammad Jayasi's poem *Padumabati* and Nur Muhammad's poem *Indrābati* are allegorical poems full of a similar spirit. Some persons wrote works on Yoga and the Tantra form of worship and became adepts in it. We have thus many unmistakable examples of the meeting of the two faiths and their doctrines and practices. Yāri Shah taught that the dust of the *guru's*

(teacher's) feet was to be applied as the collyrium to clear our eyes. He calls God Allah as well as Hari and Ram. He says :—

Creation is a writing on the scroll of the infinite *space* with the pen of Grace. He who has not perceived this *rasa* (sweetness) in his heart cannot be made to realise it by ratiocination. Man is but a bubble in the ocean of infinity.

It is said that he taught the Ajapā Mantra to his disciple Kesava-das and others.

In the Province of Sind there was a mixture of many races and religions and hence it was a favourable soil for the religious blends known as Sufism and Sikhism. The Sufi mystics in Sind were Lal Shahbaz, Sachal, Rohal, Dalpat, Shah Inayet, Shah Latif and others. They express the purest essence of Sufism. They were sick of the endless wranglings of Hindu and Muslim theologians. Sachal says : " Love forgives all religion. The Lover never entangles himself in either Islam or Hinduism. " He says further : " So long as these mosques, these so-called holy places, these raised towers, do not crumble into

dust, so long the path of Spirit cannot be clear. "

Bedil says : " The lover is sick of religion. "

Dalpat, the Hindu Sufi, says : " In the Mosque and the Monastery shines the one resplendent light. Oh ! Dalpat, I know not how this disharmony entered into men ! " What they mean is a caveat against the unhappy and unenlightened wrangles of theologies and theologians.

This mystical note has triumphantly persisted in Islam to this date. Sir Muhammad Iqbal says in *The Reconstruction of Religious Thought in Islam* :—

The mystic state brings us into contact with the total passage of reality in which all the diverse *stimuli* merge into one another and form a single unanalysable unity in which the ordinary distinction of subject and object does not exist.

When the smoke and din of modern communal political controversy in India have disappeared, the new synthesis of Indian life and culture will be broad-based on the mystic elements in Hinduism and Islam and Christianity.

K. S. RAMASWAMI SASTRI

NEW BOOKS AND OLD

A THEOLOGIZING OF THE UNCONSCIOUS " *

Fashion governs theology as everything else. If you doubt it, dig into any theological work produced during the past four centuries and, if you know your way about, you will track it down almost unerringly to its approximate date, for not only its style and format but its contents—the manner of its approach to fundamental problems—will give it away.

Dr. Shepherd's book could not have been written before 1918. It is through and through a contemporary work, a theologizing of the Unconscious, a signal justification of the claim that the centre of gravity in religion has shifted from the authority of external institutions to human experience—from attempts to solve metaphysical problems by the logic of intellect alone to efforts to find their solution within man's own being. That the Archbishop of York commends this book as likely to carry traffic across the chasm from Time to Eternity is evidence that psychological studies are bearing fruit in prelatical palaces where once the webs of theology were spun industriously with little regard for the inner nature of man.

Dr. Shepherd begins, and ends, with experience. The visible, physical world, he says, is a necessity, the sole means by which we become real selves fitted for eternal life; but our life in this physical world is only a part of our existence, which consists not merely of

our immediate self-consciousness but also of our total past built out of the mental-constructs we have ourselves made in our reactions to the external world. Personality includes the sub-marginal self, the unconscious which he defines as the "whole manifold of the past experiences of the individual, existing as one articulated and organic whole within the content of the personality." The experiences of the self are its eternal possessions. Thus the past is an inherent *surviving* past, never destroyed, never "over and done with," and capable after death of endless re-experience as even now it can be re-experienced under hypnosis. A man's apparent (self-conscious) and hidden (unconscious) life provides the causal link between Time and Eternity. Eternity thus conceived is not a fixed, unchanging order but the matrix of the deeper self, including within it every possible variation of the experience though "in complete freedom from Time's inescapable necessities as we know them."

It follows that, since man's life is self-conditioned by his own experience in the material world, his most urgent need is for integration, the achievement of a unified personality. The Christian's insistence on Divine Judgment has its psychological counterpart, "the unquenchable self-judgment of the enlightened self." "Sooner or later," says Dr. Shepherd, "a man must face

* *The Eternity of Time*. By A. P. SHEPHERD, D. D. (Hodder and Stoughton, Ltd., London. 8s. 6d.)

up to his past and unify his whole being, and it is of the utmost urgency and importance that he should do this during his temporal existence."

This may well be, but is there no second chance, in the eternal or any other world? Is the nature and destiny of the self determined irrevocably and for ever by the lessons it learns in a single temporal life? That would scarcely be concordant with the beneficent activity of the Eternal Mind.

Yet this is what the author seems to suggest. On the doctrine of a plurality of lives the unconscious is the "substrate" not of one temporal life but of many, a theory which at least equally accords with his fundamental Time-Eternity postulate as the author's own. Nor does he touch on the higher Yoga as a means of mastering the unconscious. But the book is a worthy and illuminating attempt to lay surer foundations for the science of man.

LESLIE BELTON

INNER GRACE AND OUTER SERVICE *

Faced with the terrible tragedy of man ruthlessly slaying his fellow-man, our author turns to Christ to see what message he has to redeem erring man from self-destruction. Naturally he hopes to find it in the few lines of prayer which Jesus taught to his disciples. Prayer Jesus constantly resorted to and at times he came from it so transformed that once his disciples thought that he was a ghost and at another time that his face was on fire. One with such intense experience of vivifying prayer and with intimate knowledge of sinful man may be expected to know precisely what the human soul requires to change itself till it becomes the perfect image of the Divine. Accordingly, our author contends, Jesus compressed into the few terse dynamic sentences of prayer which he taught his disciples a plan or a mode of discipline whereby, step by step, even the lowliest of them might be transformed and attain perfect union with the Deity, such as he himself had known.

Each term, each petition, opens out of the one before. You cannot release each successive charge until you have discharged the one that precedes it.

With remarkable spiritual insight the author interprets each sentence of the Prayer which for most of us has lost all meaning through constant repetition, and he leaves us feeling that here we are after all face-to-face with the innermost secret of Jesus's communion with God translated into a form suited to the needs of the humblest of his followers.

The stages through which the individual must pass before he can attain perfection are, according to our author, clearly indicated in the Prayer. First comes the acknowledgment of God's reality, the recognition of basic truth; then the wish for God's will to rule on earth, and a feeling of our own helplessness to align ourselves with His will. Hence the petition for daily spiritual sustenance. We are bound by our sins, the sins of our predecessors and of those around us. So the need for

* *The Creed of Christ: An Interpretation of the Lord's Prayer.* By GERALD HEARD. Cassell and Co., Ltd., London. 6s.)

mutual forgiveness. We seem to be held down by a power for evil much greater than we can grapple with. So in spite of daily watchfulness and discipline on our part we require the help of a spiritual force greater than we possess to rescue us from temptation and the dead weight of this evil. When thus, through daily effort on our part and aided by power from on high, the life of the Divine flows freely into our lives, then is established full and free fellowship with the Father and with one's neighbours. The feeling of separateness from the Deity and from one's neighbours which is at the bottom of all irreligion and sin gives way to a sense of at-one-ment, and the life of the Eternal possesses the individual completely, consuming all his egoism and self-will and establishing God's kingdom, power and glory.

It is usual for Western interpreters of Jesus to lay emphasis on his life of service, as though that were in essence his religion. The East has, however, always regarded the core of religion as

the breaking of the illusion of separateness of the finite from the Infinite and the consummation of the union of the individual with the Divine. Our author, though of the West, sees that service of fellow-men is only the outer expression of this inner realisation of oneness with God and man. Without this inner grace the outward is a mere crust, lacking power and substance and without true worth. We miss everything when we identify Jesus's religion with mere service. His religion, as revealed in germ in the Lord's Prayer and as expounded with true insight and force by our author, was something much deeper and much more fundamental. It was nothing other than the casting off of finite selfhood in order to be possessed by the Infinite. Not only professed Christians but all who care for the things of the spirit owe a debt of gratitude to the author for this masterly interpretation of Jesus's way of redeeming mankind to a new life of union with the Divine.

BHARATAN KUMARAPPA

Honest Religion ; By JOHN OMAN.
(Cambridge University Press. 7s. 6d.)

This book is the last work—a posthumous publication—of Professor Oman, the famous author of those outstanding works of Christian theology : *Grace and Personality* and *The Natural and the Supernatural*. It is a fitting conclusion to the whole of his work, both as teacher and thinker, which was characterised by a searching integrity and a deep reverence for God. Oman's theology has been described as the theology of "reverence, freedom and sincerity."

In this book Dr. Oman shows how honest conviction, genuine religious

experience, can be held in complete freedom of thought.

He says in religion, we must be as bold, as free, as honest, as prepared to face all realities as in science or philosophy. Slavery to tradition, fear of inquiry, submission to institutions are not religion, but the want of it, not faith but unbelief.—Religion has ever been the creative force in history and man's central interest must ever be in reaching forward and upward toward a world not yet realised.

Wise words which creed-bound and exclusive Christian Churches need to take to heart. The author himself makes no claim to finality for his position. The title, *Honest Religion*, he says,

sets forth an aspiration after what has no limit or finality, of which the essence is humility towards God and charity towards man, an ideal for all, but not an attainment by any, and certainly not by the author. Rather it speaks of what, had I been patient enough I might have found, wise enough I might have valued, humble enough I might have possessed, kind enough I might have used to higher service.

The book ranges through the whole

gamut of Christian beliefs and seeks to interpret Christian experience so as not to offend the demands of reason and the intellect.

Two memoirs by friends and colleagues of the author add value to this concluding work of a great Christian scholar and theologian.

S. K. GEORGE

Asramas—Past and Present. By P. CHENCHIAH, V. CHAKKARAI and A. N. SUDARISANAM. (Indian Christian Book Club, Kilpauk, Madras. Rs. 2/-)

This is the first publication of the newly started Indian Christian Book Club, formed to stimulate Indian Christian talent for the task of re-thinking Christianity in India, in the light both of India's religious heritage and of the demand for the new World-Order. It is a welcome sign of the coming of age of the Christian Community in India, its getting free from the leading-strings of foreign missionary control.

It is inevitable that Christianity in India, once rid of the incubus of foreign control, should find its links with Indian thought and seek Indian ways of expression. One such expression is the springing up of Christian asramas in different parts of the country. The book under review sets out to present an account, historical, critical and descriptive, of asramas past and present in India. It is a comprehensive study; but the composite authorship is responsible for a certain looseness of structure and for a good deal of repetition.

The authors examine the concepts of Varna and Asrama in Hinduism and come to the conclusion that "it was a national calamity, a sure sign of failing vision, that in the day of degeneracy Hinduism clung to varna and let go asrama." And they advocate strongly "the renunciation of caste and the

restoration of asrama." The essential plea of the book, addressed alike to Christians and to Hindus, is that society should be planned on the basis of asrama dharma, with the vanaprastha asramas serving as laboratories for experiments in spiritual and cultural realms, as in Upanishadic days.

Innocent as this appeal may sound, its acceptance will be fraught with startling consequences to Christian orthodoxy. For it is not only the Catholic in Christianity who upholds the ultimate validity of the idea of the Church. Our authors take the Hindu attitude towards institutionalism in religion when they say "The Church stands for the lowest common measure of Christianity" and hold that the spiritual adept must pass beyond it. This transcendence of the idea of the church and the identification of Christianity with the way of life known as the Kingdom of God will make the message of Jesus more acceptable to the Hindus in general. But, as the authors say, it is too much to expect the traditional church to give up its claims and the prospect is not very encouraging, as even the Christian asramas that have come into being serve more the purpose of propagandist evangelism than of spiritual adventure and leadership.

Short descriptions are given of leading Hindu and Christian asramas existing now, which will be very useful to those who want to study further this very promising movement in modern India.

S. K. GEORGE

Mind and Deity. By JOHN LAIRD, LL. D., F. B. A. (Allen and Unwin, Ltd., London. 10s. 6d.)

This book is the second series of a course of Gifford Lectures delivered by Professor Laird on the general subject of "Metaphysics and Theism." But though complementary to the first series already published under the title "Theism and Cosmology," it is self-sufficient, while Professor Laird has himself supplied, where necessary, links with his earlier arguments. In the earlier lectures on "The Nature of Mind" and the later ones on "Value and Existence" in this series he adopts generally an austere abstract type of metaphysical argument and he does not always avoid, as he desires, such pedantic verbalism as "trans-essentiated" or "omnitude." But he is a clear and reassuringly honest thinker and some of his lectures, notably those which treat of "Omniscience," "Divine Personality," "Providence" and, to a less degree, "Pantheism," are as human in their argument as they are searching in their philosophy. He confesses towards the end of his enquiry that he did not appreciate the force of theism when he began it. He dislikes both pulpit theism and soap-box atheism and while he gives good reasons finally for accepting theism as an ultimate hypothesis, the theism which he himself is led to favour is very different from that which Western theology has often propounded. A good example of his disinterested approach is found in his treatment of the personal or impersonal nature of the Godhead. While admitting that at a

first or even a fourth glance it may seem abundantly clear that, whatever the dangers of humanizing the deity may be, they are enormously smaller than the dangers of dehumanizing the deity and that to attempt to impersonalize all the divinity we can discern is simply to de-value and to discredit divinity, he yet confesses that, in spite of all Western theologians may say, he is not convinced, since the axiological evidence seems to him "to be not less consistent with an impersonal than with a personal type of theism." He is equally critical of those who speak about "the cosmic Christ." "The man Jesus of Nazareth," he writes, "was born of Mary and not pre-mundane; he was not omniscient; he was not omnipotent. Similarly he was not cosmic. If it be said that even in his humanity Jesus of Nazareth gathered into himself the entire essence of God's tenderness and love and so was, very imprecisely, its 'microcosm,' the same could not be said without absurdity of dia-cosmic attributes. Jesus of Nazareth was not the universe."

So it is not surprising that so truly sceptical a thinker in the few references he makes to Eastern thought, notably in his comments on *Karma* and more generally on pantheism, is exceptionally fair and understanding. He suffers neither from an Eastern nor a Western bias, but has done what he set out to do, to present some great issues squarely, marshalling all the evidence he can and basing his conclusions not on what he wants to believe but on what dispassionate reason must accept.

H. I'A. FAUSSET

The Sayings of Muhammad. By ALLAMA SIR ABDULLAH AL-MAMUN AL-SUHRAWARDY. Foreword by Mahatma Gandhi. (John Murray, London. 3s. 6d.)

To one used to the Christian terminology the reading of any of the great non-Christian teachers—the Buddha, Lao-Tzu, Confucius, Muhammad—is always notable for the sense of familiarity it brings. "But," says the innocent Christian reader, "here is this Buddha, this Muhammad, saying exactly what Jesus said, and often in precisely the same words." Yet it is so with poetry, with music, with the recorded experiences of the mystics: the essential vision is always the same, whether Blake or Keats, Beethoven or Sibelius, St. John of the Cross or the author of *The Cloud of Unknowing*, makes the actual record of it. And surprise (or even resentment) on finding that Jesus and Muhammad taught the same things is merely the indication of the reader's own lack of vision. Is not truth one and indivisible? There is, ultimately, only One Thing to record; what confuses us is the varying degree of visionary power in the recorder. Mendelssohn is trying to say the same thing as Beethoven, but because he lacks Beethoven's power of imaginative vision (or genius) we fail to realize the fact. So the most notable thing about the sayings of Muhammad is not the peculiar familiarity which many of them bring to the Christian intelligence (e. g., Sayings 143 and 280; 132, 157, 164, 172, 192, 350 in the present volume), but rather the extreme commonsensical clarity with which in this case the unchanging truth is stated. Muhammad demonstrates the fact that the man of vision is essentially the man of practical affairs (which is only what

Shelley meant when he said that poets were the unacknowledged legislators of the world); his exposition of religion is that of a rational, possible, and even popular, method of living wisely and well. And there perhaps it does appear to differ from our general understanding of the teaching of Jesus. Jesus seems harder to follow; he appears to make profounder demands for inward change, to ask a wider divergence from the values and methods of "this world." Yet it remains to be questioned whether this appearance would have arisen had the sayings of Jesus been recorded as faithfully and as promptly as Muhammad's were. Valid in themselves, the accretions of poets and mystics have done much to make the teaching of Jesus seem a practical impossibility except for the very few. But even if, as is probable, Jesus was Beethoven to Muhammad's Mendelssohn, that is in fact only further proof of his ability to legislate, to expound a strictly practical way of life. True, there are certain points of deep difference between the Muslim's belief and the Christian's: the Christian is certain that God dwells in men and men in God, while the Muslim is equally certain that God and men exist in a perpetual dualism; but these are differences proving the rule of the common foundations of all religions, if only because difference is one of the attributes of unity.

It will be difficult for Christians who read this little book (one might almost say, who dare to read it) not to consider afresh some of the aspects of their own religion: the condition of its Church, its claims to essential superiority over other faiths, certain of its manifestations in past history. At a time when religion, which is the truth about how to live, is lost, and man lost in that loss, the Holy Writ of other faiths is apt to urge one to cease being a Christian and begin to be a follower of Christ.

R. H. WARD

I Am Persuaded. By Julian Duguid. (Jonathan Cape, Ltd., London. 10s. 6d.)

It is to be feared this adventure into religious realms will be anathema to the theologically inclined ! Mr. Duguid is the author of some South American studies of an exciting character. He now turns his attention to the profound subjects of the nature of God, human immortality and the power of healing, and he brings to all of them a zest and direct approach that will probably have a wide appeal for those minds that are not usually to be found exploring contemporary religious ideas. His closing sentence in this volume is superb in its assurance : "And the way to God is through the thalamus !" Certainly by the time the reader has got as far as Mr. Duguid's closing paragraph, he will know the author's reactions to many important issues, even if he be not altogether clear in his own mind as to the particular path pursued by Mr. Duguid in his quest.

There are some things in Mr. Duguid's fresh outlook which will receive wide-spread agreement. Writing of the end of the war he suggests : "There are two pressing dangers—that Churchmen should imagine themselves Christians, and that agnostics should judge Christianity by the state of the Church today." That is well said. In his chapter on "The Doubt-er's Path," he mentions that one of his first important discoveries in South America "was the thinness of the civilized crust." "Hunger and thirst,"

he adds, "were the rulers, and they deposed many admirable scruples." From that point to his later statement of the faith within him, we are spectators of Mr. Duguid's mental and emotional processes. "If this book has meant anything at all," he emphasizes, "if it is more than the arid wind which blows across the Gobi desert, it has established a reasonable certainty that we are thoughts in the mind of God. It has shown that God is a Spirit, manifesting in electro-magnetism, and that the cortex is simply an instrument for discovering the truth about our origin." We may feel that he has not quite succeeded in demonstrating anything so marvellous ; but, at least, we may appreciate his sincerity and earnestness.

There is a reference to Reincarnation (p. 278), as "the essence of justice and logic." But it is doubtful if Mr. Duguid realizes all the implications of the practice of self-hypnotism, hypnotism and mediumship. Mr. Duguid may find a more fruitful field for further search in a hint dropped by H. P. Blavatsky as long ago as 1888 : "The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter."

There is a misspelling of *akasic* at p. 277, and it is to be regretted that the work was published without an index.

B. P. HOWELL

CORRESPONDENCE

THE LEAVEN OF BUDDHISM

Mr. Ganguli's article in *THE ARYAN PATH* for May has much interested me. But it makes me wonder if he has been in England recently—reading "England" instead of Europe in his indictment. Without the label of Buddhism perhaps, though also with it in some instances, there is a leaven working in certain strata of society in this country, filtering its way with an ideal of Universal Brotherhood through such isms as socialism, pacifism, agnosticism, mysticism, that is distinctly Buddhist in conception. The responsibility for this is undoubtedly on the teaching given to the West by H. P. Blavatsky under the name of Theosophy, she being a professed Buddhist, as were her Masters, "devoted followers of that spirit incarnate of absolute self-sacrifice... the man of men, Gautama Buddha."

It is true that mere intellectual appreciations of Buddhism do not reach the heart of the Buddha, and may materialise the doctrine to such an extent as to sterilise its fundamental tenets. But I should like to call his attention to a statement in *Letters of the Masters to A. P. Sinnett* (p. 247), "All you can do is to prepare the intellect: the impulse toward 'soul-culture' must be furnished by the individual. So, 'preparing the intellect' has its place in work for Buddhism."

It is also too true that the real beauty of Buddhism is overlaid and distorted by those who regard it as "a philosophical curio to be comparatively studied with theological trends in other countries." The miasmatic effects of anthropomorphic Christianity bind down all but those thinkers who can "rise above the vapours." It is amazing to see how its shackles tie down some so-called Theosophical literature in America and elsewhere, trying

to make out its merely derived ethical and other teachings as a new revelation of Divine Wisdom suitable to the West. Ignorance of the early history of the Christian church and its fetish the Bible, is partly to blame, and the very powerful hold of the Roman Church over the imagination of lazy and bewildered thinkers with their fear of death.

No student of the writings of H. P. Blavatsky, especially *Isis Unveiled*, can be deceived on this question. Compromise with Christianity will bring no recruits to Buddhism. The doctrines of an extra-cosmic "God," and vicarious atonement are too ingrained in the church's teachings to admit of any but a complete discard, and those who try to effect such a compromise slander both the Buddha and the greatest modern exponent of His teaching, H. P. Blavatsky. Let us be very definite about this. Looking at the state of Europe in this year of "enlightened civilisation" we may well attribute its sadistic materialism to the anthropomorphic conception of Deity; to the separation thus created of our selves from the SELF, a putting of "God" outside ourselves, an entity to be believed in or to be set aside as non-existent.

Perhaps the approach to the true conception set before the world by the Buddha may be on somewhat different lines in the West from those suggested by Mr. Ganguli. It would not be easy here to "sit before a stone image of Him . . . and meditate", though it is not necessary to take the injunction too literally. But the easier teaching of the Brotherhood of Humanity, if dwelt on, opens up a vista to His Heart without risk of deifying the Master.

Vann Water,
Ockley, Surrey.

A. A. MORTON

ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

Two of the messages received for the Golden Jubilee Celebrations of the Mahabodhi Society, which are being held at Calcutta in December, bear eloquent witness to both the unhappy confusion which prevails today and the growing interest of the West in the spiritual philosophy of the East and especially in the teachings of Gautama, as valid now as the day they were uttered, two and a half millennia ago. Prof. William Ernest Hocking of Harvard University writes :—

When the present period of strife has passed, Buddhism will contribute not a little to the bonds which will reunite the fragments of the spirit of Asia and therewith of the reborn brotherhood of the world.

A joint message from the President and the Secretary of the Hebrew University in Jerusalem, Messrs. J. L. Magnes and H. Bergmann, refers to hearing “at a time when the nobler forces of the soul and of the spirit everywhere in the world seem to be at the mercy of the more brutal forces, . . . the voice of the great Buddha, mightily ringing forth from your country” and declares that the Celebrations “will make the world realise that even today the path is still prepared and that even today the lore of the sage of the Sakyas (Sakya Muni) like a lighthouse in high seas, sends forth its beams.”

Shri Manu Subedar, M. L. A. (Central), has laid hold of a great truth of vital importance to the world and is proclaiming it fearlessly. It is not a new

truth—is any truth ever new?—but a surprising number of otherwise intelligent people and groups of people have overlooked it. It is nothing more or less than perceiving in the sufferings of present-day Europe the operation of the ancient and unerring Karmic Law.

In articles contributed to *Rozenameh* for October 20th and *The Free Press Journal* for October 21st, he elaborates his thesis that

It is the revenge of Nature and nemesis of Providence that the bulk of Europe is today a victim to every description of coercion and cruelty, which the history of the last three centuries of the conduct of Europe with other continents discloses. . . . The butcheries and the cruelties in the field and in the concentration camps, in aerial warfare and in naval warfare, in the bombing of open towns and in the massacre of the populace, are the reflexes and the echoes of the misdeeds all over the globe in more facile surroundings where the physical resistance was not at the moment equal to the violence imposed.

This cataclysm, he insists, has arisen automatically “from the use of the same codes and the same habits which were formed, recklessly bereft of common humanity—in the conduct of Europe with the populations of five continents.”

If this is a universe of law, and ordinary science reveals it to be such, how is it possible that the decimation, almost the extermination, of the aboriginal populations of North America and of Australia, the brutal heartlessness of the slave traffic in Africa, the

looting and the oppression of Asiatic races, could go on century after century and no reaction set in? The pendulum cannot travel for ever in the same direction, or the tide for ever ebb. Sooner or later the swing-back must come; the tide must rise.

There is deprivation of liberty, there are cruelty and injustice and exploitation in the German-occupied territories, yes, but Shri Subedar demands :—

Is it not Nemesis...? Germany has only adopted the concentrated quintessence of all the tricks of enslavement and raised it to a fine art. It is now calling it a New Order.

German aggression is admittedly "a sinister menace to the welfare of humanity" but German aggression "did not come till the ground had been definitely tested by Japanese aggression in Manchukuo and the Italian aggression in Abyssinia. Now there is aggression everywhere."

Shri Subedar denies that behind the talk of the New Order, whether from the Nazis or from their foes, is "a real awakening of the human conscience and of the idea of common humanity." "The votaries of the New Order from London and Washington," he declares, are not willing to acknowledge, even in words, the fact of Human Brotherhood.

They are not contrite and do not profess that the wrongs done to humanity should be atoned and that aggression must be righted. What they want is the world as it was before Germany started the war. In other words, deprivation and piracy and the fruits thereof in the hands of one set of Europeans are right, but when another set of Europeans acts on the same principle, they become wrong. This is the logic, to which no Indian will agree.

Not only no Indian, but no human being of just and open mind should find it convincing.

Shri Subedar indicates, as the solid path out of the morass in which Europe seems to be sinking, the directing of the thoughts of men and women to the desirability of establishing non-violence between rival and conflicting groups. True, it is not so many years since the great nations, as signatories to the Kellogg Pacts, solemnly renounced "war as an instrument of national policy," but it was a lip renunciation, without relaxation of their grip upon ill-gotten loot. Suffering offers the opportunity to learn. Are the people of Europe ready to recognize that what Europeans have done to the inhabitants of other continents is as bad, as morally indefensible, as what they are doing to one another today, to feel a shame for European nations' past treatment of other peoples as keen as their horror at present-day happenings? If so, there is still hope that depths of misery yet unplumbed may be avoided. Will the awakening come in time?

National Conferences of cultural bodies perform a function comparable to that of a cold current which, coming in contact with warmer, moisture-laden air, brings about the precipitation that, held in suspension in the atmosphere, was valueless to the thirsty fields. Without such an occasion as a Conference, many valuable ideas and ideals existing, as it were, in a nebulous state in the mental atmosphere might never be formulated.

We analysed in these columns in our November issue the admirable Presidential Address of Shri Amaranatha Jha at the Seventeenth All-India Educational Conference held at Srinagar at the end of September. Another valuable contribution on that occasion was

the address of Mr. K. G. Saiyidain, Director of Education, Jammu and Kashmir, who was the Chairman of the Reception Committee. He dwelt upon the paramountcy of cultural values—"greater than all the wars ever waged in the history of mankind and their imposing paraphernalia"—and upon the responsibility of the educationist to guard those values with intelligence and responsibility. Indian educationists especially have an important rôle today in helping to restore mutual tolerance and sympathy.

No doubt the entire trend of our history has been towards fusion and a synthesis of varying groups and cultures, but the last few decades have embittered and poisoned mutual relations to such an extent that only a radical, comprehensive and uncompromising crusade against intolerance and stupidity can produce any appreciable results.

He recognizes that educationists alone cannot bring about the necessary psychological revolution but certainly, as he says, those who supervise youth during their most impressionable years can do much to help it on.

Facts, however valuable as tools, are only by-products of the educational process. Its most important, its primary function, in so far as it goes beyond the drawing out and the development of latent capacities, the awakening of dormant powers, is the imparting of a point of view, an attitude to life and to one's fellow-men.

Unless, Mr. Saiyidain declares, a healthy and permanent understanding between cultural and communal groups could be brought about, our educational effort would shatter itself against those forces of suspicion, prejudice and misunderstanding which arrest the free expression of man's real humanity and turn his spirit into stone.

Mr. Saiyidain did well to bring out

also the importance of "training of the hand...in close correlation with the training of the mind." The ancients recognized that "Skill in action is Yoga"; our education factories, which flood the market with such a tragic superfluity of men fit only for "white-collar" jobs, need truly to

be made to realise that while theoretical knowledge and its repository, the book, are no doubt of incalculable value, intelligently directed and purposeful activity is an even more integral part of the play of life.

It is cause for gratification to every friend of Indian unity that the sentiment against communal games is spreading. Not only have Dr. P. Subbaroyan, President of the Cricket Control Board for India and Prince Duleepsinhji come out against them, but also Professor Deodhar, Skipper of the Maharashtra Cricket Team, in an interview special to *The Hindu* which appeared on October 24th, voices his opposition to communal cricket.

Gandhiji expressed his views plainly last year to the Hindu Gymkhana Deputation, and the Hindus withdrew from the Pentangular Cricket Tournament. The Press on 14th October quotes his recent statement: "I retain the same opinion as before. I am utterly opposed to communalism in everything, but much more so in sport."

Professor Deodhar's belief that "the time has come for communal cricket to go" is based not only on political but on sporting considerations. He claims that the requiring of membership in a particular community as a qualification for cricket results too often in one-sided matches, but he declares also:—

In principle, communal cricket cannot be defended. It is unnecessary to have these

communal matches if we want to forget all differences of caste and creed.

Regional cricket, which Professor Deodhar suggests, is the obvious substitute, but either a provincial or a linguistic-area basis has its dangers for unity, in the face of the present strong fissiparous tendency. Anything that would strengthen the existing divisions should be avoided. Better arbitrarily drawn cricket zones, cutting deliberately across the present lines of cleavage. The inter-district tournaments which Professor Deodhar mentions are planned for Maharashtra may represent the germ of an idea worth expanding.

It was Shri Manu Subedar, it will be remembered, who in our January 1940 issue pleaded for the formation of an Anti-Communal League. A correspondent in the April 1940 ARYAN PATH proposed a positive alternative—an "All-India League" which would ignore communal barriers.

A move in the same direction inaugurated by Mr. M. S. Abdul Sathar Sahib of Dindigul seems to hold promise as a model for other towns and cities to follow. At his instance and with the hearty co-operation, *The Hindu* reports, of all the prominent men of Dindigul—Hindus, Muslims and Christians—an Inter-Communal Unity Board has been formed. If the new Board is to be really effective, however, the announced object of preventing communal discord must be broadened to include positive efforts to promote communal amity.

Munshi Iswar Saran brings out in "The Harijan Problem," contributed to *The National Herald* for 14th October, that doing away with untouch-

ability is no academic desideratum but an immediate and pressing need. Untouchability, with all that its maintenance stands for, from smug complacency to rank cruelty, has to go. Naturally, the spread of political consciousness among the masses has fanned and will increasingly fan the smouldering resentment of the suppressed classes—a juster designation than "the depressed classes" with its emphasis on supine acquiescence in degradation rather than on the guilt of those responsible for their condition.

Increasing tension and friction are inevitable as long as justice is denied by the privileged groups. Injustice works like quicksand under the foundations of any society which tolerates it. Breaking the harmony which is the law of life, injustice carries its inevitable reaction for the confounding of its perpetrators. If only because untouchability involves injustice it will ultimately have to go if Indian society is to survive.

Most serious from the psychological point of view is the effect which untouchability has had in undermining the sense of the innate dignity of man *qua* man. To look upon either one-self or another as a natural object of scorn is to deny the basic teaching of all genuine religion—the presence of the Divine in every human being. It is not only the caste Hindus who need to experience the change of heart to which Gandhiji has pointed as the crux of the problem; it is equally the Harijans themselves, who must be encouraged to shake off their centuries-old sense of inferiority and, adopting the highest standards of life and of conduct, to walk upright and self-respecting among their fellows.

Munshi Iswar Saran warns that unless the Harijan problem is solved within a reasonable period it threatens to become as troublesome as the Hindu-Muslim one. Its solution calls for more than Government fiat, opening the temples, commendable as those are, and even such devoted labours as those of the Harijan Sevak Sangh require to be sustained by public approbation and strengthened by the attitude and the action of every right-thinking Indian.

Gandhiji, Munshi Iswar Saran recalls, has applied the term "mute constructive work" to labours on behalf of Harijans and to similar self-forgetting efforts which, in Carlyle's words, are "like a vein of water flowing hidden underground, secretly making the ground green." It will demand countless numbers of such mute workers to finally lift the curse of untouchability from our country but every individual who takes the right attitude towards himself and towards his fellow men and makes justice and fair play his watch-word can have the satisfaction of knowing that he is pulling his weight in the effort.

Shri S. Satyamurti told a Madras audience on the 23rd of October, *The Hindu* reports, that "they in this country had certain values in life which were very different from those held in other countries." Thanks to their great spiritual heritage, Indians are readier than most peoples in the mass to accept the validity of ideals as guides to conduct.

Shri Satyamurti dwelt particularly on the high esteem in which the Hindus, the Muslims and the Christians of this country had always held self-sacrifice.

He ascribed the tremendous influence of Gandhiji to the general recognition that there was nothing that he would not sacrifice for his ideals. But we need to recognize the gulf between that readiness to sacrifice oneself for a great cause and the blind self-immolation which is sometimes dignified by the same name. "Self-sacrifice requires to be practised with discrimination. We have a feeling that Indians generally need to be reminded of that as much as of the nobility of self-sacrifice at its best. There is little virtue in sacrificing oneself for the empty glory of the abstract virtue. In fact, blind self-abandonment without regard to its results may prove not only vain but harmful—a crime or folly.

There is no more merit in allowing oneself to be exploited than in acquiescing in injustice to another. We fall into the "deadly heresy of separatism" when we accept without protest for ourselves treatment that we would condemn if accorded to other units of collective humanity. There is no merit, for example, in accepting supinely a differential scale of payment on race or colour lines; higher salaries to white workers for equal services is absolutely indefensible. The differences in India may be less shocking than in the Copper Belt where, *The Hindu* of 30th October mentions, though African workers are doing as skilled work as the Europeans, the average monthly wage of the former is 22s 6d. with housing and food and of the latter, £ 40 with a house. But it is an affront to individual and to national dignity that there should be any discrepancy at all, and especially in the Government Services. Not self-sacrifice but a firm, courageous stand, non-violent but uncompromising, is needed against flagrant injustice.

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